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Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, JANUARY 6, 1955 NUMBER 1

Faith, Hope, Love and the New Year

THE NEW YEAR offers us large things. It is to be one of the great years of God. We are entering upon a new era in the world's work and thought. Things will be said and done this year that may decide the destiny of this nation for a thousand years, and perhaps for the life-time of the world. Great problems have to be settled. Great reforms must be instituted. Old evils should be uprooted. Spiritual service must be rendered for and by the Church of Jesus Christ, for the coming of his Kingdom.

Let us suggest three boon companions as you go out to face the great tasks of the coming year:

I. **Take Faith with you.**—You will need it. Things will go against you. It takes no prophet to fortell that you will meet with sorrow and troubles that will try you, but Faith will help you to fight your way through them all. Have Faith in yourself. Have Faith in others. Have Faith in Jesus Christ. He never fails you or forgets. Do your best to bring out the best that is in yourself. Help the other fellow to be a better man.

II. **Take Hope with you.**—Faith will start; Hope will keep you going. Hope is at the bottom of nearly all the great things done for God and man. It is the mainspring of life. Hope will help you to wait until the clouds roll by.

III. **Take Love with you.**—Love has had a hard time for the past few years. Give extra measure this year. Pour it out on a bruised and bleeding world. There is nothing like Love to heal the aches and pains of the human heart. There are bushels of love in your heart that you have never given out. Give it to others. It is too good to keep to yourself.

—Anonymous.

News Flashes

Rev. Gale Brady is the new pastor of our First Congregational Christian Church, High Point, N. C., effective January 1, 1955.

Rev. L. M. Presnell, pastor of our church at Liberty, North Carolina, becomes the pastor of our Bailey's Grove church, near Asheboro, January 1, 1955. Mr. Presnell will serve both Liberty and Bailey's Grove.

Rev. and Mrs. Guy H. Veazey have moved their residence from High Point to Moonelon, Elon College, N. C., where Mr. Veazey will serve as Resident Manager of our Moonelon project and as pastor of the Lakeview Church, near Burlington.

Rev. Clifton Walker, a Ministerial Student at Duke University, and a member of the Durham Church, and a licentiate of the North Carolina and Virginia Conference, is now serving as pastor of the Mt. Gilead Church in Eastern North Carolina Conference.

The Mission Board of the Southern Convention will hold its annual meeting at Elon College, N. C., January 11-12, 1955. Any church desiring to confer with the Board, should write to Dr. William T. Scott, Executive Secretary, Elon College, N. C., at once.

The churches in High Point and the neighborhool of our church there honored Mr. and Mrs. Veazey on the last Sunday they were in High Point with a Union Service, when gifts and words of appreciation were given to Mr. and Mrs. Veazey for their leadership there.

Rev. William R. Muller, Greensboro, N. C., Professor of English Literature at Woman's College of the University of North Carolina, is serving as supply pastor of Monticello Church, effective January 1, 1955. Mr. Muller is an ordinated minister of the Congregational Christian Church.

A Live Christmas Scene

The Eutaw Community Church of Fayetteville, N. C., tried something different this Christmas. Instead of just an ordinary Christmas scene, a background was made and *live* characters were used.

High on a green lawn bank, a rustic Manger Scene was built. Straw racks and a grove of pines and oaks served as a backdrop. Precast animals were arranged in conspicuous places on the bank.

Live shepherds were robed in colorful costumes and were seen each evening of the week prior to Christmas, climbing a hill to the Manger, where live Mary and Joseph and the Babe were overshadowed by live Angels.

Lights and music made the arrangement very effective, even from a distance. Publicity by radio and by press brought large crowds to see this somewhat different approach for this area.

Reporter.

The Norfolk Preaching Mission

The City of Norfolk, Virginia, will be holding its seventh United Preaching Mission, January 9-16, 1955. The program as outlined, is the finest example of ecumenical Christianity operating on the local level which has come to this writer's attention. Ten denominations and one hundred churches are participating in this United City-Wide Religious Movement.

The places in which the meetings will be held make the services available to every section of Norfolk. The roster of preachers reads like a cross-section of the outstanding leaders of American Protestantism. Just take a look at the list: Dr. Theodore F. Adams, Dr. Bernard Boyd, Dr. Clovis G. Chappell, Dr. Ernest Campbell, Bishop Wm. H. Marmion, Dr. Vernon B. Richardson, Dr. W. Sherman Skinner, Dr. Frederick B. Speakman, Dr. Gardner C. Taylor, Bishop Hazen G. Werner, Prof. Nelson T. Huffman, Dr. Colin W. Williams, Dr. George A. Buttrick, Dr. George M. Docherty, Congressman Walter Judd, Bishop Gerald Kennedy, Dr. Dale Oldham, Dr. Joseph R. Sizoo, Dr. Howard Thurman, and Dr. Ralph W. Sockman.

The Official Program carries not only the noted people from outside Norfolk who are named above, but sharing the various programs with them are the finest Christian leaders of Norfolk. The Norfolk Preaching Mission will mean much for the city, for the State of Virginia, and for the Kingdom of God. It could be duplicated in any city, town or rural community. It is the herald of a better day.

S. C. H.

Race Relations Conference Held at Franklinton Center

At the General Council meeting in New Haven in June, the delegates from the Conventions and Conferences of the Southeast met to discuss ways and means of helping create understanding on the race problem facing our area, particularly due to the May 17th Supreme Court Decision on Segregation in the Public Schools. At that meeting it was decided that we should have a "family discussion" of the situation as it might affect our church life. It was arranged to have a Race Relations Conference at Franklinton Center, Bricks, N. C., when representatives of our various Negro and White conferences and conventions of the Southeast might meet and study this situation together.

The Race Relations Conference was held at Franklinton Center, December 13-15 under the sponsorship of the Southeast Regional Meeting of Congregational Christian Churches. About twenty were in attendance. Attending from the Southern Convention were: Dr. Jesse H. Dollar, Rev. James H. Lightbourne, Jr., Rev. Thomas H. Britton, Rev. Wm. J. Andes, Supt. Scott. Mrs. W. E. Wisseman, Mrs. W. B. Williams, and Dr. F. C. Lester, and Dr. H. S. Hardcastle, other representatives could not be present. The Southeast Convention, the Convention of the South, and the Florida Conference were represented. National leaders present included Dr. Philip M. Widenhouse, Dr. Galen Weaver, Dr. Wesley Hotchkiss, Prof. Herman Long, and Dr. Ross W. Sanderson.

It should be borne in mind that the meeting had no official status, and attempting in no way to "legislate" as to what the churches ought to do with regard to integration. The group studied the implications of

(Continued on page 7.)

This Too is Mission Work

Victory over rats is reported by a Pawtucket, R. I., woman, Mrs. Guy A. Thelin, Congregational Christian educator in Midsayap, Cotabato, Mindanao, Philippine Islands.

The story began five harvests ago when the rat infestation in Cotabato destroyed over 80 per cent of the corn and rice crops and was such a serious problem that President Magsaysay of the Philippines declared it a disaster area calling on every

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Rally Planned for February 20

The Executive Committee of the Laymen's Fellowship of the Southern Convention met in the Alamance Hotel in Burlington, N. C., on Saturday, December 18, 1954, and made plans for the annual Laymen's Rally, to be held at Elon College on the third Sunday in February, 1955. The theme for the rally is to be "Christian Leadership"; emphasis will be placed on the need for lay leadership as well as for full-time Christian workers. The men are urged to bring their teen-age sons to the meeting. The rally will be a father-son affair; someone suggested that it be called a "Dads and Lads" meeting.

Registration for the rally will be from 2 to 3 p. m. The Call to Order will be issued at 3 p. m., by Fellowship Chairman W. B. Williams of Newport News, Virginia. At 4:30 p. m., the meeting will recess to Moonelon for the laying of a cornerstone there at 5 p. m. At 6 p. m. the annual banquet will be held. The banquet speaker, an internationally known churchman, will be announced later.

Those in attendance at the Executive Commmittee meeting included Fellowship Chairman W. B. Williams; Vice-Chairman J. E. Danieley; Secretary-Treasurer S. H. Pell, and the secretary-treasurer of the North Carolina and Virginia Conference Fellowship, Mr. W. P. Mahan. Superintendent W. T. Scott was also present.

* * * * *

Laymen Endorse Program of Advance

At the meeting of the Executive Committee of the Laymen's Fellowship, the following motion was passed: "That the Executive Committee of the Laymen's Fellowship go on record as heartily endorsing the Program of Advance; that we urge all of our churches to participate in the special emphases for the biennium; that we commend those who have planned the special observance for January 2, and urge all our churches to use the programs which are being supplied free of charge to all who will use them. The laymen urge all pastors to give thoughtful consideration and active participation to the observance of the Centennial Biennium."

ANNUAL LAYMEN'S RALLY

Afternoon and Evening
February 20, 1955
Elon College, N. C.

All Men and Their Teen-age Sons
Urged to Attend

Set Meeting As First Step in Denominational Merger

Leaders of two major Protestant denominations aiming at organic unity — the Congregational Christian Churches and the Evangelical and Reformed Church — will meet in Cleveland, January 18, for their first major point activity.

Committees from the two denominations will plan specific projects relating to stewardship and evangelism programs on which they can work while awaiting the final step toward forming one church to be known as the United Church of Christ.

The Cleveland meeting was announced in Chicago, Ill., last week by the Rev. Dr. Douglas Horton, of the General Council of the Congregational Christian Churches, at a conference of the denomination's state superintendents, city conference and association ministers.—*The Religious Newsweekly*.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Advance In New Year's Hope

Every New Year's some cartoonist favors us with a drawing: the past year, a decrepit old man, hands the world and its ills over to the new year, a diapered infant. We see this as natural; it is. These drawings express accurately enough the deep human desires to bury the past and be rid of it, to start over absolutely new. The symbolism of this, like all things human, should be questioned. The toddling child endangers himself irresponsibly precisely because he lacks memory—memory not only as span of attention but also as knowledge of the past: we send our children to school and we struggle to teach them history. The citizen, we say, must know the traditions of his country; the Christian must know God's works in history. We need all our knowledge of the past, we say, to transform our present and our children's future. Every New Year we think grimly that we will need even more than that. And we dream wistfully of the innocent child—the cartoonist's timeworn annual theme.

No cartoonist ever seems to have linked this New Year's theme with Christmas, though preachers doubtless have. But surely today Christians recognize that we will not be saved by the bland child of the cartoons: simple human potentiality, ignorant of the past, is apt to destroy us. The Child born in Bethlehem, the Child who grew up to call himself the Son of Man, the Child who was recognized as the only begotten Son of God, he will save us or we will not be saved at all. He has told us that we must become children in teachableness, men in responsible brotherhood: we must be born again of the Holy Spirit.

It is in this sense that our New Year's longing can be answered. That longing, compounded of death and life, forgetfulness and hope, is lifted in this sense out of the very rhythm of time and set in eternity, not in recurrence but in transformation, not in the transience of life but in its permanence. This is the theme of Paul's message to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive."

And this is the theme of the New Testament message to the church: only in the eternal life of Christ is our safety, our renewing hope, our advance through the years. Not in the pathos of a human imagining, but in the joy of a Divine reality, is the Christian New Year's message.

Reaching the Reached

As yet, no reactions to the Program of Advance have come through to the editor of The Christian Sun. The Christian Sun of December 16, 1954, was devoted almost exclusively to the Centennial Program of Advance. (This program has no special relation to "Advance," the denominational magazine; it marks the first hundred years of the Southern Convention.) If you missed that issue, ask your wife (if you have one) if she saw it and what she can tell you about it. If perchance your wife does not know, ask your preacher.

The Church Attendance Crusade, the first and perhaps the most important step of the Program, will have begun before you read this. It runs from New Year's to Easter, 1955. Its purpose is to win every physically able church member to regular weekly attendance at church. Success in this will definitely determine the achievements of the other goals.

The average local church can well double its achievements through this matter of church attendance alone. Not over half of the members who could come, really do come on any given Sunday. The half who could come but do not, are potentially as valuable as the other half. (Or should we say, as the better half?) Those who stay at home could sing as well as those who are at church. They could certainly listen as well. We expect they could contribute as much money and time for the work of the church.

The church member who is indifferent to his church duties is generally an unhappy person, although he may seem complacent. He can remember when his life had spiritual purpose and spiritual satisfactions, when life was touched with hope. Now such a person is cheating himself and God, and he knows it; and generally he is looking around for some one to share the blame he knows is his own.

The fact that a Church Attendance Crusade is going on will bring a lot of members back to church. The message of the preacher will accomplish much for them. Every regular attendant will exert a good influence upon them. But there are many non-attenders who will not be brought back into church life and fellowship unless some one in whom they have confidence assumes personal responsibility for bringing them back.

The forgotten men of our churches

Why Not A Living Wage for Ministers?

By WALTER HOVING

Today in most Protestant churches there exists a condition which ought to trouble the layman's conscience and make him hang his head in shame: we are woefully underpaying our ministers. We are asking them to live nobly, dress respectably, labor selflessly and provide for their families—on salaries that are absurdly inadequate.

Most of us think of the parsonage as a place where sacrifices and self-denial are practiced as Christian virtues. The trouble is that we have thoughtlessly allowed those virtues to become much more austere than need be.

For their part, the ministers (and their wives and children) accept our neglect without complaint. Facing similar circumstances, any other economic group would have raised prices or gone on strike long ago.

At luncheon recently a group of buisnessmen faced these facts for the first time. One man described the budget troubles of his church in a large suburb. The building had been renovated; regular maintenance costs were up; assessments for missions had been increased. ''And now,'' he added, ''we're raising the minister's salary from $2900 to $3400.''

Someone asked jokingly if that was supposed to be a living wage for clergymen, but the joke fell flat when several men at the table confessed that their own ministers were getting less than $4000.

These men then did some figuring. The ministry is a profession, but it was obviously pointless to compare a clergyman's income to the much larger incomes of lawyers, doctors or engineers. Instead, they jotted down the earnings of some of their employes, and others in the community—salesmen, clerks, factory workers. Ministers stood at the bottom of the scale. The movie-house manager and the bartender at the country club earned considerably more. One man declared: ''Why, we're all short-changing the men of God!''

We are, indeed. The National Council of Churches reports that in 1952 the average Congregational minister received a salary of $3313; the United Presbyterian $3709; and the Episcopalian $4391. Converting these salaries into ''real'' dollars, to compare the purchasing power of incomes in 1939 and 1952, the council found that the ministers' real incomes had decreased by as much as 16 percent since 1939. Comparable figures from the Department of Commerce show what happened to other real incomes in the same period. For Government employes the average was up 28 percent; for those in the service trades it was up 38 percent; and for industrial workers it was up 46 percent.

There lies the tragedy of our indifference. During the period which saw the most phenomenal growth of American churches in our history, no attempt was made to adjust ministers' salaries to the sharply rising cost of living. Meanwhile other professional men raised their fees, white-collar and union workers received wage increases, manufactures and merchants raised prices. Can any one of us look up at the pulpit and deny that the pastor is the forgotten man?

One woman told me: ''Of course this is deplorable, but doesn't a minister get a lot of things free?''

Well, he usually does get the parsonage free, or nearly so. Sometimes he doesn't have to pay doctor's bills, particularly if his physician is a member of the congregation. He gets a 50 percent discount on first-class railroad fares. Maybe he enjoys a few other small favors, depending upon the community; but generally that is the extent of it. And don't let anyone tell you, as one woman tried to tell me, that ministers don't have to pay income taxes!

Moreover, your pastor pays out of his own pocket for many items that a businessman puts on the expense account. His automobile, a costly but indispensable item, can hardly be classed as a pleasure car. Telephone bills in the parsonage run much higher than in most private homes. Pastoral duties, which have grown more complex in recent years, require him to read lots of books, magazines and newspapers.

He must dress respectably and maintain a position of dignity in the community. His wife must run an exemplary household (usually without help) and still play an active role in church and community affairs. His children must be well-dressed and properly educated; if they aren't, the whole town talks.

How does one accomplish all this on the average parson's salary? Truly, the Lord must provide for his servants, for parishioners do not.

Several years ago I read an article about a minister's family in a small New England town—an inspiring story of a dedicated man and wife with four small boys and a home that was radiant with love and happiness. But the family budget, based on an income of $3900, was held together by small miracles.

There was no provision for medical care, or educational or travel; there wasn't even an allotment for clothing. The wife and children wore the hand-me-downs of relatives and friends. She and the boys seldom attended church suppers because they could't afford the $5 it would cost. Nevertheless, they did somehow find $357 that year to give to the church and local charities!

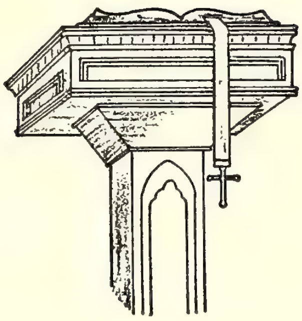
''After 13 years in a parsonage,'' the author commented, ''this family has evolved an inner tranquility much like the calm at the core of a hurricane, and a spiritual security on a budget so limited that they have no bank account, no savings and no life insurance.''

For most ministers, retirement age offers further grim prospects. Until this year, when they became eligible on a voluntary basis, they were excluded from the benefits of Social Security. While most denominations have pension funds, the benefits are often inadequate to support a retired couple even modestly.

One outstanding exception is the Church Pension Fund of the Protestant Episcopal Church. Participation is obligatory for all parishes. The minister contributes nothing. When he retires, his pension is half

(Continued on page 13.)

"Why Not A Living Wage For Ministers?" appeared in the November 1954 edition of "The Reader's Digest." The author, Walter Hoving, an active and articulate layman, is president of the well-known New York department store, Bonwit Teller, Inc., It is reprinted in The Christian Sun by special permission from "The Reader's Digest."



"The Timeless One—A New Year's Sermon"

By W. J. Andes.

In January, 1950, *Life* magazine carried a vivid account of life in the United States for the first fifty years of this century. In this short period, the United States emerged as the most powerful of all nations. The account was rather inclusive. It omitted one thing—"the allegiance of men to Jesus Christ." Nothing was said about him!

We have certain names to characterize certain ages—the stone age, the iron age, the age of steam, the age of electricity, and now the atomic age. We have heard of the Roman era, the Greek era and the Victorian era. Eras have come and gone. One thing or another has predominated man's life for a while. One person or another has claimed man's allegiance for a short span of years.

And yet, "There is only one man who has inscribed his name across the entire stretch of time," says Dr. A. H. Tuttle, "and that man's name is Jesus Christ." He is the "Timeless One."

John's Gospel catches this glimpse of Jesus for us. Matthew's Gospel begins with Abraham, the father of the Hebrew nation. Mark's Gospel begins with the public ministry of Jesus. Luke's Gospel begins with Adam, the father of the human race. But John's Gospel goes back beyond all history and starts the story of Jesus before the Creation: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-5; 14) John is saying that this one who has inscribed his name across the entire stretch of time and eternity came and took upon himself the form of man. This Word, this Logos, this Extended Thought of God, became Jesus who lived among us. And John hastens to add: "We have seen him, we have known him."

The Timeless One is the Unchanging One.

He is the same yesterday, today and forever, There is something sturdy about him. He transcends time, change and decay. No one age can claim him as its own, and yet all ages own him. He is with us when all else departs. He helps when all other help fails. "Lo, I am with you always, even unto the end of the age," He says to each and every age.

The issues of life and death seem to us dark, inscrutable, tangled and confused. To him, the timeless One, they are clear. He can forsee and make provision. He knows the sins and the chasms of despair in the past and offers forgiveness. The chains of the past can be broken and we are free and new creatures. As this Timeless One steals into sad and broken lives, a new life springs up that

> Deep below, as high above
> Sweeps the circle of God's love.
>
> —Whittier.

The Timeless One Knows the Way.

How little do we know of the future! 1955 could be the year of our Lord or it could be the year of our extermination. We hardly know where we have been, much less where we will be going. We are little children crying in the night. We do not know the way.

The Timeless One is the supreme guide. He knows the way ahead! The story is told of a man traveling in a distant country. His journey led over high mountains and he sought a guide who could direct him. One man offered his services as a guide, and the traveler said, "Have you been to the village where I wish to go?" The man replied, "No, but I have been part of the way and I have heard others talk about the rest of the way." The traveler answered, "You will not do."

Another man came and offered his services as a guide. The traveler asked, "Have you been to the village where I wish to go?" The man replied, "No, but I have been to the top of the mountain and have looked at the village." The traveler said, "You will not do."

A third man came and offered to guide the traveler to his destination. He was asked the same question and answered, "Sir, the village to which you are going is my home." The traveler took this man as his guide. He wanted someone who had been the whole way.

We want someone to lead us who has been the whole way. We want someone to give us life and that someone must know life and what it is. As a guide, as a Master of life, as a Savior for all men, Jesus Christ, the Timeless One, is supreme.

> So I go on, not knowing,
> —I would not, if I might—
> I wouuld rather walk in the dark with God
> Than go alone in the light;
> I would rather walk with him by faith
> Than walk alone by sight.
>
> —Mary Gardner Brainard.

Training School

Another Leadership School for our churches of the Greensboro Area has been planned for January 12-15, at the Greensboro First Church. This will be the fifth session of the school and looks to be one of the most helpful.

We are fortunate to have Miss Frances Eastman to teach *Methods With Children*. She is from the Division of Christian Education in Boston, and many know her as the editor of the *Program Manual* and *Children's Religion*.

A course on *Youth Work* will be taught by the talented Mrs. Edna Glenn Pegram, who serves as "assistant to the pastor" at the Greensboro First Church.

Rev. Fred P. Register, Evangelism and Stewardship Secretary, and Rev. John Graves, Christian Education Secretary, who recently began their work for the Convention, have both been secured as instructors. Mr. Register will present a course on *Stewardship*, and Mr. Graves will offer some fresh ideas on *Adult Teaching Methods*.

Classes will assemble from 7:30 to 9:30 each evening.

Though the school has involved only a minimum of expense, it has been a source of great blessing to the churches of this area. We have made much growth in terms of application of better teachniques and methods and in a deeper understanding of the Christian way of life.

John R. Lackey,
Dean.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Emphasis Where?

The ministers and church members of the Southern Convention seem to be a bit confused. There are so many different calls for money. Every interest and institution of the convention needs money in larger amounts than usual. The membership of the average local church realizes the necessity of increasing its local budget and improving its facilities for worship and services, all which shall cost money.

The convention by official action has provided that the interests of the convention and the institutions of the church shall have more funds to meet their needs and to put their programs into effect. The call has gone out to every church and to every member through our convention to provide the funds needed. The convention and local church officials and pastors in groups are discussing the convention's askings and the possible sources of income, and whether or not they as churches and members can possibly meet the asking of the convention for the convention itself, for the benevolence, for the orphanage, for Elon College, and in fact, every interest. As these calls and necessities pile in on us, we wonder what will happen and how on earth we will ever secure the funds that are needed for the total.

We seem to be putting the emphasis on amounts needed and calls communicated and there is a temptation to throw up our hands and say it cannot be done. Are we putting emphasis at the right place? The Lord has spoken quite plainly to his people about the dangers and uses of money. He has warned that evil is rooted in man's love for money. That it is difficult for a man to be a Christian in the real sense of the word and love his money and give it first place in his heart. For it is difficult for a rich man to enter the kingdom of heaven. Dives, for example, we are reminded, was rich and had plenty of worldly goods while he lived, but when he died, his riches perished with him. Somebody has said, ''You can't take it with you.'' I heard a man say as he addressed the Rotary Club in its last meeting, ''I have sold hundreds and hundreds of shrouds for men. I have not sold one yet with pockets in the pants.''

The warnings of the Almighty have been recorded in the Bible. ''Give and it shall be given unto you—good measure, pressed down, heaping up, and running over.'' ''Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you.'' ''Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.''

If we could turn from the needs of money and the multiplicity of calls and put the emphasis on what to do with what we have in the spirit of God, if we could with sincerity and personal example call on you to give one-tenth of what you make to God and the church with its programs, we should then be more in line with the plans and emphasis of the Bible and have reasonable assurance of success for the coming of the Kingdom of God through the church. Why should any person who is a Christian hesitate to give a tenth of his earnings? The promises of God are with those who do. God can do more with nine dimes than anyone of us can do with ten. If you question this statement, try, and you shall be blessed with the trying and rejoiced with the results. As Christian people, we should count it a privilege to give a tenth of what God has lent us that his Kingdom might come in its fullness on all the face of the earth.

* * * * *

Apportionment Giving

This report is the last one to be made for 1954. The convention office and the greater part of convention interests in the convention operate on the fiscal year. Elon College has for a number of years been operating on the calendar year. Any twelve consecutive months should equal the same. However, there seems to be a difference in the figures of the convention office and the college records. To date, the college has received from the convention offices during the year 1954 — $12,995.00, which leaves the college $2,005.00 short on its apportionment. For the year the college received from the churches on account of the Sustaining Fund $8,284.89 which is $26,715.11 short of the amount. Making a total of $21,270.89 received from both funds and a total of $28,702.11 deficit in the convention asking. Out of the amount received, the college must pay the convention on account of THE CHRISTIAN SUN $900.00. The churches attention should be called to the fact that the Sustaining Funds and its appeal have been eliminated and that the apportionment to the churches for the college has been increased from $15,000 to $35,000. I presume, of course, that the convention officers will advise each individual pastor and church of the changes in the convention's asking for the support of the college.

The college wishes to express its great appreciation to every church and individual that has contributed to the support of the college during 1954. The college also wishes to express the hope that the entire membership of the churches in the Southern Convention will be prospered in the material things to the extent they will be prospered in spiritual varieties.

Previously reported		$12,815.91
Eastern N. C. Conference:		
Pope's Chapel S. S.	$ 5.00	
Eastern Va. Conference:		
Dendron S. S.	$ 2.10	
Liberty Spring	50.00	
Wakefield	24.09	
..N. C. and Va. Conference:		
Ingram	$ 75.00	
Virginia Valley Conference:		
Dry Run	$ 12.90	
Winchester	10.00	
		179.09
Total to date		$12,995.00

RACE RELATIONS MEETING.

(Continued from page 2.)

the Christian Gospel as to the treatment of persons of whatever color or race. What a local church, conference, or the convention may do with regard to any phase of integration is a matter for each to determine for itself. The representatives of the Southern Convention re-emphasized the fourth principle of the Southern Convention ''Principles and Government''—''Christian Character is a sufficient test of fellowship and of church membership.'' It is likely that from the Franklinton Center meeting will result other meetings for discussion and development of understanding and good relationships. WM. T. SCOTT.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Leisher in Eastern Virginia

Once again our Eastern Virginia women are looking forward to having Rev. Quentin Leisher in their midst. He is to speak at our Mission Institute at the Suffolk Christian Church on January 12, 1955, at 10:30 a. m. He will speak on the foreign theme —"India."

Original plans included lunch served by the women of the host church. However, this has been changed. Those attending are asked to bring sandwiches for their lunch in order for the women of the Suffolk Church to have an opportunity to hear Mr. Leisher. Hot coffee will be served.

Special music will be rendered at lunch time and a Question and Answer Period will be observed. The members of the Conference, ministers, and others who are interested in our Church World Mission in India are cordially invited to attend.

Mrs. Ray F. Gordan,
Vice-President.

* * * * *

Do You Do Something "Out of the Ordinary"?

Some ministers have facetiously (I guess!) said that you only need to read one article on the woman's page in The Sun in the fall of the year, because all of the articles will be repetitions of that one—same books studied, same Bible study, same Thank Offering, same special days observed.

As regular readers of this page know, the editor has urged that you report special events as they happen, rather than sending in a yearly report. One member of a rural society wrote recently: "The woman's page in The Sun is improving, but why can't more women's groups send in more news items before the item is old enough to grow wiskers There's been an improvement, but we're still 'way down the ladder."

Following is an article about a special project of the Eutaw Women's Society at our Fayetteville Church. If other societies are doing something "out of the ordinary," please let us know about it. It might give some other women's group an idea—and besides it makes us all proud to read about something special that one of our societies is doing.

* * * * *

Women's Fellowship Sponsors Kindergarten

By Mrs. Robert W. Stafford.

A new project this year for the Women's Fellowship of Eutaw Community Church is the sponsorship of a kindergarten week-day mornings from 9-12:00. As with all phases of the community church program, the kindergarten is designed to meet the needs of five-year old children and their parents who live in the church area. Eight other Fayetteville churches sponsor kindergartens and a private school exists, but the nearest location is a mile and a half distant.

The goal of the kindergarten is FUN-PLUS for the five-year olds attending. In a program including indoor and outdoor activities, the plus objectives include social development, reliability, creative skills and spiritual growth. Included in the program is a Friday chapel service, where the youngsters are encouraged to respect God's house and know him as a friend.

The kindergarten is the responsibility of a committee of members of the Women's Fellowship, who made plans and carried them through. In August, publicity included radio and newspaper stories, posters in the neighborhood stores and the project housing office, as well as a descriptive bulletin carried to every door by a group of boys in the church.

A teacher trained in public school work has been secured for this first year. She also lives in the community, and while an active member of another church, is sympathetic with our new-church status. As a part of her salary, she is permitted to enroll her own youngster. In addition to salary, she is given a cash amount each month to cover cost of mid-morning juice and cookies, and incidental equipment.

Much of the necessary special equipment was secured through the skill and ingenuity of a church men's committee. An outdoor play area was fenced, and the men built a sand pile and exercise poles. Purchased was a swing and glider set. Indoors, the men constructed a miniature kitchen, including a stove, a refrigerator, a table and a small sink set into a counter, with cupboards overhead. (The basic material of these was orange crates; the table was a door cut to size, and fitted with four legs.) Also made by the men was a double easel for painting, and a large storage unit for supplies, with individual cubby-holes for rugs and aprons within the children's reach.

Donations included two doll buggies, a wall-type blackboard, and a good second-hand record player. The kindergarten uses the low tables and the piano already in the room. Purchased were large blocks for building. (These were sturdy ones of cardboard, with inner divisions for strength; they are much less expensive than their wooden counterparts.) Also bought were records, a small block Kinder City, educational puzzles and craft materials including construction paper, scissors, crayons, paint brushes and paint.

The kindergarten seems to meet a Eutaw Community need. Four youngsters are children of church members, three others attend Sunday School there regularly, while the remaining pupils attend other churches. Three are children of Catholic parents. Much of the equipment leads a double life, being utilized in Sunday School, and in the nursery supervised during church services. It will also simplify arrangements for the pre-school departments of future Vacation Bible Schools.

* * * * *

Mt. Zion Reports

The Woman's Missionary Society of Mt. Zion Christian Church, near Mebane, N. C., held regular meetings this year with good attendance.

Our Friendly Service project was to help secure goats for Puerto Rico. We observed the World Day of Prayer by being invited to one of our neighboring churches. We attended the Rally and Conference.

We have a turkey supper and bazaar each year in order to raise money for various things for the church.

Our women report a very good year.

Lorena Florence,
Reporter.

"Into His Gates"

By REV. MAX VESTAL*

Over three hundred years ago some members of our church landed at Plymouth Rock, in what is now the State of Massachusetts. They were Congregationalists, often called Pilgrims. They had fled from England because they were not permitted to worship God as they thought they should worship him. They fled first to Holland, and there they remained for a few years. They soon became tired of living in a foreign land, howeved, and they longed for a land of their own. So it was that they sailed on the *Mayflower* for Virginia. But storms tossed the small sailing vessel off course, and it landed its cargo several hundred miles north, at what is now Plymouth Rock.

They were greeted by nothing but a wilderness stuck in rocky soil and a few friendly Indians. Life was very difficult. All the supplies they had brought were soon gone. How were they to get through that first winter? The Indians came to their rescue, sharing their food with them. This aid from the Indians made it possible for about half of the Pilgrims to live through the winter. When spring came the Pilgrims were busy clearing the land and getting ready to plant their crops. But what did they know of farming this new ground? They had no seeds to plant. All had been eaten during the winter. Again it was the Indians who came to their rescue. They gave the seeds to plant, and they showed the Pilgrims how to put a fish into each hill to give the needed plant food. Thus we see that the Indians were far ahead of Smith-Douglass in the invention of fertilizer.

That fall, when the harvest was gathered in, the Pilgrims felt a need for giving thanks. Their governor, William Bradford, proclaimed a time of Thanksgiving. To whom did they give thanks? To the Indians? Well, in a way, yes, but not primarily to them. Instead, when they gave their thanks, they gave thanks unto God. The Indians came and shared in the festivities—and there were festivities—feasting, games and contests—as well as worship. Thanksgiving was a joyous occasion. It was a time of joy and happiness. God had given unto them the increase, and they entered into his gates with thanksgiving, they entered into his courts with praise.

As we enter this Thanksgiving season in the 1954th year of our Lord, let us prepare ourselves so that we too may enter into his gates with Thanksgiving. Perhaps some of us have been entering into his gates with thanksgiving all the year, but there are others of us who have not done so with regularity.

Many times during the past year we have entered into his gates beset with troubles and sorrows. There have been few words of thanksgiving on our lips, and few thoughts of thanks in our hearts. Some of us have experienced sickness and death in our families, and we have come into his gates with burdened hearts. And not once were we turned away without mercy and love being shown upon us. Not once have we brought our burdens to him and gone away without the strength to bear them.

The Centurion came to Jesus. His servant was very sick. When the Centurion exhibited faith in Christ, the servant was healed. The believers brought their sick to Jesus. When they could reach him in no other way, they lowered their sick through the roof that Jesus might heal them. And he did. He helped the lame to walk and the blind to see.

We, too, this year have brought our sick to Jesus in prayer, and he has strengthened, sustained and comforted them, ministering unto their needs as only the Great Physician can.

One day Jesus received a message that Lazarus, the brother of Mary and Martha, had died. After waiting for a time, Jesus went to their home in Bethany. The disciples could not understand his waiting. How often we today are like the disciples. We do not choose to wait for the will of God. We are impatient that things be done just when we think best. Jesus, however, knew that he had the power, and there was no hurry. Jesus raised Lazarus up.

Some of us have had the occasion to come before God sorrowing because of the death of a loved one, and we have been able to come with the assurance that in his good time he will raise them up. We are not ashamed of coming to God in times of sickness and bereavement, for we have been invited to come when we are weary and heavy laden to receive his rest.

We have come into his gates this year asking for the needs of life. And there is no reason to be ashamed of this type of prayer either. Jesus taught us to pray for our daily bread. We have come with prayers of petition, trusting that God would give unto us according to our needs. And certainly we should come before God, recognizing him as the giver of every good and perfect gift. "Seek and ye shall find; knock and it shall be opened unto you."

We are not, however, to come to God solely with our troubles, sorrows and petitions: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm 100: 4, 5.

But why should we enter into his gates with Thanksgiving? For what have we to be thankful? Dare anyone ask these questions! The list of things for which we should thank God is beyond the imagination. We could never enumerate them all. But let us consider some of the fundamental things for which each of us should bow in thanksgiving.

We should be thankful for life, and health, and strength. For these very things the Pilgrims were thankful. If we stop to think, as most of us never do until we are already sick or injured, God is the giver—the sole giver of life, health and strength. Is there anyone who could truthfully say he is not grateful to God for these marvelous gifts?

We should be thankful for food, for clothing, for shelter. For these things the Pilgrims were thankful. Their crop had been meagre, but they were grateful for the food they had. Perhaps our crops have been cut this year. Perhaps there is less in the storehouse than we had expected. Is this any excuse for not thanking God for that which he has given us? Our food still grows in the soil of God's earth, or perhaps comes from the animals that eat the grass of God's earth. Our clothing begins on the back of a sheep, or perhaps it grows in the cotton field. Our shelter comes from God's forests or perhaps from the mud of God's earth. How

(Continued on page 13.)

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*A Meditation delivered by Mr. Vestal upon the occasion of the Fourth Annual Harvest Festival at Pleasant Ridge Congregational Christian Church.

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The year of our Lord, 1955, will be six days old when this is published. Each year brings new days, clean slates and a chance to change something if you want to.

It is Sunday as I write these words, and from my window I can see the lighted manger scene in our churchyard. I am glad that the men who set it up with such loving care have left it past the New Year for it serves to remind that Christ's coming can be with us throughout the year.

This morning I went with my minister to our new church in Warwick. We affectionately call it "Deer Park" because the services are held in the Deer Park School, which is near the government land that encloses a park for many deer, but it is really the Congregational Christian Church of Warwick, Va. I don't go too often because their church is at 9:30 and that is Sunday school time. When we have church, they have church school. But I went this morning to play the piano as the pianist was ill.

I am glad that I went. I'm sorry that someone was ill, but it was such a fine service. On the first Sunday in the New Year, a group of people joined the church. The pastor had held a class for youth and there were eight or nine boys and girls receiving baptism. It was just a school auditorium, but with loving care two ladies placed a deep red cover on a trestle table, then the snowy white cloth and then cross and candlesticks and offering plates. The people gathered, and it wasn't a school anymore—it was a church.

A new church in a new year with new people coming to give their aid and to receive its blessings. Go to church often this year, go with your family, for thus we receive God's blessings and strength for our daily lives.

* * *

Thank you for the Christmas cards received and thank you for the many kind notes of appreciation. Two people asked how long I had written for The Sun, and I'm not certain, but I think since 1942 or 43. Let's hear from you lots in this new year—what *you* are doing and *your* group.

Happy New Year, J. J. H.

"Rule by Rhyme"

By Marion Brownfield.

Issued by the National Kindergarten Association.

Mrs. Baxter was having trouble in teaching twelve-year-old Betty how to use the new automatic gas stove.

"I always turn the wrong gas tap!" wailed Betty. "I light the front burner when I think I'm lighting the rear one."

Virginia, her fifteen-year-old sister spoke up. "Right: rear!" she said.

"What do you mean," Betty demaded, " 'right: rear'?"

"See the two gas taps on the front of the stove," Mrs. Baxter began, "the right one, Virginia tells us, turns on the rear burner!"

"Oh, I understand!" Betty laughed happily.

"How did you think of it, Virginia?" Mrs. Baxter asked.

"Oh, 'I've a motto'!" Virginia quoted. "You know at school we're practicing a Gilbert and Sullivan opera, and one of the characters says his motto is, 'Always cherry and bright.' "

"A good one," Mrs. Baxter commented "Mottoes often help us."

"What's a motto?" asked Betty. "I know—like turning on the gas stove—'right: rear'!"

"A motto is really a phrase to help us to remember something of lasting value," Virginia explained. "But we have been writing slogans, too. You know, like sentences on Red Cross posters—to attract attention."

"Sometimes they rhyme," Mrs. Baxter said, knowing Betty's fondness for rhymes, dating from Mother Goose days.

"But rhymes don't tell you how to do things," Betty argued.

"Sometimes they do," said Mother. " 'A stitch in time saves nine,' tells us to mend quickly, before the hole gets bigger!"

"Maybe we could make up some rhymes to help us to remember, or to do certain things; for instance our home-work," Virginia suggested.

"Work while you work, and play while you play, That's the way to be happy and gay," Betty laughingly quoted.

Mrs. Baxter remarked, "That's a good one, but perhaps we could make up our own."

"Make your bed, or you can't be fed," Virginia suggested. "That menas you can't have your breakfast until your bed is made."

"Finish what you start!" quoted Betty for want of a rhyme.

"That would be a wonderful motto for practicing your music," Mrs. Baxter returned. "No new sheet-music until one piece is completely memorized."

Betty's eyes twinkled. "I promise, Mother. Where else could we get some mottoes?"

Mrs. Baxter thought for a moment. "Benjamin Franklin wrote a good many maxims that we can use right in our home, like, 'Early to bed, early to rise, makes a man healthy, wealthy, and wise.' "

"Let's make a list of any mottoes we could use," said Virginia. "Isn't there one about not putting things off until tomorrow?—I know! I'm going to look in the Bible; *Proverbs* is full of them!"

"All right." Mrs. Baxter smiled. "And Betty can make some rhymes that she thinks will fit her chores."

"I know one already," Betty replied. "Each pick up her misplaced shoe, and Mom won't have so much to do!"

"Good!" Mrs. Baxter clapped her hands. "Both of you make up a list. Then we'll give them to Dad to see which of you girls has the most useful rules in rhyme."

"What happens to the winer?" Virginia asked.

"Do you think you'll really *use* your mottoes or rhymes?" asked their Mother.

"Of course," the girls chorused, "*especially* the ones we make for ourselves!"

"Then," said Mrs. Baxter, "I'll bake a *cake,* for the winner's *sake!*"

Both girls giggled happily as they began looking around for pencils and paper.

As the old historian says of the Roman armies that marched through a country burning and destroying every living thing, "They make a solitude and call it peace," so men do with their consciences. They stifle them, forcibly silence them; and then when there is a dead stillness in the heart, broken by no voice of either approbation or blame, but doleful like the quiet of a deserted city, then they say it is peace—*Maclaren.*

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the good report this week. We have now heard from 10 churches in Eastern Virginia; 10 in Eastern North Carolina; 25 in North Carolina and Virginia; six in Western North Carolina, and four in the Virginia Valley. That is a total of 55 churches out of 203. We are hoping and praying that we shall hear from the remaining 148 churches soon.

We are writing this letter on December 22, and we could reach our goal and have a few dollars to begin the New Year with, if all the churches would give us a donation now. The average reader thinks that by now his church has sent in a Thanksgiving offering, but three to one he is mistaken, as the figures above will show.

The Junior Chamber of Commerce has just carried all our children to Burlington, escorted them into the stores with $3.00 for each child, and given them the privilege of doing their own shopping. The young men who carried these children into the stores tell me they got a thrill that comes once in a lifetime. The children are most appreciative and have remembered their mother, or father, or friend. But many of them naturally thought of themselves. Anyhow all had a good time, and the merchants saw to it that the purchases were worth more than three hundred cents for the three dollars.

Gifts have come in from many of our churches, from many "classes," and from a large number of individuals. So "Santa Claus" has to find a place to step as he walks out. Our thanks to everybody.

By the way, to the 148 churches from whom we have not heard, please hurry.

JOHN G. TRUITT,
Superintendent.

* * *

This additional note is being written on December 31, 1954. Many, many thanks for all the wonderful Christmas you gave every child here. Christmas was a big success.

Thanks for the funds which you have contributed. We shall keep our books open until time for you to read this letter and mail us for yourself, or church, or other organization a check to help us reach a goal of $70,000.00. At this writing we have heard from only 72 churches out of the 203 with a special offering.

Please check and see if that donation which you expected to give has been given. Thank you.

J. G. T.

REPORT FOR DECEMBER 22, 1954.

Commodities for the Week.

Pleasant Grove (Alamance) School, Wash cloths, canned food, towels, toilet articles and toys.

Coupons:
Second Grade, Cypress Elementary School, Suffolk, Va.
Miss. Soc., Virgilina Congregational Church.
Ladies, Bible Class, Henderson Church.
Mrs. James Osborn, Norwalk, Calif.
Miss. Soc., Isle of Wight Christian Church.

Coupons and buttons:
The Gertrude Brawshaw Circle, Hunuterdale Christian Church.

Clothing:
Mrs. C. B. Hayes, Jr., Summerfield, N. C.
The Woman's Fellowship, First Congregational Church, Asheville, N. C.
The L. C. Smith Circle, Christian Temple.
Mary Jane, Inc., and Calvary Church, Greensboro, N. C.

Toys, clothing and shoes:
Miss Anita Winne, Nassau, N. Y.

Fruit, candy and nuts:
Baracca Class, Reidsville Church.

Toys:
Mrs. W. H. Mercer, Buckner Hill, Ill.

Gloves:
First Congregational Church S. S., Asheville, N. C.

Clothing, toys and food:
Beverly Hills Christian Church, Burlington, N. C.

Bananas:
Pate-Dawson Co., Burlington, N. C.

Gifts:
Evarts High School, Evarts, Kentucky.
Pilgrim Fellowship, Wakefield Christian Ch.
Winchester Congregational Christian Church.

Dress:
Jr. Class, Isle of Wight Christian Church.

Fruit and gifts:
Blue Print Dept., Western Electric, Burlington, N. C.

Sunuday School Monthly Offerings.

Amount brought forward		$17,949.90
Eastern N. C. Conference:		
Morrisville, Thanksgiving	$ 9.50	
Morrisville	9.07	
Mt. Auburn	25.34	
		43.91
Eastern Va. Conference:		
Norfolk, Second	$ 77.00	
Holland, Special	150.00	
Holland	377.86	
Liberty Spring, Thanksgiving	165.00	
Rosemont, Special	40.00	
		809.86
N. C. and Va. Conference:		
Concord S. S., Thanksgiving	$ 15.00	
Gibsonville	57.30	
Greensboro, Palm St.	100.00	
Lebanon	73.00	
Mt. Zion S. S.	5.01	
Lynchburg	5.00	
		255.31
Western N. C. Conference:		
Zion	$ 30.00	
		30.00
Virginia Valley Conference:		
Mt. Lebanon S. S.	$ 23.00	
		23.00
Total		$ 1,162.08
Grand total		$19,111.98

Special Offerings.

Amount brought forwarl		$35,062.15
Special Gifts	$ 30.00	
Reliable Bible Class, Portsmouth, First Church	10.00	
First Cong. Church, Asheville, N. C., Special offering	100.00	
Maud Hatley Class, Elon College Baptist Church	3.00	
Golden Rule Bible Class, Newport News Church	10.00	
Women's Union, First Cong. Church, Natick, Mass.	5.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	10.00	
In Memory of Otis King	5.00	
In Memory of Paul Arnold	10.00	
		183.00

Thanksgiving Offerings.

Neese-Shoffner Furniture Co., Burlington, N. C.	$ 15.00	
Apple's Chapel Christian Church	58.51	
House Electric Co., Gibsonville, N. C.	20.00	
Mr. & Mrs. C. D. West, Jr., Newport News, Va.	25.00	
Johnson's Grove Christian Church	10.00	
Erwin A. Holt, Burlington, N. C.	100.00	
Miss L. Kennely, Worthville, N. C.	25.00	
C. A. Hall, Burlington, N. C.	20.00	
		273.51

Christmas Offerings.

Pleasant Grove (Alamance) School	$ 20.00
Rev. & Mrs. J. H. Hughes and Iva Hughes, Pisgah, Alabama	25.00
Circle No. 7, First Cong. Christiain Ch., Greensboro, N. C.	10.00
Circle No. 2, Suffolk Christian Church	10.00
Circle No. 4, Suffolk Christian Church	19.00
Mr. & Mrs. Walter Bain and Nancy, Burlington, N. C.	50.00
Mrs. R. R. Auman, Seagrove, N. C.	20.00
Mrs. Lizzie B. Turner, Walters, Va.	5.00
J. A. Monroe, Norfolk, Va.	100.00
J. D. Strader, Burlington, N. C.	100.00
Mrs. J. D. Strader, Burlington, N. C.	50.00
O'Kelley Bible Class, Greensboro, First Ch.	50.00
Mrs. F. L. Rodgers, Fayetteville, N. C.	25.00
Celanese Corp. Of America, Burlington, N. C.	50.00

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Christ, the Son of the Living God"

Lesson III—January 16, 1955.

Memory Selection: *"I am the way, and the truth, and the life; no man cometh unto the Father but by me."* —John 14: 6.

Background Scripture: Matt. 16: 13-17; John 1: 1-14; 5: 17-18; 14: 8-14; 17: 1-5; Phil. 2: 5-11; Col. 1: 15-20; Hebrews 1: 1-4.

Devotional Reading: John 5: 19-29.

There is one supreme question that ultimately every man must answer: "What is my relationship to Jesus Christ." And in giving your answer, it doesn't make any difference how much money you have, or how much success the world thinks you have achieved, or how much you know. Nothing matters but your answer. "What think ye of Christ?" Jesus asked of the people of his day. He is asking it of the people of our day.

What Others Thought of Christ.

"Whom do men say that I, the Son of Man, am?" asked Jesus of his disciples. In a dramatic moment, he began to probe the souls of his disciples for the all-important answer to this all-important question.

The answers were significant. Some people thought he was John the Baptist—there was something about this otherwise quiet man, that reminded them of the blazing preaching of John. Others thought he was Jeremiah—there was some of the thunder of that old prophet's words in his message. Still others thought that he might be Elijah come back from the beyond—the hidden fire burned in his heart and showed in his eyes. These answers are a tribute to the many-sidedness of the Master. There were many facets to his character. The common element in it all was the conviction that he was a prophet, one who spoke for God, one strangely commissioned, a more than ordinary man.

It has ever been thus, and is now. Men have held, and do hold, various opinions about Jesus. Some think of him as a great Teacher, as a Prophet, as a Good Man, as an Example, as a spiritual Genius, as an extraordinary Man. All of this is good as far as it goes, but it does not go far enough. If Jesus were only a Good Man, the Best Man that ever lived, if he were only an Example, a Teacher, a Prophet, A spiritual Genius, he was not what the Scriptures assert, or what he himself claims to be.

What Peter and the Disciples Thought of Christ

"But whom say ye that I am?" It was not enough to know, or to say, what others thought of him. Jesus wanted to know what Peter and the other disciples thought of him. He makes it very personal. He brought the question from the realm of the general to the realm of the particular and the personal. Jesus asks every man, "What do you think of me?"

Speaking impulsively, and yet instinctively soundly, Peter replied, "Thou art the Christ, the Son of the living God." That was one of the most profound and astounding statements ever made by the lips of man. It was especially significant coming from a Jew. The Jews were strict monotheists—they believed in One God. This God brooked no rival. And yet here was Peter, a strict Jew, asserting and proclaiming that Jesus was the Son of the Living God! In fact, he makes two historic statements First, he sees this Jesus with whom they had companied as the Messiah, the Christ, the Anointed One, the One who had been promised. He was the fulfillment of the Jewish hopes, the Promised Messiah and Deliverer. Second, he goes beyond that and asserts that Jesus is divine, the Son of God as well as the Son of Man. Out of their companionship and association with this Man, Jesus, the disciples had come to, indeed they had been forced to see in him none other than a revelation and impersonation of the living God. As Jesus himself said, "flesh and blood had not revealed this unto them"—it was the Spirit of God himself who had given them this spiritual insight.

What about you? Who do you say that Jesus is? Is he for you the Christ, the Son of the Living God. Is he simply a good man, or is he the God Mam? Is he only the Son of man, or is he the Son of God? It doesn't make much difference what others think. It does make a difference what you think. Your answer to this question will make or break you. What think ye of Christ? Who is he? What is your relationship to him?

What Jesus Said About Himself

In addition to the part of the lesson which tells us what others thought about Jesus, and what Peter and the disciples thought about him, there is a part which tells us what Jesus thought about himself. "He that hath seen me, hath seen the Father . . . I am in the Father, and the Father is in me . . . the words that I speak unto you, I speak not of myself." He thought of himself as God in the flesh, as the revelation of God, as the visible manifestation of the invisible God. As one of his devoted followers later wrote, it pleased God that in Jesus all the fulness of the godhead should dwell bodily. And, of course, there are many, many instances in the Gospels where Jesus simply and boldly asserted that he and God are one, and that the Father had sent him into the world to make himself known.

Here is one advantage which Christians have over non-Christians. A Jewish rabbi puts it thus: "You Christians possess one advantage over us. When we use the word God, our listeners have a somewhat vague conception in their minds of righteousness and power combined in a being who fills the universe. When you employ that word, God, your hearers think at once of the figure of Jesus of Nazareth." What is God like? Where can we see God? Is there any way in which God can be thought of as Somebody instead of Something? The answer to these questions is "God is like Jesus Christ." If you want to know what God is like, look at Jesus Christ. Jesus Christ was the image of the invisible God. In Jesus Christ we see the face and feel the heart of the Eternal. God was in Christ reconciling the world unto himself. Jesus Christ was God. This was the claim that Jesus made for himself. And those branches of the Church of Christ which have been most vital and most missionary and most fruitful have been the churches which have held this exalted view of Christ. They have reverenced in their hearts Christ as Lord. They have gone beyond his mere divinity to his Deity.

And all of this has its basis in the New Testament. The men who wrote this book, or the books of this Book,

(Continued on page 15.)

"The Challenge to Achievement"

Are the Rotary Club, the Grange and the labor union doing a better job in providing opportunities for leadership than the churches?

So far as large numbers of laymen are concerned, they are, according to the first layman ever elected president of the Ohio Council of Churches.

Mr. Harold K. Schellenger, active for many years in church work attributes the beginning of his own interest to a former pastor.

"From the first time of my first association with his church twenty years ago," Mr. Schellenger is quoted in the November issue of *Ohio Christian News,* "he made certain that I was given challenging tasks appropriate to my ability, experience an interest.

"Therein, I believe, lies the greatest weakness and at the same time the greatest opportunity, for the church today.

"In far too great a degree, our religion has become professionalized. In many churches even public prayer is no longer heard except from the lips of the clergy. So far as large numbers of laymen are concerned, religion has been permitted to become only a spectator role. Most men now look to the Rotary Club, the labor union, the fraternal orders, for that challenge to achievement, that joy of work well done which their fathers found instead in the church."

—*The Religious Newsweekly.*

WHY NOT A LIVING WAGE FOR MINISTERS?

(Continued from page 5.)

his annual salary, averaged over the years since his ordination. But, regardless of salary, in no case will his pension be less than $1500 a year.

Most other denominational plans are less liberal. One fund, which now averages $555 a year to retired ministers, and $290 to widows, last year asked its beneficiaries how they were getting along. The replies were enlightening.

The ministers professed to be happy in retirement. Many were supplementing their pensions with earnings from odd jobs or as substitute ministers. The wives and widows, however, told another story. They were asked: "After retirement, did the two of you have enough income on which to live in reasonable comfort?" About 50 percent of the women answered "No."

The survey concluded; "A sizable proportion of both the men and women are apparently in genuine need, not only of money but also of adequate living accommodations."

What can we do to provide the minister and his family with more reasonable security? The most obvious answer, of course, is to pay him a decent salary and provide him with an adequate pension plan. But it will be a grievous mistake if we laymen wait for ministers to ask for increases.

"Ministers have no means of securing or safeguarding an adequate salary except the conscience of the congregation," a clergyman wrote in *The Christian Advocate.* The "conscience of the congregation" must be the key to our solution.

We can find out how much we were paying the pastor in 1940, how much we are paying him now, and then after consulting the Government's *Cost of Living Index* we can make a fair adjustment upward. Perhaps that cannot be done within the present church budget. The pastor would be the last person to want his salary raised at the expense of other church activities. But he is also aware that there are few of his parishioners who cannot afford a small increase in the weekly offering for such a worthwhile cause.

Whatever happens, one thing is certain: your pastor's devotion to his high calling will not fluctuate with the rise or fall of his income. "He would rather preach the gospel and eat stale bread," one minister reminds us, "than not to preach and to eat steak."

Dr. Justin Wroe Nixon of the Colgate-Rochester Divinity School said, "Ministers seek no special provileges. They seek only an equal opportunity with their fellows in other occupations to give their best to the world. What they want and what they need is parity—parity for pastors."—*The Reader's Digest.*

"INTO HIS GATES"

(Continued from page 9.)

could we fail to be thankful for food, clothing, and shelter?

We should be thankful for neighbors, friends, and families. For these things the Pilgrims were thankful. I mean by neighbors what Jesus meant in the story of the Good Samaritan — those who show mercy upon us. Is there anyone who is not thankful for the neighbor who prays for the sick, who comes, to sit up with them, who prepares food for the family? Is there anyone who does not appreciate the kindness of friends at the time of death in his family? Is there anyone who does not appreciate the fellowship of true friends? Is there anyone who does not appreciate the family God has given him? How much then should we give thanks to God, who gives us all of these good gifts.

In addition there are the contributions of those whom we have never seen. We should be thankful for men of great talents, who use their talents to the glory of God—the doctors, ministers, lawyers, teachers, mill workers, farmers, brick masons, and all others who work for the glory of God. We should be thankful for the labors that makes it possible for us to have things we possess.

Consider the automobiles outside the church. How many thousands of people worked to make it possible for you to ride to church this evening? We can glimps the natives processing rubber in South America, the miners digging in Michigan, the men making steel in Pittsburg, the designer hard at work in Detroit, and the assemblymen at their jobs in Dearborn. These are but a few of the persons who worked that you might ride to church tonight. We can never thank each of them personally. All we can do—and who can fail to do this—is enter into his gates with thanksgiving. How can we fail to thank God for all of these persons who give of their labors? For who gives them strength to labor? Is it any other than God?

Yes, we should come before God with our sorrows and troubles, for only in him can we find the strength and courage needed. No doubt the Pilgrims prayed through that first hard winter when their loved ones were dying. No doubt it was only from God that they received the courage to stay on in this land.

But the Pilgrims remembered to bring not only their troubles to God. They remembered to bring also their thanks to him. Let us enter with the Pilgrims into his gates with thanksgiving—let us enter into his courts with praise, recognizing God as the Creator and Sustainer of all life.

Love, we were recently informed, starts with the pituitary gland instead of the heart. But after all, it is not so important where it starts as where it ends.—*Exchange.*

THE CHRISTIAN ORPHANAGE.

(Continued from page 11.)

Roger Gant, Burlington, N. C.	25.00	
Men's Baracca Class, Henderson Church	95.00	
Lalies' Bible Class, Henderson Church	95.00	
Edgar P. Savage, Suffolk, Va.	25.00	
L. S. Flynn, Winston-Salem, N. C.	10.00	
The Cone Foundation, Greensboro, N. C.	100.00	
Primary Dept. First Cong. S. S., Yankton, S. D.	3.00	
Darden Oil Co., Franklin, Va.	50.00	
Mrs. W. H. Garrett, South Norfolk, Va.	5.00	
Rev. Cameron D. Hayes, Gore, Va.	25.00	
I. Paul Ingle, High Point, N. C.	200.00	
		1,167.50
Total		$ 1,624.01
Grand total		$36,686.16
Total for the Week		$ 2,786.09
Total for the year		$55,798.14

* * * * *

REPORT FOR DECEMBER 29, 1954.

Commodities for the Week.

Clothing and shoes:

Mr. and Mrs. J. E. Branch and Dottie, Garner, N. C.

Gifts:

Junior Class, Ramseur Christian Church S. S.

Julia Elder Circle, Cong. Christian Church, Lanett, Alabama.

Toys:

Younug Men's and Women's club, Guilford County.

Young People, Fairfield Church.

Cub Scouts, Burlington, N. C.

Ladies' Bible Class, Cong. Christian Church, Windsor, Va.

Christmas treats:

Burlington Mills, Inc., Burlington, N. C.

Peanuts:

Mr. and Mrs. Layman R. Brothers, Suffolk, Va.

Gloves and socks:

First Cong. Churuch, Asheville, N. C.

Toys and fruit:

Cub Scouts, Greensboro, N. C.

Bicycle:

Mrs. Edgar King, Burlington, N. C.

Clothing:

Mrs. James I Beale.

Sunuday School Monthly Offerings.

Amount brought forward		$19,111.98
Eastern N. C. Conference:		
Mt. Herman, Thanksgiving	$ 13.00	
Pleasant Union	150.00	
		163.00
Eastern Va. Conference:		
Berea (Norfolk), Thanksgiving	$ 75.00	
Bethlehem (Nans.) S. S.	226.60	
Bay View, Norfolk	24.00	
Oakland	110.04	
Portsmouth, First, Thanksgiving	32.95	
Richmond, First	168.45	
		637.04
N. C. and Va. Conference:		
Burlington, First	$ 61.00	
Burlington, First S. S.	442.69	
Burlington, First, Thanksgiving	200.15	
Carolina	18.00	
Happy Home, Thanksgiving	57.23	
Ingram	70.00	
Pfafftown	13.25	
Union (Va.) S. S.	5.00	
		867.32
Western N. C. Conference:		
Brown's Chapel, Thanksgiving	$ 5.00	
		5.00
Virginia Valley Conference:		
Bethel	$ 42.00	
Linville S. S.	38.50	
		80.50
Total		$ 1,752.86
Grand total		$20,864.84

Special Offerings.

Amount brought forward		$36,686.16
H. O. Byrd, Suffolk, Va.	$ 12.00	
Philathea Class, Suffolk Christian Church	5.00	
Wake Chapel Missionary Fellowship	10.00	
New Hope Christian Ch., Roanoke, Alabama	10.00	
In Memory of Mrs. James C. Beale, Sr.	5.00	
In Memory of L. R. Jones	5.00	
In Memory of Mrs. James C. Beale, Sr.	5.00	
Special Gifts	35.00	
		87.00

Christmas Offerings.

David T. Fuller, Henderson, N. C.	$ 5.00	
20th Century Baraca Class, Suffolk Christian Ch.	125.00	
Bethlehem (V. Va.) Sunday School	15.23	
Mrs. Golden Carter and Miss Catherine Carter, Winchester, Va.	25.00	
Roger Gant Jr., Burlington, N. C.	50.00	
Mrs. C. L. Adams, Ingram, Va.	10.00	
Mrs. Augusta M. Rhinehart, Linville, Va.	10.00	
Miss Ruth Aldridge, Burlington, N. C.	5.00	
Mrs. Vallie M. Byrd, Durham, N. C.	25.00	
Berea Christian Church, Norfolk	100.00	
Mr. & Mrs. Otis O'berry, Walter and Betty Jean, Harrellsville, N. C.	50.00	
Kindergarten S. S. Class, Wadley, Alabama	3.00	
Dr. William H. Stratford, Winter Park, Florida	25.00	
Miss Pattie Adams, So. Boston, Va.	10.00	
Mrs. C. J. Clark, Pisgah, Alabama	5.00	
Engineered Plastics, Gibsonville, N. C.	40.00	
Z. H. Lynch, Elon College, N. C.	10.00	
Women's Fellowship, Eutaw Comm. Church	10.00	
A Friend	1.00	
A Friend	10.00	
Craven Steel Erecting Co., Greensboro, N. C.	200.00	
A Friend	900.00	
Percy Smith & Co., Inc., Newport News, Va.	5.00	
H. L. Bondurant, Norfolk, Va.	25.00	
C. V. Hooper, Morehead City, N. C.	25.00	
D. H. Carlton, N. Wilkesboro, N. C.	10.00	
Alvin O. Jacobs, Newton, Ill.	5.00	
N. A. Talmage, Riverhead, L. I., N. Y.	10.00	
		1,714.23
Total		$ 1,801.23
Grand total		$38,487.39
Total for the week		$ 3,554.09
Total for the year		$59,352.23

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

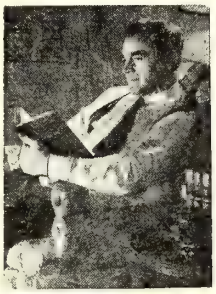
....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

Have You Read?



A Review

My good friend, John T. Kernodle, sent me, just before Christmas, a Commentary on the Uniform Lesson Series for 1954. It is published by The Mulenberg Press of Philadelphia, and is edited by Dr. Henry E. Horn, former President of Marion College, and now pastor of the University Association (Lutheran) at Cambridge, Mass. This is the second year that this Commentary has been published. The book is well, and attractively-bound, and the text is unusually clear and readable.

Unlike most Commentaries, which are the work of one man, this Commentary is the work of four men, the lessons for the Quarters being written by the following leaders in the Lutheran Church respectively: First Quarter, Dr. Henry E. Horn, who also edited the book; Second Quarter, Dr. Robert W. Stackel; Third Quarter, Dr. Walter C. Davis; and Fourth Quarter, Dr. Lloyd M. Wallick. Although written by four men, the book follows a general and helpful pattern, as follows: The Title, Background Scripture, Memory Selection; An Approach to the lesson; Comments on the Text, a helpful exegesis of words and phrases in the lesson; The Gist of the Passage; Lesson Sidelights; Digging Deeper; Something to Think About; and Daily Bible Readings for Next Week's Lesson. There are also a few maps and drawings or illustrations in the book. The book is suggestive and stimulating and has much helpful material in it.

The writer has used Tarbell's Teacher's Guide for many years, but he can recommend Horn's Commentary to Sunday school teachers and pupils, and he is glad to have it as an extra aid in preparing his notes on the Sunday School Lesson. The book costs $2.75 and is well worth the cost. It is a sound, sugestive, practical, helpful commentary on the Uniform Sunday School Lessons.

H. S. Hardcastle.

THIS TOO IS MISSION WORK.

(Continued from page 2.)

able-bodied man to help in an extermination campaign. Press services around the world carried stories

At that time Mrs. Thelin wrote of how schoolboys and faculty from Southern Christian College, where she and her husband teach, went out armed with bolo knives to beat the grass and herd the rats into blankets of poison gas.

Now Mrs. Thelin writes of the success of the campaign although the depression caused by the rodent invasion still effects the people and brings much suffering.

"At the height of the extermination campaign, army trucks loaded with troops and equipment and bearing windshield stickers reading 'Kill to the Last Rat,' rolled through Midsayap every day," she writes. "For weeks we held our breath waiting for the harvest to see how effective the campaign had been. Although there are still in this province several million rats who refuse to die, the farmers have had their best crops in five years."

Southern Christian College at Midsayap is a techinical school of both high school and college grades, specializing in the rural training of Filipino students and is the only high school for Protestant Christians in the district of Cotabato. It is located in a large agricultural area which has recently been opened up.

In addition to teaching at Southern Christian College, Mrs. Thelin makes trips into the villages with a mobile clinic.

The college is being used as headquarters for a rural reconstruction and extension program, including a clinic building, and a public health program sponsored by *World Neighbors, Inc,*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

were convinced that Jesus was more than a man, even the best man who ever lived. They were convinced that he was the God-Man, that God had appeared in history in him, that God was in him. And out of the abundance of their hearts they wrote their story for others. God had highly exalted this Jesus and given him a name that is above every name on earth and in heaven. To him be glory in the church forevermore.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

REPORT FOR DECEMBER 31, 1954.

Commolities for the Week.

Socks:
Children's Department, Union Christian Ch., Hunterdale.
Coat:
Mr. and Mrs. S. F. Eure, Greensboro, N. C.
Clothing:
Mrs. Emerson Jones, Franklin, Va.
Fruit:
White Hall Interdenominational Church.
Shoes and clothing :
Dr. R. F. Warren, Prospect Hill, N. C.
Nuts and under clothing:
Philathea Class, Reidsville Church.

Sunday School Monthly Offerings.

Amount brought forward		$20,864.84
Eastern N. C. Conference:		
Fuller's Chapel	$ 79.00	
Liberty (Vance)	150.00	
Mt. Auburn	6.00	
Mt. Auburn S. S.	7.40	
		242.40
Eastern Va. Conference:		
Dendron S. S.	$ 21.25	
Liberty Spring	203.00	
Liberty Spring S. S.	20.00	
Mt. Carmel S. S.	17.81	
Newport News	459.07	
Wakefield	31.44	
Windsor S. S.	10.00	
		762.57
N. C. and Va. Conference:		
Greensboro, Palm St.	$ 72.00	
Greensboro, First, Special	142.00	
Reidsville S. S.	58.00	
Union (Va.) S. S., Special	15.00	
Winston-Salem	46.30	
		333.30
Western N. C. Conference:		
Ether	$ 30.00	
Liberty	40.00	
		70.00
Virginia Valey Conference:		
Dry Run S. S.	$ 22.90	
Winchester S. S.	10.00	
		32.90
Total		$ 1,441.17
Grand total		$22,306.01

Special Offerings.

Amount brought forward		$38,487.39
Miss Wilma Goodwin, Burlington, N. C.	$ 20.00	
W. M. Goodwin, Burlington, N. C.	5.00	
A. B. Owen, Gibsonville, N. C.	15.00	
A. P. Strickland, Louisburg, N. C., Thanksgiving	5.00	
In Memory of Rev. J. Frank Morgan	5.00	
In Memory of Mrs. James C. Beale, Sr.	5.00	
In Memory of L. R. Jones	5.00	
Special Gifts	71.08	
		131.08
Grand total		$38,618.47
Total for the week		$ 1,572.25
Total for the year		$60,924.48

"Love in Deed and in Truth"

By W. R. CULLOM

It is not surprising as to how we allow ourselves to go on for years using the simplest and most familiar words without stopping to think just what we are saying? In my reading on a recent morning, I found a reference to that current saint of God who went to his eternal home only a short while ago—Rufus Moseley. He was reading a thrillingly interesting book and regretted greatly to lay it down, but was seized with an impression that he should go see an aged Negro woman who was sick. He laid down his book, obeyed his impulse in going at once to the woman's house. He found her in bed suffering intensely; the house was cold and no fuel around. Of course, he responded to the situation in a way that was in keeping with his spirit and life. In a little while the room was comfortable, the immediate needs of the suffering woman were provided for, and Dr. Moseley was back with his book, enjoying it more for answering the call of God to that deed of love.

Through a good part of my life, I have thought of John's exhortation (I John 3: 18) to love in deed and in truth as loving in reality, thinking of the word "indeed" rather than the two words "in deed." It is so easy for us to love only "in word and in tongue," and not think of the "deed." When I think of this matter, my mind goes out to the inimitable John Pullen. The older people in North Carolina and other states, too, know of John Pullen, who provided food for the hungry, coal for the widows, and help and blessing to the needy everywhere that he could touch them or help them in any way. For many years, Mr. Pullen's habit was to go to the Penitentiary every Sunday afternoon, in cold, in heat, in rain, in sunshine, to teach a group of prisoners the Bible. He would usually carry a basket full of the Book of Proverbs, the Gospel of John, or some token of love and help to his prisoner friends.

When Mr. Pullen died, I could not attend his funeral, but I have been told that two things took place which I would rather have to come to pass over my dead body than to have the most elaborate eulogy from Queen Elizabeth the Second. They say that a trusty from the penitentiary brought a bunch of flowers gathered by his fellow prisoners from the grounds about them and laid them on his casket. They say also that a young girl came down the aisle on her crutches, stood by the casket, gazed for a moment into the face of the man who had brought and sent light and blessing into her home, and then buried her face in her hands as she sobbed out, "Mother and I have lost our best friend."

That sort of thing is what I understand John to mean when he speaks of "loving in deed." And note that he adds the words "and in truth." My old teacher of Greek—Dr. William Bailey Royall—once told me in a private conversation about John's use of the word "truth." Said Dr. Royall, "It uniformly means reality."

Our Lord said, "The field is the world." Each Christian has just two tasks in life: (1) to "incarnate" Jesus; and (2) to "express" him in deed and in truth. And how the world about us does need these two things!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, JANUARY 13, 1955 NUMBER 2

Recently Dedicated New Hope Parsonage

Another of our churches has joined the ranks of those that provide modern parsonages for their ministers. The above picture is of the parsonage of the New Hope Congregational Christian Church at Louisburg, North Carolina, which was recently dedicated. The Rev. R. E. Tally is the fortunate pastor. The picture was taken on the day of dedication.

News Flashes

President L. E. Smith and Dean Earl Danieley were in Washington this week on business for Elon College.

Several years ago, THE CHRISTIAN SUN carried a sermon in each issue. There have been requests that we revive that custom. We can only do this if we have the necessary timely sermons to publish. We wonder if our ministers will cooperate.

Latest reports are that the Soviet government is training apostles to go out over the land and preach antireligion. This is a part of the vast antireligious campaign which has been revived in an effort to snuff out a resurgence of religion that is taking place throughout Russia.

Prime Minister U Nu laid the cornerstone for a Student Christian Foundation building at the University of Rangoon at special ceremonies recently. In his address, the official, a Buddhist, urged the 2,000 people present to do their "utmost to preserve religious tolerance and harmony."

Roger Gibbs, field secretary for Elon College, was a visitor for a short time at THE SUN'S office of publication on Tuesday of this week. He left Richmond that afternoon enroute to Newport News, where he had an engagement for Wednesday. The fine student body at Elon College this year indicates that Mr. Gibbs is doing an excellent job.

Evangelist Billy Graham is planning a preaching trip around the world in 1956, according to recent announcement. Dr. Graham declared that he believes the spiritual resurgence in the world today has been a help in easing international tensious and he feels that he may make a further contribution to this cause by campaigns abroad.

Mennonite leaders in Illinois, Indiana, Michigan and Ohio, are considering the establishment of a Christian psychiatric treatment center for that four-state area. Should a mental hospital result from the study of the committee appointed to make the survey, it will be the fourth such treatment center established by Mennonite, Brethren in Christ and Amish churches through their Mennonite Central Committee. The hospitals are located at Hagerstown, Md.; Newton, Kan., and Reedley, Calif.

Superintendent Scott visited the New Hope Church of the Eastern North Carolina Conference on Sunday, December 12, where Rev. R. E. Talley is the pastor. The occasion of the visit was the dedication of the parsonage at New Hope (see front page). The New Hope and Beulah churches constitute a parish of which Mr. Tally is the pastor. Splendid progress is being made in both of these churches. Both are anticipating building programs in the near future. The parsonage was erected under the pastorate of Rev. Carl Wallace, who is now at Fayetteville. We congratulate New Hope upon the completion and dedication of the beautiful new parsonage.

Sophia Christmas Program

The Sophia Congregational Christian Church held its Christmas program, Sunday evening, December 19, at 7:30. The play, "Why Christmas?" was given. Those taking part in it were: Mr. and Mrs. Leonard Staley, Mr. and Mrs. Connie Hollingworth, Mrs. Josephine Millikan, Misses Ometa Brown, Grace Ann Farlow, Ruth Davis, Delta Hall, and Grace Bullard, Messrs. Ray Hollingworth, Donald Staley, Larry Yow, Randy Hollingworth, Stacy Hayes, Shirley Brown, James Farlow, Harold Brown, Monroe Yow, Boyd and Loyd Rich.

The church choir under the direction of Mrs. Troy Hall gave the Christmas music. Mrs. Ray Hollingworth was the organist. The Rev. Avery Brown led the prayer, and welcomed the congregation. The Beginners, Primary, and Junior Departments had the first part of the program.

The Young Adult Class did not have its Christmas Party. Instead the members gave the money which would have been spent on the party and in exchanging presents, to the church building fund. The gift amounted to seventy dollars.

The church was filled for the occasion, with some present having to stand. Mr. Stacy Hayes led the prayer of dismissal.

MRS. MABEL STALEY,
Reporter.

Hunterdale Church Attendance Crusade

The Hunterdale Christian Church is uniting with the Southern Convention in the 1955 Church Attendance Crusade under the theme "God Is Our Strength. Attend Church Every Week." The crusade will run from January 9 through Easter (April 10).

THIS IS OUR PLAN:

1. A church attendance card is inclosed. Please check your attendance during the crusade. Attendance at either the morning or evening worship service will *count*. A Certificate of Loyalty will be presented to all who attend at least one service each Sunday during the crusade. Gummed Stickers are inclosed also. Stick them in your window, on your windshield, or in some place for good publicity.

2. This is important: Our church Roll has been divided into 20 teams with married couples as team captains. The team captains should contact and encourage attendance from each member of the team. *Why?* Each team member will count one point for each time present. Morning or evening service counts. For each *visitor* brought by a team member five points will be given. Team captains will count and keep score. Find out your team captain and help your team win.

3. Note to team captains: You are being notified of your selection in this letter. A list of your team members are included in the letter. Please accept your job and do it well. If you must be absent from church, have some member of your team to keep score for you.

THESE ARE OUR GOALS:

1. 250 present in Sunday school before Easter. We call on our teachers to be present and on time and encourage all the class to come and bring visitors and new members. Work hard.

2. An increase in our Dedication and Loyalty.

3. 15 New Members of our church added. (1 each Sunday)

To this end your minister will do everything possible to make our worship services helpful and inspiring.

Yours for Christ and success,
CLYDE FIELDS, *Pastor.*

"If God has called you, do not spend time looking over your shoulder to see who is following."

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Eastern North Carolina Fellowship to Meet January 19th

The Laymen's Fellowship of the Eastern North Carolina Conference will meet January 19, 1955, at 7:30 p. m. according to an announcement made by Secretary Leon A. Roberts. The meeting will be held at the Jonesboro Heights School Cafeteria, in Sanford, N. C. The Laymen's Fellowship of the Shallow Well Church will serve as hosts for the meeting. An excellent program is being arranged and all churches are urged to send a large number of laymen to the meeting. Price of the dinner will be $1.25; reservations should be made immediately with Frank Watson, 143 Chatham Street, Sanford, N. C.

* * * * *

Word has been received that a new Laymen's Fellowship has been organized at "Pope's Chapel" at Franklinton, N. C. Rev. E. M. Powell is pastor of the church.

* * * * *

Which One Am I?

Ten little Christians,
standing in a line,
One didn't like the preacher,
then there were nine.
Nine little Christians
Stayed up very late,
One slept Sunday morning,
then there were eight.
Eight little Christians
on the road to heaven,
One took the lower road,
then there were seven.
Seven little Christians
got in an awful fix,
One didn't like the music,
then there were six.
Six little Christians,
seemed very much alive,
But one lost her interest,
then there were five.
Five little Christians,
wishing there were more,
But they quarreled with each other,
then there were four.
Four little Christians,
cheerful as could be,
But one lost his temper,
then there were three.
Three little Christians
knew not what to do,
One joined a sporty crowd,
then there were two.
Two little Christians—
our rhyme is almost done—
Differed with each other,
and then there was one.
One lone Christian
won his neighbor true,
Brought him to church,
then there were two.
Two earnest Christians
each won one more,
That doubled their number,
so then there were four.
Four sincere Christians
worked very late,
But each won another,
so then there were eight.
Eight splendid Christians,

but nothing rhymes with sixteen; so simply note that in seven more Jingles there would be one thousand and twenty-four Christians which would be quite a church-full.

V. L. SMITH.

ANNUAL LAYMEN'S RALLY

Afternoon and Evening
February 20, 1955
Elon College, N. C.

All Men and Their Teen-age Sons
Urged to Attend

Theodore Roosevelt was a great character and could qualify for the term "sportsman" in more ways than one. He is quoted as saying: "The greatest sport in the world is to champion an unpopular cause when you know you are right."

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Elon College, N. C.

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E-D-I-T-O-R-I-A-L

The Concept of Counterwailling Power

Dr. Reinhold Niebuhr (or his typesetter) has given a new and most useful word to the American vocabulary. This word is not yet, alas, so well known as it should be. We shall try to explain it and promote its wider use.

Its origin seems to be this. Economist John K. Galbraith of Harvard University wrote a readable and influential book, "American Capitalism, the Concept of Countervailing Power;" he shows, for example, how powerful management is balanced by legal restraint and by powerful unions, to the strengthening of the economy. "Countervail" (defined as "to act or avail against with equal power, force, or effect") is not a new word, but Dr. Galbraith's book has fostered its use in intelligent circles. Now Dr. Niebuhr (or his typesetter), in "The Commitment of the Self and the Freedom of the Mind," tells how religious groups balance and improve each other, and further intellectual freedom, by **"counterwailing** influences" (Bold face added; see "Religion and Freedom of Thought," Doubleday, 1954.)

"Counterwailing influences." Ah, how true! How Profound!

"Counterwailing" power may yet prove to be the concept that will explain most of the problems of the churches today. A formal definition of it may be handy: "counterwail, **v. t.** to lament or complan against with equal volume, pitch, or prolixity. **v. i.** to be of equal noise in opposition; bewail in answer." Counterwailing power operates on all levels of religious life, somewhat like this.

One church member deplores the blindness or laziness of another member, who replies in kind; by counterwailing power, they instruct the brethern, if not each other. The congregation complains, "the preacher does not lead," and the preacher complains, "the congregation does not follow;" by counterwailing power, they delegate responsibility—always a sign of good administration. If delegation of responsibility is carried out in all the organizations of the church, counterwailing power will show this: members complain, "everybody wants me to be on every committee" or "nobody asks me to be on any committee;" chairmen complain, "my committee expects me to do all the dirty work." Thus counterwailing power prevents any one point of view from dominating the minds of the membership.

In the same useful fashion, counterwailing power controls the relationships between local churches and denominational organizations. It is especially active in the relationships among the divers denominational organizations themselves. At this level, counterwailing power is most clearly seen at work in money matters. This fact gives us more confidence in deriving Dr. Niebuhr's (or his typesetter's) term from Dr. Galbraith's.

Denominations use counterwailing power against each other (although they are generally more restrained now than they used to be) and against the great unchurched, as any unbiased observer will note. Dr. Niebuhr (with his typesetter) concentrates on this point.

(We should remember that counterwailing power does not affect church circles only. It is quite important in the scholarly world, for instance, and extremely important in political affairs, domestic and international. We are primarily concerned, however, with its role in religious matters, even while we recognize that this is conditioned by its role in family life and so on.)

Even the beginning student of counterwailing power will notice that it develops by a sort of cumulative process. This process is not a simple chain reaction. Our examples are purposely simplified. In fact, counterwailing power is the product of exceedingly complex forces interacting in an exceedingly complex manner, and it creates even more complicated results. Each of these results in its turn generates greater counterwailing power. Thus the advanced student of this process need not despair of finding, in Swift's phrase, "sufficient matter to employ his speculations for the rest of his life."

Although counterwailing power has been a dominant factor in religion for centuries, its appearance as a clearly defined concept is new. To the best of our knowledge and belief, Dr. Niebuhr (or his typesetter) is the first to use the term at all, and we are the first to develop its implications and to recommend its use to the public at large. We therefore urge our readers to study their own church communities carefully, testing the concept against local conditions. We shall await their reports with eagerness; and if it appears that, against our expectations, counterwailing power is not a working force in the Southern Convention (or in any other area which may report its findings), we shall endeavor to bow to the fact as gracefully as possible.

"On Dedicating Ourselves"

By **DR. J. E. DANIELEY***

Robert Burns made the understatement of his age when he wrote, "Man's inhumanity to man makes countless thousands mourn"; he could have, with complete justification, used the term millions instead of thousands. The United States alone has lost more than a million men in armed conflict; no one knows how many casualties have been suffered by the other nations of the world. Herbert Hoover, in his inaugural address, March 4, 1929, said, "It is impossible to speak of peace without profound emotion. In thousands of homes in America, in millions of homes around the world, there are vacant chairs. It would be a shameful confession of our unwothiness if it should develop that we have abandoned the hope for which all these men died." He continued, "Surely civilization is old enough, surely mankind is mature enough, so that we ought in our own lifetime to find a way to permanent peace." Much serious questioning of this assertion has taken place since then and still we are left to wonder when peace can actually be realized.

Beginning November 11, 1918 and continuing for 35 years the United States observed Armistice Day in recognition of that day when the Armistice was signed at the conclusion of World War I. On June 1st of this year President Eisenhower signed into law a bill passed by Congress calling for the observance of Veterans Day—not only as an honor to the 126,000 men who lost their lives in World War I but also as a time to express our gratitude to the 21,000,000 veterans who are now living.

That first Armistice Day in 1918 was a joyful day; there were parades; whistles blew, bands played, people celebrated; happiness and jubliation were the keynotes of the observation; in many places the observance was characterized as a "wild celebration"; the "WAR to end all wars" was over and there was real reason to celebrate. But you and I know the succeeding chapters in this history . . . many of us have read, if we did not know personally, about the failure of the League of Nations . . . we know about World War II and how it, in all its destructiveness, overshadowed World War I; we know of the loss of life in the Korean conflict and our stake in that little battered and bruised island . . . we know these facts of history that never seemed possible to our jubliant friends 36 years ago. Looking back to that day in 1918 we do not disparage that celebration; we fully understand their jubilation; we know the hope which was theirs; we know how they longed for peace. We, too, have experienced these hopes and desires; we, too, have looked forward to a day when war would forever be banished from the face of the earth and free men would live together in peace and brotherhood.

The question which faces us today is, How shall we observe Veteran's Day? What would be appropriate? Shouting and joy seem almost out of place . . . humility, gratitude and prayer seem to be more appropriate.

We pay tribute to those who have made the supreme sacrifice; they answered the call of duty; they fought with courage and died honorably; thank God for their lives and their spirits.

We honor those who have been disabled; untold thousands were injured in the line of duty; we express our gratitude to these men who served so capably and who bear their disabilities nobly and without even so much as a mumbled gripe. They have our prayers and our sincere best wishes, realizing as we do that we can never hope to repay them for their services.

Finally, to that great host of more than 20,000,000 other veterans, we salute you! You served your country when she needed you; you left family and home to go to every corner of the earth in response to the call of your country . . . we are proud of you and the service you have performed. . . . . God bless you.

These remarks represent the sincere sentiments of most Americans . . . this is the message that comes to you from the depths of our hearts . . . . *But is this enough?* Is this a fitting tribute? Does this really serve to honor those who have given their lives and those who are still with us? I think not . . .

no words are pretty enough
no orator is fluent enough
no monument can be so great

as to express what we wish to express . . . to say nothing of doing the job which we know must be done.

If we would really honor those who have given their lives for peace, we must give ourselves in the neverending fight to accomplish peace; if we would really pay tribute to those who have fought that men may be free to think, and speak, and worship, then we must give ourselves without stint to the end that the democratic way of life may be preserved; if we would really show our gratitude to those who have fought against every enemy of freedom, we must realize that there is only one force which is powerful enough to unite all men, only one means available by which men can live together as brothers, only one leader who can lead us in paths of peace. . . . That leader is Jesus Christ, the humble carpenter of Galilee, the Son of God! that force is the love of God, and that means by which peace can be accomplished is the establishment of a Christian brotherhood which can and must encircle the globe.

The paraphrased words of Abraham Lincoln seem appropriate: "The world will little note nor remember what we say here, but it can never forget what they have done. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here higly resolve that these dead shall not have died in vain; that this nation and the world under God, shall have a new birth of freedom; and that governments of free peoples shall not perish from the earth."

May God give us the guidance, direction, wisdom, courage and devotion that we may do our part in the establishment of this Kingdom on this earth. May we here give ourselves to him and dedicate ourselves to the doing of his will.

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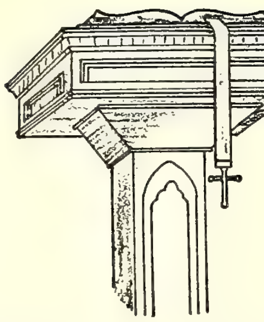
*This address was delivered in the First Christian Church of Burlington, N. C., in observance of Veterans' Day, November 11, 1954. The event was sponsored by the Ministerial Assoociation in cooperation with the Veterans of Foreign Wars. Mr. Danieley is Dean of Elon College.



"In the Direction of God's Purpose"

A Sermon

By Rev. Carl Wallace,*
Fayetteville, N. C.

Text: *"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem."* Matt. 16:21.

New Year's Sunday, 1955. And what could be said to a church on this occasion that would be more important than anything else? One could offer resolutions! Stop that sily drinking, or lying or cheating; start attending church regularly, praying and controlling that temper. Resolutions are good and the order of the day for New Years but somehow there seems something more important that should be said at this time if one is to gain the incentive and strength to face and live the new year victoriously. Yes, there is a greater need around which all resolutions will hinge and Christianity has always said it this way—"Lose yourself in a Divine Mission"—a Divine Mission whereby one feels that one is a partner with God in a task of life that overshadows all else. But this is not easy, contrary to some preachments from high and lifted places and a quick look into the Scriptures of Matthew reveals this fact.

Things had gone well for Jesus, the preacher. He had become popular beyond all expectations and as we look in on a scene enacted by the Master and his disciples, they are discussing his flare of success. After a series of questions and answers that have made history all their own we find Jesus revealing his future intentions and expectations. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and chief priest and scribes and be killed." Simon Peter hears these words and is distrubed. One can easily picture him running around in front of a straight walking Jesus and with gestures of pain and remorse venting his feelings of lack of understanding as to this which has been spoken. The truth is evident. Peter, who only a short time before called Jesus the Messiah, now finds it hard to understand the Divine Mission that has just been revealed. The Divine Mission whereby Jesus felt he and God were partners in the endeavor of enlisting and leading people into a saving way of life. Why could Peter not understand this mission? There were probably many reasons. Let us look at a few.

I.—Reasons the Divine Mission is hard to understand.

The Big Fisherman may have been influenced to some extent by *popular notions* as to a life's mission. The world-centered mind has always scoffed at a Divine Mission. The Epicureans in the New Testament days would have called man's shot this way—"Eat, drink and be merry, for tomorrow you may die." And this is still the extent of a life's mission for many. The Communist proclaim that one's mission is to become a contributing factor for the State. This is not new. The Roman Empire stated man's mission in similar terms. On every side voices "sound off," and often in the name of religion, that our efforts should be primarily to some state arranged government or organization. This cannot be. Then there are the Humanists. They have always been with us setting up their goals in life, disclaiming in fact if not in words the true and living God. Their goals often have price tags and man's mission becomes the number of digits between the dollar sign and the decimal. God's mission for man has never been the accomplishment of man-made goals.

Peter may have been influenced by *the thinking of the Jewish mind* which would have sounded something like this—"Man's mission in life is to keep the law. Anything else is over and beyond the bounds of nesessity and becomes a waste of effort and time."

Then there is *the vein of thought expressed later by Augustine.* "Worship God and enjoy him forever." This great saint of old may not have intended his words to mean worship as a form only but to many this has become the conclusion of the subject of a life's mission. "They go to church on Sunday, they will be alright on Monday, it's just a little habit they have acquired."

All these common influences may have had bearing on Peter's lack of understanding of a Divine Mission, however, more than anything else his lack of understanding was probably due to his *not being a part of a Divine Mission.* His following of Jesus had been a blind allegiance instead of an involvement. Somehow when we become involved with God we understand more clearly. Now Peter's lack of involvement not only made for a lack of understanding as to a Divine Mission but also made for weaknesses in important areas of life.

II.—Important areas of Life Weakened.

Strength to face trouble was conspiciously lacking when Simon was confronted by Jesus with the possibility of death. Then later at the campfire outside Pilate's chambers, the denial was an expression of a weak personality. The New Year will not be all good. There will be disappointments, temptations and trouble. You may rest assured of this. Only those who have strength greater than the ordinary will be able to overcome. A few weeks ago a man bellowed and roared in my direction through tear stained eyes —"Why is this happening to me." His wife was suffering from a mental collapse. My answer—"Man, does God not mean anything to you in a time like this." "That's right, he should," was his hesitant reply. But God was too far away for much help for this man. You see he wasn't involved with God. He was weak. No Divine Mission.

Peter also showed a lack of *wisdom* when confronted with important decisions. There was the occasion of the text we used and everyone remembers the infamous decision of Peter after the death of Jesus—"Let's go fishing." The New Year will hold many important decisions. The way answers are given will determine the future for you and those who are connected with you in the whole act of living. Wisdom from God for those involved with him in a Divine Mission will mean the best possible decision for the given situation. This kind of wisdom carries a personal guarantee from God that "all things will work together for good to them who love him." I hesitate to think where we would be today had not James O'Kelly been guided by the wisdom of God in the decision confronting him when es-

(Continued on page 13.)

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*Preached to the Eutaw Community Church on New Year's Sunday, 1955.

News of Elon College

PRESIDENT L. E. SMITH. Elon College, N. C.

Unrest Among College Students

The report is current that the Government is reducing financial assistance to G. I.s for education and training for all who are inducted into any kind of military service after January 31. The inference being that all who enter the service before that date will receive benefits at the current rate. Such a statement is disturbing. Should the student drop out of school and join the Armed Forces and thereby earn enough money or nearly so to defray his college expenses? This is certainly a testing question. Or should he stay in school and run the risk of being drafted later under much less favorable circumstances?

These questions have given some young men now students at Elon College considerable concern. Consequently, we have had a number of students to withdraw and volunteer for services in the Armed Forces of our country. Are they right or are they wrong? I certainly could give no answer nor would I venture advice.

This much might be said, however, for consideration. Education, it matters not when or how you acquire it, is worth all the effort and money you put into it and the earlier in life you acquire it, the better it is for you. With a college education you are much better off in any branch of the Armed Forces of our country. You know more about what to do and are better prepared to take care of yourself.

As a rule, it is preferable to enter college your first opportunity and remain until you are graduated. You will find that a college education will stand you in hand regardless of where you are or what you are doing.

The young men of college age today whether they be enrolled in college or not are confronted with serious questions. What should I do in life? How should I prepare for what I am to do? When should I take the time to prepare? And other questions are disturbing, but must be answered. These young men should have the prayers and sympathy of everyone.

Apportionment Giving

With this report we begin a new year. I trust that each church in the Southern Convention may begin the new year with the college and a resolution to keep its apportionment paid month by month and to make sure the entire amount apportioned will be paid by the end of the current conference year. These apportionments are made to assist the college in meeting its current demands. These demands are monthly and must be paid promptly. Our record for 1954 was not too good. When we fall short of our obligations, there is still another day and an opportunity to improve past records which always bring a measure of satisfaction to the individual and to the church which he represents.

We are starting off pretty good, let's keep it up.

Eastern N. C. Conference:		
Fayetteville	$ 9.00	
Morrisville	2.00	
New Hope	22.00	
Piney Plain	25.00	
		$ 58.00
Eastern Va. Conference:		
Isle of Wight	$ 40.00	
Holland	121.00	
Oak Grove	31.00	
Shelton Memorial	10.00	
Spring Hill S. S.	3.50	
		205.50
N. C. and Va. Conference:		
Apple's Chapel	$ 77.00	
Lynchburg	6.00	
		83.00
Total to date		$ 346.50

Soft-Pedaling the Truth

"I once heard of a New England preacher," says Senator Barkley, "who never liked to offend his worldly members, but he lashed away at it one Sunday morning, and concluded somewhat as follows:

" 'Brethren, I say unto you, repent of your sins—in a measure. Ask forgiveness—more or less— or you will be damned—to some extent.' "

It is this disposition on the part of some preachers to soft-peday the truth that is responsible for much of the worldliness in the church today. It is possible to be forceful and uncompromising, yet show a spirit of love.—*Action.*

Eastern Virginia Conference Standing Committees

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Secretary.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Will Our Women's Groups "Advance?"

One section of the *Program of Advance* has to do with women's work, as those of you who read this paper know. Every church has been asked to think through the suggestions of the entire *Program of Advance* and plan definitely what it can do. In any such meeting the president of the women's society should be able to tell how her group will try to fit into the entire picture. And so it is expected that the officers of the women will be present when the matter of *Advance* is considered by the local church. And if there should be a church whose pastor has not seen fit to plan such a meeting, then the women can at least plan for their part and try to do it, whether the rest of the church does or not. Who knows, that might be the very act that would stir the remainder of the church to action! Sometimes our women do lead the way.

* * * * *

Goals for Women in the Southern Convention

1. *A woman's organization in every church of the Southern Convention.* Churches which do not have active women's groups cooperating with the Southern Convention women by accepting their program plans and contributing through our denominational channels need to do something definite about this. Who is responsible? In some churches two or three determined women, who believe a women's organization of this type is important, can make a beginning. They can invite the district superintendent to meet with them for an organizational meeting and go on from there. In other churches it will be the minister and or the minister's wife who will spark the organization and call the group together, maybe at the parsonage (if there is such). Still another method is for the district superintendent to ask interested women to meet with her in the church, or in someone's home, if she has a personal contact in that church, along with the minister and his wife, for a meeting to talk through the women's work in that church.

2. *Every woman of the church a member of the organization.* We have a few churches where this is nominally true (I believe Burlington is one of them). That is, when a woman joins the church she is assigned to one of the circles. That is a part of her church work. If you do not care for that system, an active membership committee may be the solution. Every woman in every church ought to be contacted every year to see whether or not she will join the women's group. Maybe she cannot come, but will contribute. And, as has been said on this page many times before, if you do not seem to be able to interest more than a handful of women in your church family, something is the matter with your society. Do you meet at a time when the women can come? Are your programs interesting to them when they get there? Do you spend your time in gossip and talk, so that the business cannot be done with dispatch and the program must be rushed through? If each hostess would look down the list of church members and invite some who are her special friends, but who do not belong to the women's fellowship, perhaps they would come to *her* house—and thus get started.

3. *Each organization enlisted in a fellowship of worship, education, service and giving to undergird the general program of the convention as it serves the cause of Christ within its own bounds and throughout the world.* If the material in the packet is used and the suggested projects therein are undertaken, then your society is doing what is suggested. Of course, it may not be doing as good a job on any one of these four phases of our work as it should be doing, and we always need to study our program for places needing improvement. There are women's groups in some of our churches who meet regularly, but do not pretend to share in the program of the convention or the denomination. They may be doing some very fine things on the foreign mission field, for example, if they are sending their money to some independent mission group. But they are not helping the denomination of which they profess to be a part to do the work assigned to it in our homeland and in the world. We are responsible for several million people, for whom none of the other major denominations are going to attemp to do anything. Why not learn about that work, and give to it?

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National Goals for Women

1. *To deepen our spiritual lives as individuals and families.* This idea appears in several sections of the *Advance* program. If much is done about it, the women will probably be responsible. Daily Bible readings are listed in the adult quarterlies for the uniform lessons prepared by our *Pilgrim Press.* Every Family could be asked to use them. Our denomination publishes a devotional guide for daily use, which may be ordered from Pilgrim Press, 14 Beacon St., Boston 8, Mass., for ten cents per quarter, or eight cents each for quantities of more than 25. Family worship may be stressed on special days, and programs furnished for this. Through the Cradle Roll the women also help in this area.

2. *To further "Our Christian World Mission" by helping establish and strengthen the Committee on Stewardship and Missionary Education in every local church.* Does your church have such a committee? Probably not. But this means the women should work with the church in promoting a sense of stewardship which will result in giving to support our church around the world. And this ties in with the idea that our women's organizations should be a vital part of the total church program, rather than a separate group functioning "on their own" with no responsibility toward the church as a whole. The president should be considered one of the officers of the church and as such should participate in the planning sessions for the entire program of the local church. Then ideas of the women in this field can be transferred to others.

3. *To encourage the commitment of our young people to full-time Christian service.* One way every mother can do this is by "talking up" rather than "talking down" the minister in her home. He is no longer set apart from other human beings as he once was, but we still need to regard him with respect and appreciation. Young people should see their minister as well-trained, well-paid,

well-housed, one to whom his parishioners go to in the time of joy as well as sorrow, a friend who is visited often, one whose ideas are respected and whose acts are appreciated. Then they, too, may want to join the company of those who lead people in Christian service.

4. *To promote the use of visual aids, particularly the use of the current denominational and interdenominational films.* "The Beginning" is the special film for use in our churches this year. In some the showing will be arranged by the women, in others it will be a part of the total church program planned by the minister. *In either case* the women should feel responsible for being present themselves, and for getting other members of their families to do the same. We encourage the women to list, when making their reports at the end of the year, the showing of such films in their church, whether sponsored by them or not, since we have no other way of making such a check. However, it seems hardly "cricket" for them to do so, if the women's officers have not promoted attendance at such films.

* * * * *

Report of Treasurer of Eastern Virginia

Following is the Quarterly Report of the Treasurer of the Eastern Virginia Woman's Missionary Conference:

Quarter Ending December 15, 1954.

RECEIPTS.

Balance forwarded	$	79.55
Conference offering		102.92

Women's Societies.

Antioch	$ 12.75	
Berea (Nansemond)	25.00	
Bethlehem	60.00	
Cypress Chapel (Anges Brittle)	15.00	
Dendron	15.00	
Eure	14.25	
Franklin	75.00	
Great Bridge	20.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell	5.00	
Isle of Wight	15.00	
Liberty Spring	55.00	
Mt. Carmel	20.50	
Mt. Zion	7.50	
Newport News	35.00	
Norfolk:		
Bay View	100.00	
Christian Temple	93.00	
First	20.00	
Little Creek	8.75	
Rosemont	50.00	
Oak Grove	9.60	
Oakland	25.00	
Portsmouth:		
Elm Ave	30.00	
First	35.00	
Shelton Mem.	20.00	
Shelton Mem. (Young W. G.)	10.00	
South Norfolk	30.00	
Spring Hill	3.00	
Suffolk	217.50	
Sunbury	25.00	
Union Southampton	43.25	
Wakefield	12.00	
Windsor	25.00	
		$1,215.35

Young People.

Bethlehem	$ 25.00	
Burton's Grove	15.00	
Dendron	5.00	
Eure	5.00	
Franklin	15.00	
Holand	6.25	
Holy Neck	18.75	
Liberty Spring	25.00	
Mt. Carmel	4.00	
New Lebanon	5.00	
Norfolk:		
Bay View	6.00	
Christian Temple	45.00	
Little Creek	2.50	
Rosemont	20.00	
Oak Grove	3.75	
Oakland	12.50	
Portsmouth:		
Elm Avenue	8.00	
Union Southampton	12.50	
		234.25

Juniors.

Antioch	$ 9.65	
Bethlehem	5.00	
Dendron	2.95	
Eure	1.25	
Franklin	7.50	
Holland	5.00	
Liberty Spring	6.85	
Mt. Carmel	5.00	
Norfolk:		
Oakland	1.25	
Portsmouth:		
First	3.00	
		52.45

Cradle Roll.

Bethlehem	*$ 1.00	
Dendron	1.95	
Eure	1.25	
Franklin	2.00	
Liberty Spring	10.00	
Mt. Zion	1.00	
Norfolk:		
Christian Temple	5.00	
Oakland	4.02	
Portsmouth:		
First	1.00	
		27.22

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*In memory of Marlon Boggett, Jr.

Thank Offering.

Antioch	$ 15.00	
Berea (Nansemond)	28.00	
Begonia	21.00	
Bethlehem	57.85	
Burton's Grove	6.43	
Dendron	15.00	
Eure	21.25	
Franklin	80.50	
Great Bridge	54.00	
Holland	35.35	
Holy Neck	34.00	
Hopewell	10.00	
Isle of Wight	16.50	
Johnson's Grove	10.35	
Liberty Spring	120.00	
Mt. Carmel	20.89	
Mt. Zion	15.00	
Newport News	100.00	
Norfolk:		
Bay View	11.20	
Christian Temple	105.00	
Little Creek	30.46	
Rosemont	68.25	
Oak Grove	13.15	
Oakland	54.50	
Portsmouth:		
Elm Avenue	15.00	
First	20.00	
Richmond	17.25	
South Norfolk	25.00	
Spring Hill	10.00	
Suffolk	200.00	
Sunbury	10.00	
Union Southampton	17.85	
Waverly	25.00	
Windsor Y. P.	20.00	
		1,304.53

Life Memberships.

Antioch	$ 10.00	
Liberty Spring	10.00	
		20.00

Memorials.

Berea (Nansemond)	$ 10.00	
Norfolk:		
Christian Temple	10.00	
		20.00

Friendly Service.

Eure	*$ 3.75	
Holy Neck	† 10.00	
Portsmouth:		
Elm Avenue	‡ 45.00	
		58.75
Total		$ 2,932.55
Grand total		$ 3,115.02

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*World Community Day.
†Korean Children.
‡Goat.

DISBURSEMENTS.

Miss Jennie Doidge, Conference Speaker	$ 25.00	
Sussex - Surry Dispatch, Programs	15.50	
Sect., Mrs. H. S. Hardcastle, Expense Ac.	5.25	
Stamped envelopes	3.53	
Bank Book	2.00	
Suffolk Office Supply, Conference Programs	43.85	
Mrs. Roy Gordon, Exp. Act., Gift	17.25	
Gurley Press, Receipt Books	12.50	
Mrs. W. B. Leathers, Tr.	2,754.47	
Young People's Tr.	78.08	
		$ 2,957.43

Total receipts	$	3,115.02
Total disbursements		2,957.43
Balance	$	157.59

Respectfully submitter,
MRS. GEORGE M. CORNELL,
Treasurer.

The wise Procion was so sensible of the danger of being touched by what the multitudes approved, that upon a general acclamation made while he was speaking, he turned to a friend
—*Steele.*

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Not too long ago we wrote an article of special interest for the girls—about the visit of England's Queen Mother to Williamsburg. This one is for boys.

In mid-December our family went to the launching of the greatest ship in the world, the atomic aircraft carrier, the Forrestall. It was a very cold day and the breeze off the river caused us to shiver. The jets overhead flew at such dazzling speeds they made us shiver too, and then came the formation flight shaped like a giant F. It was very exciting.

In my childhood days ships were not built as such mighty giants, and they were built on the ways and when the day for launching came, the ways were greased and when the props were struck heavy blows with many hammers, the ship slid into the river and was launched. Of course they were christened too, either with champaign or water from the seven seas.

This ship is so big that it could not be sent sliding down anything. It was in a graving dock that can be filled with water and then floated free into the James River. This mighty vessel received the name Forrestall after the kind and intelligent man who helped unite the different fighting forces of our nation. His wife broke the christening bottle on the bow of the ship.

The next day the Forrestall was moved to the foot of our 32nd Street to be completed. It took all the tugs that could be mustered to move the big ship to her berth. We see her everytime we go into town, towering like a mighty whale at the end of the block. Boys and girls, without a doubt, it is the biggest thing I have ever seen. The navel architects say it is five blocks long and ever so wide!

The carrier was moved in time for the Queen of the Seas to arrive in her home port and bear inspections, be overhauled and reconditioned. This is the greatest passenger ship in the world, the S. S. United States. She's a beauty! Her trim red, white and blue lines catch one's eye immediately. A few nights ago we chanced to see her fully lighted as she must look when at sea, and it was a bright and glittering sight. Since then, she has moved to the pier next to the Forrestal and they make a great pair, side by side.

The shipyard at Newport News is the greatest in the world. The only other anywhere near it in size and ability is the yard at Clyde in Scotland. The Queens: Mary and Elizabeth were built there.

The craftmanship, the skill and the ability needed to build great ships is found here in Newport News. Master craftsmen and apprentices bend their efforts to produce fine ships that our people might travel the seas in comfort and ships to protect our shores.

Man is as nothing by the waves of the ocean, but God has given man great skill to build ships to sail on the oceans. As 1955 dawned the United States blew her whistle in a great blast that lasted longer than five minutes. It reminded one that God has great powers in His world and universe, and some of it has been discovered and used. Some of you will find new power and new uses, on land and on the sea.

* * * * *

The Toy Box

By Laura Gray.

Issued by the National Kindergarten Association.

"Tommy, is that tractor you received for your birthday broken already?" cried Mrs. Swanson.

Her eight-year-old had come into the room where we were having tea, and he was holding up a bright orange-colored toy, so that she could see it.

"Yes, it's no good now! No wheels, no driver! I want a new one!"

"You can't have a new one! Why do you break everything?"

"I didn't break it! I put it in the toy box when you said we must tidy up, and when Ned was looking for his skates he tumbled everything around, and now the tractor is all broken. I can't even find the parts!" The child burst into tears.

His mother held the toy thoughtfully. "Perhaps your father could mend this," she suggested. "Let me look for the parts. Would you care to see our playroom?" she asked, turning to me.

"Yes, I love children's toys," I answered.

It was a bright sunny room with three good windows, but the floor space was in such confusion, it was difficult to walk. Broken dolls, torn books, crayons, a paste pot without a lid, blocks and other toys lay scattered in distressing disorder. There were, also, a small table and two chairs, a doll carriage without wheels, and a scooter.

"We had this large box made so that the four children would have room for all of their possessions, but it looks as if it isn't big enough." Mrs. Swanson sighed as she knelt beside the overflowing chest and started to lift out a tangled mass of toys, most of them broken. She found the tractor's missing parts at the very bottom and then began to put the things back. "I think toys need nearly as much care as do the children themselves," she said. "And how—please tell me—does one teach youngsters to be tidy?"

"I'm afraid I can't answer that," I replied, "for mine surely are not what you would call 'tidy,' but when my sister, a kindergarten teacher, was staying with us she gave us some good ideas. Come over and see our playroom and I'll show you."

"I'd like that, and my youngsters will be quite all right left here for a while."

Our room is smaller than my friend's, but is has a good, large window.

"How pleasant!" she exclaimed, as we stepped into the room on an almost toy-free floor and looked around. "But where is your box?"

"We had these shelves made instead of a box. This one is for the dolls, that one for books, and these three for wheel toys—trains, trucks and other such playthings. This low one is for Bobby, our toddler—so that he can reach it comfortably. Things can be arranged on shelves so much better than in a box. It is easier to see them, and for this reason breakages do not occur nearly so often. Each child is learning to keep his own belongings in order, to respect those of the others, and to be tolerant and helpful to the wee one, who is not yet sure where his things should go. This corner of the room, where big toys—the tricycle, kiddykar and doll buggy—are kept, is called the garage. Broken toys are put into this boy, and Dad and I try to mend them—if and when we have time! The children call it the hospi-

(Continued on page 13.)

Youth at Work in the Church

Thomas W. Madren, Box 103, Elon College, N. C.

A Day for Youth

This is a day for youth.

Our youth are winning the cold war. Our youth are the ones who are so themendously interested in planning for a better world. Our future is in their hands.

Is it true in the religious world?

It always has been. John Wesley was a student at Oxford when he formed the Holy Club. Martin Luther was twenty-seven when he climbed the Santa Scala at Rome. John Calvin, in his early twenties, was already proclaiming his distinctive doctrines. George Whitefield at twenty-one was moving England. Jeremy Taylor at eighteen was holding men spellbound in St. Paul's, London. Dwight L. Moody in his twenties was doing marvelous work as an evangelist. Charles H. Spurgeon at twenty was preaching in the great London tabernacle. Francis E. Clark was in his twenties when he founded the Young People's Society of Christian Endeavor. George Williams was but twenty-three when he founded the Y. M. C. A.

Thus it behooves the church to encourage its young people. Our future is in their hands.—*An Editorial in Action.*

* * * * *

"Books Instead of Bombs" A Major Project for Youth Week

January 30 to February 6 will be Youth Week in the Nation's Protestant churches, with emphasis on fellowship. The United Christian Youth Movement expresses it as "One Fellowship in Christ," and the International Society of Christian Endeavor as "Christ Our Lord, Men Our Brother."

The history of Youth Week dates to 1944, when the two organizations planned an annual week of emphasis on youth and unity in Christ. This year marks the twelfth observtnce.

"Books instead of Bombs" will be a major project of hundreds of Christian Youth councils throughout the nation during the observance. Recognizing the almost unbelievable shortage of books that exists in Asia and Africa in particular. UCYM is calling on youth to unite in collecting books "to meet the cry of needy people of other lands for truth, knowledge, and the Word of God."

It is significant, UCYM says, that the Communists have recognized the opportunity and are furnishing books and ideas "contrary to the faith and freedom in which we so strongly believe."

Books of all descriptions are needed—books for children, textbooks, dictionaries, encyclopedias, books on science, mathematics, history, religion, and standard novels and, most of all the Bible.

UCYM says that there is perhaps one Bible for every thousand persons among the six million taught to read through the efforts of Frank Laubach, and that in all of West Africa there is not one public library.

Books donated should be in current use and in good condition. Money is also needed for sending these books to their destination. World Youth Projects of the United Christian Youth Movement, about forty in number and which are assisting cooperative youth work in thirty different countries, are supported by an annual Youth Week offering.

A specific request for books comes from the Malayan Christian Council "to promote Christian witness in the New Villages." Bibles, Testaments, Biblical commentaries, Sunday school reference works, church history books, young people's and children's books, good fiction, written from the Christian viewpoint are asked for.

Other projects on the Youth Week agenda are a hymn festival inter-church visitations, and fellowship channels such as recreation workshops, inter-church work groups, stated fellowship evenings, and establishment of more youth centers.

"Significant is the fact of youth of of the several communions of Protestantism gathering in the cooperative task and experiences of worship of Youth Week, 1955. The projection of Youth Week proclaims both the attempt and the fact of ecumenicity on the grass roots level," said Charles Boyles, Boston School of Theology, chairman of UCYM's Commission on Christian Fellowship.

Youth Week is designed to point out the part young people play in the life of the church and the church's responsibility toward its youth, to give youth an opportunity to make a Christian witness through cooperative action, to help strengthen the unity of Christian youth across America, and to help enrich the lives of all mankind without regard for racial, creedal, cultural, or national barriers.

"Group experiences such as this gives us a new concept of the spirit of unity," said George Farr of Oak Park, Ill., a student at Yale, who was president of the Oak Park Christian Youth Council which developed the plans for UCYM's 1955 observance.

UCYM was organized by the Protestant youth of many denominations in 1934. It now functions as the youth department of the National Council of Churches.

Through study and worship, through sharing with Christian youth of many nations in World Youth Projects and voluntary Christian Service, UCYM attempts to provide a channel which will help young people to become mature Christian world citizens and to express their oneness in Christ.

* * * * *

If You Think—Don't Drink

The *Journal of the American Medical Association* offers advice along this line:

" Better not do any drinking,
If shortly you must be thinking."

The article suggests that it is wise not to drink if you have anything important planned. "For example," it says, "the after-dinner drinks may be perfectly harmless if no important activities are undertaken at such times, whereas the drink taken before driving a car, running machinery, or performing any task that demands accurate decisions or mental acuity might be dangerous."

The *Journal*, which now accepts no alcohouic beverage advertising, went on to say that the effects of drinking depend largely on the amount of alcohol in the blood.

"The amount (of alcohol) that accumulates depends on the amount ingested, the size of the person, the concentration of alcohol in the beverage, the presence of food in the stomach, the rate of oxidation and elimination of alcohol, and particularly, on the rate of drinking."

The *Journal* warned that "a single drink consumed rapidly on an empty stomach may produce measurable symptoms of intoxication."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Power of the Holy Spirit

Lesson IV—January 23, 1955.

Memory Selection: *"You shall receive power when the Holy Spirit has come upon you."*—Acts 1:8.

Background Scripture: John 14:25-26; 16:7-15; Acts 2:1-4; 4:8-12; Romans 8:16-27; I Corinthians 2:9-16; Galatians 5:22-23.

Devotional Reading: Romans 8:26-30.

Lest we forget, we are studying this Quarter the Doctrines of the Christian Faith, the Teachings of Christianity, the things most believed among us. And one of the central doctrines of the Christian faith is the Doctrine of the Holy Spirit. It is much neglected, and much misunderstood. In simple terms, however, the Holy Spirit is the Spirit of God or the Spirit of Christ active and at work in the hearts of believers and in the world. Just as Jesus was the revelation of God the Father, so is the Holy Spirit the agency or instrument of Christ at work in the world. A simple analogy might help at this point. The sun is the source of light and life in the world. By analogy God might be likened to the sun. The light which comes from the sun may be likened to Christ, who revealed God. The warmth from the sun might be likened to the work of the Holy Spirit in the heart of man.

The Holy Spirit Promised.

"If I depart, I will send *him* (not it) unto you." The "him" to which Jesus refers is the Comforter, or the Holy Spirit. The word is suggestive. It comes from two Greek words "para" and "kaleo" which mean respectively, "beside" and "to call." The Holy Spirit is really "one who is called to one's side." The Holy Spirit is with us, beside us, indeed inside us. It is also significant that the root meaning of comfort is strength, for the root word of comfort is "fort" a place of protection and strength. Essentially, the Holy Spirit is one who is with us and in us to strengthen us and to make us strong. And Jesus promised his disciples that He would send this Holy Spirit to them after he had gone from their sight. This is not the only place in which he made this promise—on more than one occasion he said he would send the Holy Spirit, the Comforter to them. Furthermore he told his disciples it was expedient, it was to their advantage, that he go away. As long as he was with them in the flesh, he could be only in one place at a time. After he had gone away, and had sent his spirit, he could be everywhere at the same time. Whenever they went, whatever they did, he would be with them. It is the word of God's Gentleman. The disciples took him at his word, and confidently expected, and awaited the coming of the Holy Spirit.

The Holy Spirit Comes.

"And when the day of Pentecost was fully come, they were all in one accord in one place . . . and they were all filled with the Holy Spirit." God is not slack concerning his promises. He keeps them, all of them. And true to his promise, he sent the Holy Spirit as he had promised. To be sure the Holy Spirit had been in the world, and active in the world before this. As the spirit of God, he had been in the partiarchs, the prophets, in chosen leaders of Israel, even in the common man. But the Holy Spirit came in his fulness and his power at Pentecost. now the Holy Spirit had a new medium through which to work—a crucified, risen, ascended, living Jesus. And he also had a new medium through which to express himself, *The Church.* The church is the divinely appointed agent to circulate the truth men saw in Jesus Christ, the Risen Lord. In a real sense, Pentecost was the birthday of the Christian Church. It was the fulfilment of the promise of Christ, to send the Holy Spirit.

That event was so mysterious and so miraculous that Luke found language inadequate to describe it. He said there was a sound "as of a rushing mighty wind" and "cloven tongues like as of fire." Furthermore, the one hundred twenty people who were in the "Upper Room" suddenly found themselves speaking in other tongues, not a jabbering or a wild ecstatic speech, but in a tongue that others of other lands heard and understoon, a symbol of the universality of the gospel message. The Spirit gave them utterance, as the wind and the fire were symbols of the mighty power, and cleansing effect of the Holy Spirit.

Pentecost, is of course, more than a historic fact; it is a continuing experience. The Holy Spirit is in the world, at work in the church and in the hearts of believers, and in history. God is not far away; God is in the midst of human life.

The Holy Spirit at Work.

Jesus had said that when the Holy Spirit came, he would reprove the world of sin and of righteousness and of judgment. He also said that he would do other things—guide into all truth, comfort, bear witness of him, teach, and perform many other functions. The Acts of the Apostles is the story in part of the work of the Holy Spirit. In Peter's sermon we find the Holy Spirit convincing and convicting men of sin and righteousness and judgment. We also see his converting power—over three thousand souls were converted and joined the church on that day. That was the work of the Holy Spirit. And so on through the Acts of the Apostles. The Holy Spirit gives courage and power to the disciples or apostles, guides them into a knowledge of God's will, convicts sinners of their sins, comforts, teaches, inspires, strengthens, reproves, restores, and so on.

And of course, the Holy Spirit continued, and continues his work unto this present day. He will continue it unto the end of the age—Jesus himself says so. The Holy Spirit, the Spirit of God, the Spirit of Christ is in the world and at work in the world and in the human heart. Every good impulse, every good work, every good quality is his work. He manifests himself not only in the great heroes of the faith, but in lesser souls, in the lives of little people made great, in the lives of weak people made strong, in the lives of bad men made good, in the lives of selfish people made unselfish, in the lives of the defeated made more than conqueror. He still guides men into the truth, comforts them in sorrow, restores them to grace, convicts them of sin, helps them to bear their witness for Christ, reveals Christ unto them. He helps in our prayers—we know how to pray as we ought, but the Spirit maketh intercession for us, says Paul. He seeks an abiding place in our hearts. To be filled with the Spirit is to

(Continued on page 13.)

"THE DIRECTION OF GOD'S PURPOSE."

(Continued from page 6.)

tranged from the Methodist Church and Bishop Asbury. You know that story surely? It is the story of the Christian side of our church. It is the beginning of the story of the Southern Convention of which we are a part and which we today commemorate on this the beginning of a Centennial Biennium.

Then there is *forgiveness* that shows as a weak area in Peter's life. He is concerned enough on one occasion to ask Jesus about this need and the know how as to the way it works. "How oft shall my brother sin against me, and I forgive him?" Apparently he did not receive a degree on this subject because after the cock had crowed the third time and the knowing look had been cast his way, we seem to feel guilt that isn't handled. Peter in all his travels, still was weak in this most needed area of life. The New Year will be heavy and burdensome if guilt is a daily companion. Now if we were perfect we would have no guilt but must we be reminded—"perfect souls are only one's own estimate of one's self." We must learn how to feel forgiveness if we are to live—really live.

One Monday morning sometime ago a young lady came to the parsonage door. She asked for the "Minister of The Community Church" but was told he was not at home. On invitation by the minister's wife she entered and said she just wanted "to thank the minister for the sermon the day before on 'Suspicions of God." According to her story, later retold, she was a transient person and was leaving even this same Monday to return to some northern state. She seems to have had the problem of being suspicious of God's promiese and her confession was that now she believed God would forgive her. If she has learned forgiveness from God she has learned two things. First that her attitude toward life is a forgiving attitude and second that God loves her. She may have had a glimpse of this important area of life but for her, and others, to really know love and forgiveness there must be involvement with God. We do not learn very much truth on this matter from statements of fact or preached words. It must be experienced.

This it a gloomy picture so far. Peter was not able to recognize nor understand a Divine Mission and this condition of his life made for definite weaknesses. But this is not all of the story.

III.—A Divine Mission Accomplished.

The scene changes to Rome. The time is several years later. The preacher of the hour is none other than Simon Peter. Lloyd Dougles in his story, *The Robe,* pictures all Christian activity in this metropolitan area centering around him. Involved? Peter is now involved in a Divine Mission to a far greater extent than most men ever realize. His weaknesses have become strong. The threat of death carries only the humble request that his body be reversed on the cross so as to show his inferiority to Jesus even in death. What happened? What transformed The Fisherman and involved him in partnership with God? Let's call in Peter for his own words and I believe they would sound something like this: "Well you know I got acquainted with some people—oh not ordinary people. They were praying folk. And I started meeting with them regularly. We would pray and read scriptures and sing and usually one of us would talk. Sometimes we told each other about our experiences with Jesus. And you know I started growing stronger in places where I was weak. I seemed to be able to see myself better and I seemed to gain strength from these people. Oh yes I know it was God working through them. Then one day I felt the challenge from God to really become involved in the mission of saving the souls of men. To accept this challenge at this time seemed natural and the thing to do. I may have been challenged before but I just had not felt it the way I did on this occasion. What occasion was this and who were these people you ask? I know you have read the second chapter of Acts. This was the Day of Pentecost and there were the people who made up the first Christian Church."

The church holds as its mission the souls of men and to be sincerely involved in the church is to be involved in the Divine Mission of Salvation for men. The most important task in the world, a task worthy of life and inspiring enough to call forth from us here-to-fore hidden strength and talents.

Today on this the beginning of the Centennial Biennium of the Southern Convention, our Southern Convention, we are challenged to commit ourselves to the Program of Advance as it has been out-lined—Advancement in the Mission of enlisting and leading lost people into Fellowship with God. This is God's Purpose for us. This is the Purpose of the church. This is The Christian Life.

A PAGE FOR OUR CHILDREN.

(Continued from page 11.)

tal. Before Christmas and after birthdays toys that can be spared are gathered up. Some go into the furnace; the better ones are given away. A few toys give more pleasure than a great many, we have found."

"What a delightful playroom this is!" me neighbor declared. "If I were a child I should love it. What a fine table this is, too; right under the window! And this long bench is just the right height."

"Yes, we had those made. The table is just two boards firmly fixed to two trestles. The end of the table that is covered with linoleum is for plasticine and clay molding."

"It's wonderful!" she responded. "Thanks for so many good ideas. Perhaps I can put some of them into practice. I can see how very educational the proper care of playthings can be."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

think and talk and act and live as Jesus Christ would think and talk and act and live under the same circumstances and conditions. God gives the Holy Spirit to those who obey him. And the Holy Spirit gives us grace to obey God. Blessed be the God and Father of our Lord Jesus Christ who has given us of his Holy Spirit to abide with us and to be in us.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

A nobleman once gave a celebrated actress a Bible, telling her at the same time that there was a treasure in it. The actress, thinking he meant religion, laid the Bible aside unread. She died a pauper, and all she had was sold. The person who bought the Bible, on turning over its leaves, found 25 hundred-dollar notes concealed therein. Poor creature! had she read the Book, she might not only have found that treasure, but also the "pearl of great price."—*Anon.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

We are still hoping to reach $70,000.00 in returns from our fall campaign for funds. We are still paying 1954 bills. And every church, Sunday school, or individual who helps us right now will help to get us on an even keel for 1955. So please, if you have not already sent in what is paramount to a Thanksgiving Offering do so right away. It is such a pleasure to see the fine response of so many good folks and we have faith in the people to believe that they will bring our present "fall campaign total" up to the necessary goal.

Adding the attached report to our 1954 total brings us now up to $61,972.48. On our master sheet here in the office we find there are yet 78 churches from which we have not heard. We know that some of them have mailed their check by way of the convention office and which has not reached us yet, so that number will be cut down and our total increased. Let us take a pride in increasing it by every church responding now and every individual who would like to help reach our goal sending a donation. Please understand that we realize that many churches follow seriously a budget in their giving, and that they feel they are "paid up." We have no fault to find with that. We understand it and have no "crow to pick" with any church or anyone. You have given me a job to do and I am conscientiously trying to do it. Drought, necessary repairs, and regular expenses make it necessary for me to work hard and to pray earnestly that the heavenly Faather will give us wisdom to do well with every penny which comes in here. We know you want it that way.

We are making a good home for 79 children here at the present time. Yesterday one lad was taken to the doctor with a very badly sprained knee, another high school boy was taken to the dentist with a painful tooth. This morning two others have been taken to the dentist. Our mail and our bookkeeping has increased so much I have to help at this time of year in the office with that kind of work so that for several weeks, say at least a month, I have not had time to call on several friends as I have wanted to do. We try to acknowledge every gift sent to the orphanage, every package, whether sent to the orphanage or sent directly to one of our children, in order that the donors may know their contribution or Christmas gift or gifts were received. This is quite a task at this time of year, and as a matter of fact it is a thrilling experience.

Our children are all well and back in school except the five preschool children. All are happy, grateful and seem to be enjoying life. Friends of the orphanage are many and faithful and so we all have so much for which to be thankful. I am most thankful and grateful to everyone. May God bless our great church this year in its every outreach and aspect.

John G. Truitt,
Superintendent.

REPORT FOR JANUARY 5, 1955.

Commodities for the Week.

Seven bed spreads:

The Business Girls' Circle of Pleasant Ridge (Guilford) Congregational Christian Church.

Special Offerings.

Second Church, Dorchester, Mass.	$ 10.00	
Garland Gray, Waverly, Va.	300.00	
Rev. Benjamine H. Kissler, Denver, Colorado	5.00	
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	25.00	
Ladies' Aid Society, First Cong. Church, Ludlow, Mass.	5.00	
Chester H. Roth Co., Inc. (interest)	13.50	
W. K. Wicker, Burlington, N. C.	200.00	
Thanksgiving Offering, a friend	75.00	
Woman's Auxiliary, First Church, Greensboro, N. C.	55.80	
Cong. Christian Church, Durham, N. C., Special	50.00	
D. H. McLelland & family, Elon College, N. C.	10.00	
In Memory of Mrs. Fletcher Coble Tew	10.00	
In Memory of Mrs. E. W. Saunders	10.00	
In Memory of Mrs. Doyle McFarland	5.00	
Special Gifts	273.70	
		1,048.00
Total for the week		$ 1,048.00
Total for the year		$ 1,048.00

Alcohol and Economics

Eighty per cent of absenteeism from work and loss of employment is due to alcohol addiction. Statistics provided by the United States Department of Commerce indicate that at least one dollar in every eleven spent for retail purchases is spent for whiskey, beer, and wine, etc. The credit associations of the country show that uncollectable bills can be traced, in 68 per cent of the cases, to the use of liquor by the defaulting individual.

Live for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with and you will never be forgotten. No. Your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Timothy Chang Renders Valuable Service to Tuberculosis Association

The Ohio State Journal, Columbus, Ohio, on December 24, 1954, carried the following story regarding a service our Timothy Chang rendered a fellow Chinese, a sufferer from TB. Timothy is studying for his Ph. D. degree in Poultry at Ohio State University, where he has a fellowship scholarship. Timothy is looking forward to the day when he may return to China to serve the church and his people as a Christian minister. He hopes to serve a Congregational Christian Church as pastor near Columbus, in connection with his school work. His friends of the Convention may wish to write Timothy. His address is c|o Poultry Department, Ohio State University, Columbus, Ohio.

The story of *The Ohio State Journal* is as follows:

When Dock Jim Down, a patient of Ohio Tuberculosis Hospital comes out of surgery next week, a whole new world of understanding will aid his recovery.

Down, in his middle fifties, can't speak a word of English. And that's a serious drawback, when you have TB—a disease which tends to make its victims introspective and emotional anyway.

For months now, Down has been eager to know all about tuberculosis—and especially what was happening to him. To complicate matters, none of the Chinese persons available could speak Down's dialect.

Last week *The Journal* reported Down's plight and efforts of the Tuberculosis Society to provide literature for the patient in Chinese. As a result, two basic pamphlets on TB have been translated into Chinese by Timothy Chang, who is studying for his Ph. D degree at Ohio State University.

One of these pamphlets is copiously illustrated with pictures, and Mr. Chang has cut the illustrations from the English pamphlets and pasted them into his Chinese version.

It's really hard to tell who is more elated over the new project: Dow, Translator Chang, or Robert C. Morrison, rehabilitation consultant for the society. Morrison, whose services usually deal in counseling ex-patients in emotional, vocational, or domestic problems—and in English—is delighted at solving his most difficult request with relative ease.

Mr. Chang is a former high school teacher, a Congregational Christian minister, and holds several academic degrees. In addition, he has done considerable work in TB bacteriology and has taken courses in medicine. The Tuberculosis Society, according to Mr. Morrison, "couldn't have found a better qualified translator if it had hand-picked him."

Because of the many dialects in China—and even within the same provinces—it is not unusual for Chinese persons to have trouble understanding the spoken language. But the written language is relatively uniform.

Timothy Chang was graduated from Fukien Christian University in China and taught high school there. While teaching the Chinese language to a Congregational Christian missionary from Columbus, Ohio, (Rev. R. L. Jackson), he became interested in coming to America to study. He came to America and entered Duke University Divinity School. After three years and graduation from Duke in theology, he studied poultry science at North Carolina State, where he graduated with high honors. He then entered Ohio State University for further graduate study. (Timothy's coming to America and to the Southern Convention has made our hearts glad, and his coming was made possible by the loving planning of Richard and Dorothy Jackson, our missionaries at Shaown, and by the loving and generous gifts of the Women of the Southern Convention. W. T. S.)

Mr. Chang feels that science and religion make a good combination and says that his philosophy in helping others. "Some day I shall return to China and I shall do research in animal science but probably always I shall also preach."

Translator Chang was delighted to spend his Christmas vacation helping Dock Jim Down. As for Down, he feels he's been handed the greatest Christmas present a man could ever receive.

The TB Society plans to have photostatic copies made of Mr. Chang's pen-and-ink Chinese symbols. Requests will be few, but when they occur they will be urgent.

* * *

Congratulations to Timothy for this oppertunity to be of Christian service. We all rejoice that he is our friend and that we of the Southern Convention have had a small part in bringing him to America, that he might render this service to Dock Jim Down. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40). Let us pray that our Heavenly Father may bring peace to the world and may open the doors of China again for Timothy's return to his service there.

WM. T. SCOTT.

Eleven Reasons

The following are eleven reasons why I am "an unreconstructed rebel" against the liquor traffic:

1. I am against alcohol because I believe that one owes to God and society the best he can give.

2. I am against alcohol because I am against insanity. Twenty-five to 33 per cent new admissions: alcohol.

3. I am against alcohol because I am against crime. It is back of 50 to 75 per cent of all crimes.

4. I am against alcohol because I am concerned about stable family life. Greatest single cause in 72 per cent of divorce cases in a St. Louis court.

5. Because it violates the human right of children to have parents of whom they can be proud.

6. Because my life and that of my friends is daily jeopardized by the drinking driver.

7. Because it weakens self-control and so promotes immorality. Cause of venereal disease contraction.

8. Because the friendship it is said to promote is phony. Man given mortal wound by "best friend" in a tavern.

8. Because I *am* my brother's keeper.

10. Because I cannot be sure I am immune to alcoholism. Better men than I have begun as social drinkers and are today hopeless alcoholics.

11. I am against alcohol because it is draining off vast sums of wealth that are desperately needed to feed the hungry, clothe the naked, heal the sick, and preach good tidings to the poor—nine billion dollars in one year in American alone.—*Rev. John Elder.*

The severe draught dried up Virginia in more ways than one. The State Alcoholic Beverage Control Board enforcement agents report finding abandoned moonshine liquor stills along dry creeks. "They had'nt been able to make a liquor run because they didn't have any water."

Another "Retirement" Plan

By RICHARD K. MORTON, Ed. D., Jacksonville, Florida

Retirement and old-age plans are of vital concern to many people today. An enlarged Social Security plan—one in which even ministers may, and probably should participate—became effective with the beginning of this New Year. But we respectfully suggest herewith another plan which seems of as immediate concern. We refer to a plan to retire from our church edifices ancient, antique, wornout, and utterly unusable equipment.

This effusion comes perhaps because the writer, in three consequtive visits to near-by churches, participated in song-services or worship programs served by a piano which looked and sounded like an instrument which might have been mistakenly salvaged from the tearing-down of a saloon music hall at about the time of the gold rush in California!

Is it necessary that we disfigure our churches and handicap our programs by the continued and often unthinking use of worn-out equipment? Of course, we cannot always afford to buy new and adequate equipment, but we can do more to keep the old in repair. In few communities is it necessary to use chairs with rough spots or splinters on them, right ready to catch stockings or tear clothing. These can be fixed. The same goes for some old dining-room tables which some groups continue to use. Let's make an effort to get some new ones or to fix up the old.

How poor an impression is made by a church, too, if its hymnals are threadbare and torn and dirty. It is not too hard to get a few hymnals among any group, if it is really interested.

But, anyway, can't we retire some of those old pianos which have lost some of the "action" within and even some of the keys and which produce just silence at some moments when a chord is needed? Are there not many people who have at home a piano they would be glad to donate? (Some have a big one, and they are glad to get rid of it, if only someone will come and get it!)

Then there are the outside bulletin board letters and the auditorium hymn-board letters. Some of these long since saw their best days, and they are almost worse than none at all.

There is nothing like having a crew going around, fixing window cords, replacing burned-out light bulbs, repairing chairs and strengthening weak stairs, and so on. It so handicaps any work to have some ridiculously junky piece of equipment kept in service when really alert and energetic churchmanship would have retired it long ago. If we planned on the proper replacing and modernizing of different types of equipment, I am sure we would have a better church and we would feel better about our churchmanship.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, JANUARY 20, 1955 NUMBER 3

Reception for New Pastor

The Rev. and Mrs. James W. Madren and their children, Carol and Silas Arthur, were honored recently with a reception at Union Hall in Hopewell, Virginia, by the members of the Congregational Christian Church. Mr. Madren assumed his duties as pastor of the Church on November 1. The principal address was made by Dr. Jesse H. Dollar, president of the Southern Convention, and an official welcome to the city was given by the Rev. J. A. Howard, president of the Ministerial Association of the city. Left to right are: G. A. Robertson, Sr. superintendent of the Sunday School; G. A. Robertson, Jr., of the Laymen's League; Mrs. Madren, Mr. Madren, Carol and Silas Arthur; Dr. Dollar, and Mrs. Frank Sodomka of the Ladies' Aid and Missionary Society.

Photo by Alvin Jones

News Flashes

The Junior Choir sang at the morning worship service of The Christian Temple, Norfolk, Virginia, on the morning of Sunday, January 16.

Dr. Wm. T. Scott will leave Elon College today (Thursday) for the Mid-Winter Meetings of Congregational Christian Boards, etc., to be held in Cleveland, Ohio, beginning the last of this week.

Oakland and Berea Churches of the Eastern Virginia Conference will be featured in a TV Program broadcast from Richmond, on Monday, January 24, from 1:30 to 1:45 p. m. This program is part of a Rural Church Program sponsored by the TV Station several times during the year.

The annual meeting of the Division of Christian Education of the National Council of Churches will be held in Cincinnati, Ohio, February 4 to 11. The section meetings will be February 8 to 10. Thirty-nine cooperating denominations will be represented at these meetings.

The following cable has been received by Rev. Raymond A Dudley of the American Board from Mr. Ross Thomas of the Inter-Mission Business Office in Bombay: ''Brown Farlow arrived All well'' Dr. Dudley adds: ''This means that Miriam Brown arrived and will go by train to Madura, and I think Miss Bouneva Farlow will continue to Colombo on the boat to be met there by friends who will take her to Jaffna.''

A Note to Our Contributors

Thank you for the interest you have shown and the work you have done. We hope you will continue to send in material for The Sun.

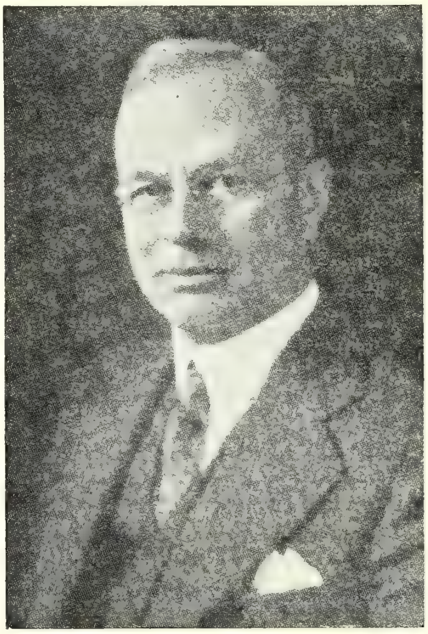
We also hope you will note two important technical points. If you write your copy in longhand, please *print* any proper names: common words can almost always be read or deciphered; but proper names are unpredictable, and if they are at all illegible they can cause trouble. If you type your copy, please double-space and please leave at least an inch for the left margin, so that instructions for the printshop can be added.

The Editor.

Dr. Albert W. Palmer Passes

Our entire fellowship has suffered a great loss in the passing of Dr. Albert W. Palmer, past Moderator of the General Council and distinguished author, pastor and former president of Chicago Theological Seminary. Early in his ministry, Dr. Palmer served our Redlands church; then Plymouth Church, Oakland; Central Union, Honolulu; and Oak Park, Illinois before going to the Seminary in 1930.

In 1945 Dr. Palmer came to California and served for a time as Minister of Radio at First Congregational Church, Los Angeles. Among his many books are the following: *Paths to the Presence of God, The Minister's Job, The Art of Conducting Public Worship, Come Let Us Worship, Aids to Worship,* and *The Light of Faith.*



DR. ALBERT W. PALMER

Dr. Palmer was a graduate of Santa Barbara High School, the University of California, Berkeley, and Yale Divinity School.

Fifty years ago Dr. Palmer was ordained as a Congregational minister in First Church, Redlands. Dr. and Mrs. Palmer celebrated the event on December 12 by attending the worship service of the Redlands Church. Dr. Palmer spoke briefly at the conclusion of the service.

His son, Rev. Philip W. Palmer, is pastor of Mt. Hope Congregational Church, Detroit Michigan. His two daughters are both married to Congregational ministers. Helen is Mrs. Joseph F. King of Oberlin, Ohio, and Margaret is Mrs. Chester B. Fish of Tacoma, Washington. Mrs. Palmer has been a member of the Conference Department of Social Action and an active worker in the Woman's Fellowship of the Conference.

Fred Register Named "Man of the Year"

Rev. Fred Register, who until December 1, 1954 served as pastor of the Wake Chapel Congregational Christian Church in Fuquay Springs, N. C., and who is now serving as secretary of Stewardship and Evangelism for the Southern Convention was selected for the distinguished service award offered annually by the Fuquay-Varina Junior Chamber of Commerce and was named ''Man of the Year'' in recognition of his outstanding service to the community.

The committee was a group of civic, business and professional men designated by the Junior Chamber of Commerce. Harry Stewart, Raleigh, past treasurer and vice-president of the U. S. Junior Chamber of Commerce made the presentation.

Rev. Register had gone to the meeting thinking that he was to deliver the address of the evening. To his surprise Mr. Stewart was the speaker and he was present only to receive the award. Our sincere congratulations to Fred! He is doing fine work for his church and for his community. He deserved the award and the Jaycees honored themselves as well as Fred in presenting it to him.

The Midwinter Meeting of the Missions Council

The Missions Council of Congregational Christian Churches in the USA will hold its annual Midwinter Meeting in Cleveland, Ohio, at the Cleveland Hotel, January 24-27, bringing together some 300 key Congregational Christian clergymen, laymen and women from all parts of America and overseas.

This is primarily a ''working conference'' of church leaders at which a blueprint of the denominational program for promoting the Christian World Mission of the Congregational Christian Churches is drawn up. Last year the Congregational Christian churches gave $4,505,000 to their Christian World Mission.

Those attending will include members of boards of directors and executive staffs of the Board of Home Missions, New York City; the Ameri-

(Continued on page 7.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Dr. Rockwell Harmon Potter to Address Rally

Word has just been received that the Laymen of the Southern Convention will have the privilege of an address by Dr. Rockwell Harmon Potter, Dean Emeritus of the Hartford Seminary Foundation, at the banquet when the Annual Rally is held at Elon College, February 20, 1955. Dr. Potter has addressed many groups in this area, and a warm welcome always awaits him here. Laymen who are going to attend the banquet should reserve tickets early. Arrangements for the afternoon program will be announced soon.

* * * * *

Western North Carolina Laymen to Meet

A conference-wide meeting of the Western North Carolina Laymen will be held with the men of the Pleasant Ridge Church near Ramseur on January 29. The meeting will be held in the town hall in Ramseur. Supper will be served by the ladies of the host church. A special invitation is issued to all laymen, Junior Laymen, and ministers by the President Hubert Beane.

A devotional service will be held by the men of the Pleasant Ridge Church after which the speaker will be presented. The speaker is to be the Rev. Fred Register, secretary of Stewardship and Evangelism of the Southern Convention.

* * * * *

1955 Emphases

The Board of Directors meeting in annual session recently in Chicago took a look at the present and proposed program of the Congregational Christian Churches and decided to lift out seven Emphases for 1955.

1. Encourage Daily Devotions, Grace at Meals and Morning Prayer.
2. Recruit and Train More and Better Ministers.
3. Develop Personal Visitation Evangelism and Regular Church Attendance.
4. Establish an Organization for Men in Every Local Church and Enrich the Program of Men's Groups Now Organized.
5. Promote Schools of Churchmanship With Stewardship as a Central Theme.
6. Sponsor Missionary Education in the Local Church.
7. Secure and Train Local Leaders, Especially Lay Preachers.

While it is realized that no church will find it possible or desirable to emphasize all seven of these items, there is at the same time no church that cannot profit for its entire membership by looking seriously at least to one or two of these and placing them especially as a real challenge to the men.

ANNUAL LAYMEN'S RALLY

Afternoon and Evening
February 20, 1955
Elon College, N. C.

All Men and Their Teen-age Sons
Urged to Attend

A four-page pamphlet is now being prepared on each of these emphases, along with an attractive cover, which will soon be available.

Any men's group that desires some material for its regular meeting will do well to get a copy of these emphases and let at least seven different men spend some time in digesting the information and leading a discussion on it.

If there is no men's club in your church, the 1955 Emphases might

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.............., for which please send The Christian Sun

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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

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Editorial . . .

Lo, It Is Not Here, Nor Is It There

He was once asked by the Pharisees when the Kingdom of God would come, and he answered, "The Kingdom of God is not coming visibly, and people will not say, 'Look! Here it is!' or 'There it is!' for the kingdom of God is within you." Luke 17:20, 21 (Translations used herein are by Goodspeed.)

Exact exegesis of this saying of Jesus is difficult. Jesus said much more about the Kingdom than he said about the Church. It seems that the establishing of the Kingdom is his goal and the Church is the organization through which he would attain that goal. It should also be kept in mind that the Pharisees who asked the question about the coming of the Kingdom were thinking of a temporal kingdom and Jesus was seeking to establish a spiritual kingdom.

If we understand the import of this and of other kindred saying of Jesus, it is that the Kingdom of God is not to be identified with any specific period in time, with any definite area in space, or with any specific group or organization. The Pharisees identified the Kingdom with the political situation of the Romans ruling the Jews.

Jesus was constantly talking about the Kingdom of God, but he never tried to give a comprehensive definition of that Kingdom. He never even set forth a chart of organization. He compared the Kingdom to things his hearers understood perfectly, to make them identify it with their own lives.

Recall some of the parables of Jesus. "A sower went out to sow, and as he was sowing . . . And some fell on good soil, and yielded some a hundred, some sixty, and some thirty-fold. Let him who has ears listen." "The Kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost in its branches." "Another figure which he used with them was this: 'The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flower until it had all risen'."

As we understand what Jesus was saying in all the speeches about the Kingdom, these are some of the meanings. The Kingdom of God brings into human life the most priceless things which the human heart can know. The Kingdom begins within the heart of the individual when that individual surrenders himself to the love of God as it is revealed in Jesus Christ. Such a surrender marks the beginning of spiritual growth which commences in time, but which is completed only in eternity. The glory is in the seeking, and in coming a little nearer to the finding. If man is deluded into believing that he has really attained the fulness of the stature of Christ, the delusion closes the door to the possibility of ever attaining.

The Church is ordained of God for the establishing of the Kingdom of God upon the earth. Jesus said, "This, therefore, is the way you are to pray: 'Our Father in heaven, Your name be revered, Your kingdom come, Your will be done, on earth as well as in heaven!' " The perfect doing of the will of God is the ideal for which the Church is praying and working; but the religious group or denomination which would say, Look at us and see what God would have all people be, is going a long way.

A strange situation confronts the Church of Christ. Millions of Christians are praying constantly that the Church may be one. But when it is proposed to unite two or more denominations that are most nearly aike, immediately there are thousands of people in each group who balk at the differences between the groups and refuse to walk in paths which are not identical with those that have been followed in the past.

When Jesus realized that the cross was inevitable, he told his disciples some of the most sublime truths ever spoken by human lips. He closed his instructions with these words; "I have much more to tell you, but you cannot take it in now, but when the Spirit of Truth comes, he will guide you into the full truth, for he will not speak for himself but will tell you what he hears, and will announce to you the things that are to come. He will do honor to me, for he will take what is mine and communicate it to you."

If we as a denomination are tempted to say to our fellow Christians, look at us and see what Christians should be and how they should conduct their affairs, then perhaps it is time for us to remember the words of our Master, when he said: "The Kingdom of God is not coming visibly, and people will not say, 'Look! Here it is!' or 'There it is!' for the Kingdom of God is within you."

Chapel Hill Wins New Building, Spiritual Wealth With Special Program of 'Impossible' Giving

By BILL ALEXANDER

Chairman of the Church Building Committee

The United Church in Chapel Hill has followed the national trend of growth in church and religious activity, noted by historians and sociologists of today. The birth of this trend has been vague and uncertain in the case of most churches. However, at the United Church in Chapel Hill, we can date our new life to the arrival of Richard L. Jackson, the present pastor. In the three and a half years Mr. Jackson has been with us, our church family has grown from 70 members to 165 active members with an average church attendence of over a hundred.

This growth has brought about many physical problems, especially lack of space. Our religious education facilities are dilapidated. We actually have only one classroom in the entire plant. We have a wonderful old hut at the back of the church that was purchased for $100 after the First World War. It has served faithfully and well, but now the kitchen is less than poor and the so-called fellowship room is hardly adequate for our smallest groups. Something had to be done if the church house was to keep up with the church family.

New Wineskins.

A plan was laid that had three separate stages and could be spread out over a ten or fifteen year period. First, the center of all our activity, the sanctuary, had to be made more attractive. So, it was painted, the seats were rearranged and a new and comfortable parlor was developed. Rugs were purchased, a new organ was installed. New steps and entryway were built. At the end of a year, *all* of this was completely paid for and many of us took personal pride in the fact that much of the work had been done by our members. But still our Sunday school met under the most difficult conditions; and when the only place large enough to have a fellowship supper was the neighborhood Synagogue or the Baptist Church, it was time to start phase two.

Two committees were appointed, one to study the needs of the church school and fellowship activities and to plan a building to conform to those needs. The second committee was to see how best to do the seemingly impossible task of raising money to pay for the building. Our congregation is far from being wealthy. Many of our members are married students, with a wife and the G. I. Bill supporting the family. A number of our members are instructors at the university and the rank and file of the congregation are ordinary wage earners, hardly a group to be expected to support an expensive building project. When the price tag was finally placed on the project, the Finance Committee, along with most of the congregation, were convinced that we could never do it. Much talk against the project was heard and many of us began to feel that in this case the Lord's work was certainly too hard for us to tackle.

Our pastor, who naturally is not a business man, was the only person who never seemed to have doubt. He kept smiling and saying things that a good minister would be expected to say under the circumstances, and we kept telling ourselves that since he was not a businessman, he would not know the cold facts about money. This situation continued for half a year.

We needed $25,000 in cash or pledges and probably another $20,000 over the next ten years. We were at an impasse when our pastor hit on the idea of the Church Building Society of the Board of Home Missions. They were reported to be able to perform miracles along the line of getting blood out of turnips and, insomuch as we felt like turnips at this point, we turned to them.

Miracle Awaited.

We signed a simple-sounding agreement and sent it along to New York and sat back to await the day that the miracle worker would arrive. We had managed to get close to $5,000 on our own and it was decided that a project to raise $20,000 under the direction of the Board of Home Missions would be attempted. After due time, New York informed us Mr. LeRoy Eide would be in Chapel Hill for a week beginning December 6, 1954. We were told that following instructions to a T was most important from then on. Regardless of how it might seem to us, we must do what the instruction book said.

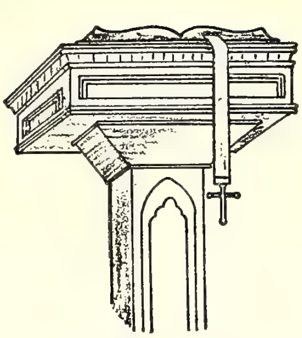
The instruction book, *A Study in Church Financing,* was the first of countless pieces of mail to arrive in Chapel Hill. It was long and detailed but we dutifully set about following instructions. If we so much as missed a day in getting a list or a letter to Mr. Eide's office as the directions stated, we received a gentle reminder via air mail. Several of us began to get more and more apprehensive as time drew near. We wondered just what we had started.

The one thing that seemed of paramount importance was that we have a number of men who were committed to attend an intensive week of meetings with Mr. Eide. At least four nights and all day the Sunday of the drive was to be the minimum. In our case, 25 men was the number needed and we had to get them committed three weeks prior to the project week. This single job was without a doubt the hardest of the entire project. We personally contacted our men. We called them on the phone. We wrote them at least four letters. We badgered them, bullied them, and even had one called meeting with all of them before Mr. Eide arrived. The committee still wondered what the results would be.

Seven Days of Questions.

By December 6, Mr. Eide's arrival date, there was a marked undertone of excitement in the congregation. Many of us had a feeling that something big was about to happen at our church. The next seven days were truly big and glorious for all of us. Mr. Eide arrived and at his first meeting, we discovered that we were to work with a truly remarkable man. Mr. Eide spent the entire week, afternoon and evenings, holding meetings with the various organizations within the church. He did not come to give us a set of statistics and tell us exactly how things were to be done. Rather, he helped us to discover the answers that were with us all the time. In one form or another *this* question was put to Mr. Eide time and time again—"How

(Continued on page 9.)



The Light No Darkness Can Put Out

A Sermon
By Rev. Aaron N. Meckel, D. D.,
Saint Petersburg, Florida.

Text: John 1:5 (Goodspeed).

"The light is still shining in the darkness, for the darkness has never put it out!" It is the great central and declarative statement of the Gospel of Christ. "The darkness has never *overpowered it!*" so Weymouth translates the phrase; "did not master it," Moffatt; "has not *overcome it,*" so from the Revised Standard Version.

And now over against that statement of fact we want to place, as a kind of commentary, the words of an Oriental proverb: "*It is better to light a candle than to curse the darkness.*" You see the difference do you not? There are many today who can curse the darkness! The prophets of doom are having an open season. The daily press, the radio commentators, not a few pulpits, and what is more, the man on the street, can tell you what is *wrong* with the world. From the lush optimism of the late 19th and early 20th centuries, we have gone to the other extreme. Men are groveling in such a despair as has not filled the world for centuries. Few seem to be lighting candles of hope. Most are cursing the darkness.

Someone asked a missionary what she held uppermost in her mind as she was being interned in Japan during the late war. "The thought came to me," she replied, "that not all the darkness in the world can put out the light of one little candle."

A man came to me at the close of a recent service in this church and asked a question which must be on the minds of many of us. "It doesn't look, does it, as though the Christian vision will ever be fulfilled?" Like many of us, he looked out into a world that seems to deny every value and standard we hold dear. Everything looks black as pitch. The great Swiss theologian and Christian leader, Emil Brunner, recently stated that "the totalitarian state is the greatest conceivable of all social evils, and the veritable devil of our epoch." What chance then, has Christianity in such a world?

Well, I wish to administer the corrective embodied in this text of ours. It bears a statement of historical fact, namely, that "the light is still shining in the darkness, for the darkness has never put it out." that holds for almost twenty centuries of history. And as Christians, dare we not say, and *it never will.* Gross darkness has covered the earth at times of crisis. The clouds of despair and of evil have lowered. But the Light that was in Christ, has never been overpowered.

Let us briefly convass a few of the dark periods of human history in support of this contention of the writer of the fourth Gospel, that the darkness has never been able to extinguish the light.

No time was ever darker that *that in which Jesus was born.* The blight of Caesarism was upon the face of things. The proud legions of Rome were treading the hearts of men. "Might was right." Men's hearts cried out for a deliverer from sin, cruelty and abysmal evil at large. Little children—if they were other than masculine—were sometimes left for wolves to devour. Womanhood was cheap and slavish. The poor had their backs to the wall. Into that world came Jesus, the Light of the world, offering hope and life and salvation to the hungry hearts of men. But even *him* they took and nailed to an untimely cross. And having done *that,* they—the powers that be, in the political and religious world of the day—wagged their heads, congratulated themselves on having committed such a crime, and went their way.

Yes, it was a time of darkness. Was, then, the Light Christ brought put out? No. Hardly one hundred years after the crucifixion, John wrote these words of our text: "The light is still shining in the darkness, for the darkness has never put it out." Says Karl Barth, "the Resurrection is God's Yes to man's No." When those early disciples, in their grief, sought for his body in the darkness of a tomb, they were told not to seek the living amoung the dead. "He is not here, he is risen, and he goeth before you!" The Light that was in Jesus Christ the Lord, shone on!

Move on to the *fifth century A. D.* The Roman world was falling. On every hand could be heard the crumbling of foundations that were morally decadent. Life, under the pantheon of pagan gods, had become licentious, indolent, and cheap. It was a world filled with the darkness of man's misdeeds, and it *deserved* to perish. And when Alaric and his pagan hordes beat upon the doors of Rome with their battering rams, it fell easily, for there was no moral cement to sustain it.

But in the midst of the darkness a light shone! It was just after the sacking of Rome that Augustine, who had recently come out of the darkness of Manicheanism into the radiance of Christ, wrote his immortal "City of God." That Earthly City, sunk in human sin and degradation, must pass away in order that the destined City of God might appear. In his "*Confessions*" the great saint and thinker writes, "Thou hast formed us for Thyself, and our hearts are restless till they find their rest in Thee." Again darkness was upon the face of the earth. It seemed that it would engulf, completely, the light. But the light that shone on the face and in the heart of Jesus, shone on in that dimness.

Come with us, across the intervening years to the *sixteenth century A. D.* the ara of Luther and the mighty Reformers. Again, as in the epochs we have mentioned, the light had grown dim. Worst of all, the skirts of the (Papal) Church were tainted with corruption and impiety. The people had slaved and been exploited in order that imposing cathedrals might be built. But they themselves were left in moral, spiritual, and economic squalor. The grace of God was openly bartered on the streets to the highest bidder in the degrading system of Medieval "indulgences." When *religion* is low *then everything is low.* But as a saying has it, "when it gets dark enough the stars come out." And they did. Here and there lights "went on" to redeem the darkness. Over in *Bohemia* a man named John Huss had given the peasantry the Scriptures. In *England* Latimer and Ridley were burned at the stake for "opening" the Bible to the people, but not before the one had encouraged the other with the words, "Be of good cheer, master Ridley; we shall today kindle such a fire as shall never go out!" Over in Geneva, *Switzerland,* a remarkable man named John Calvin was experimenting in the patterning of a whole community on a Christian and Biblical bases.

(Continued on page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

The Association of American Colleges

The forty-first annual meeting of the Association of American Colleges was held at the Staltler Hotel in Washington, D. C., on January 11-13, 1955, with Chancellor R. H. Fitzgerald of the University of Pittsburgh, President of the Association, presiding. The theme of this session of the Association was Liberal Education and America's Future. Speakers in their addresses and committees in their reports emphasized this theme; contending for a liberal interpertation of academic instruction in colleges and universities, emphasizing the necessity in curriculum and class room instruction of avoiding narrowness in ideas in doctrine or philosophical interpretation.

The importance of liberal arts institutions was emphasized in comparison with technical or trade institutions. Calling attention to the fact that the broad foundation for any and all kinds and types of education must be laid in the execution of the curriculum of the liberal arts colleges. Prominent educators, Protestants and Catholics, appeared on the program. Professor Gilbert Highet of Columbia University gave a most interesting and challenging address on the "Liberal Educator." His address was one of the most logical, convincing and thought provoking address ever given on an occasion of this kind.

Wednesday evening the principal address was given by His Excellency, The British Ambassador, Sir Roger Makins, K. C. B., K. C. M. G. He addressed the Association on the topic "Education and World Affairs." He emphasized the necessity of conveying information concerning social, political and world affairs to all people on the face of the earth, particularly backward nations and backward people, contending that education is the one deterent.

The last session of the Association was held Thursday morning. The principal attraction was greetings by the President of the United States brought at 12:30 p. m. The President appeared promptly and after a round of applause addressed the audience briefly bringing greetings from the United States and the people of the United States and expressing a keen interest in the colleges and universities of the nation. Reminding us that we were engaged in a most serious and important business and assuring us that we had his interest and the interest of the country in undertaking what we had for the children of this country and of the world.

The final address was given by Mrs. Peter Marshall which was an earnest and impassioned appeal for the spread of real Christianity in our country. Mrs. Marshall gave a really great address.

* * * * *

Apportionment Giving

There is so much to be said for regularity in the performance of any task. A task that is worth doing at all is worth doing right and if there is a given time for the completion of the task it is always good and most benefical to perform the task within the limits of the given time. Postponing until a more favorable time fails to accomplish good, whether for the supporter or for the cause supported.

We are in the early days of the new year. As regards the support of the college, we measure the time in weeks. Shall we send in our contribution this week, or shall we wait until a more favorable week? Why not lead the way? Make sure that one half of your apportionment is paid before January is gone and then endeavor to keep step with time as it is clipped off week by week. In that way when December comes, we shall be there with our obligations completed. What a joyous feeling. Try it! You and your church will be happier and accomplish more when the year 1955 is history.

Previously reported		$ 346.50
Eastern Va. Conference:		
Suffolk S. S.	$ 76.98	
Antioch	34.00	
Virginia Valley Conference:		
Antioch S. S.	$ 14.64	
Bethlehem S. S.	30.50	
Loaksville	15.71	
New Hope S. S.	8.25	
		180.08
Total to date		$ 526.58

Dr. Smith Reappointed to National Educational Group

Dr. Leon E. Smith, who is now serving his twenty-fourth year as Elon College president, has just been reappointed as a member of the national Commission on Academic Freedom and Academic Tenure.

The appointment came during the forty-first annual meeting of the Association of American Colleges, which was held in Washington, D. C., on Tuesday, Wednesday and Thursday, January 11th, 12th and 13th.

President Smith was accompanied to the Washington meeting by Mrs. Smith and by Dr. J. Earl Danieley, Elon's dean of students. After attending the gathering, which attracted college officials from throughout the United States, the Elon group returned to the campus last Thursday night.

THE MID-WINTER MEETING OF MISSIONS COUNCIL.

(Continued from page 2.)

can Board of Commissioners for Foreign Missions, Boston, Mass.; the Council for Social Action, New York City; the Service Committee, New York City; plus such associated denominational groups as the State Superintendents from coast to coast, the Women State Presidents and the Central Committee of the Pilgrim Fellowship.

During the Missions Council meetings reports will be heard on the state of the churches at home and abroad from carefully selected workers fresh from widely divergent tasks and fields. Such vital subjects as desegregation, tension areas overseas, the church and higher education, Christian recruiting and training, relief work abroad, and better churchmanship, will be discussed.

LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

well be presented at a meeting of the Board of Deacons or Trustees, the Church Council, Sunday morning men's Bible class or at a special session called of the men.

If you are a conference, state, convention association or local church officer, make sure you get a copy of the 1955 Emphases.

He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.—*Lord Byron.*

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Send Material to Woman's Page Editor

Material for use on this page should be sent to Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, North Carolina. Sometimes the material which comes to her must be used immediately, if it is to have any value: that is true of the article about World Day of Prayer material, which must be ordered by February 11, and therefore was put in this issue although it was received after some reports of work by local societies.

The editor of this page has been requested, as have other departmental editors, to send the material for a certain issue to Dr. S. C. Harrell in Durham, editor of the entire paper, so that it reaches him a week before publication in Richmond. As the editor of this page needs to evaluate the material which comes to her and decide what will make a well-balanced page, or what articles have a time limit on their publication, so Dr. Harrell needs to see what material he has available for the entire paper. When the paper is devoted to a certain topic, as the fine "Advance" issue recently, it may be that regular pages will be omitted for that week. This is as it should be.

Therefore, please send material for this page to the editor of the page, and send it as long ahead of necessary publication as possible. Thanks a million!

Some of the society reports used on this page this week were sent to Dr. Harrell, and then sent on by him to me, so that I would know about them and use them when it seemed best to me. This has caused a delay in their being published, compared to what it would have been had they been sent to me in the first place.

* * * * *

World Day of Prayer

On February 24, 1955, the World Day of Prayer theme will be "Abide in Me." The purpose is, "To unite all Christian missions at home and abroad."

Material available from the Department of Church Women, 156 Fifth Avenue, New York 10, N. Y., is:

Worship service for adults and young people	5c
Call to Prayer, leaflet (per 100)	30c
Children's Service	5c
Guide for Leaders	15c
Poster (11 by 17 in.)	15c
"The Fruit of the vine" (dramatic interpretation)	10c
"Ffom the Risiing of the Sun to its Setting" (devotional booklet)	25c
Packet for World Day of Prayer (containing theabove)	40c

The shipping deadline is February 11. Send check, bill or money order (no stamps), and add 15c for each $1.00 or portion thereof up to $5.00.

I hope your society will be praying for the success of the World Day of Prayer, learning about the many uses of its offering, and planning to attend an observance or have one of your own. The offering should be sent to the same office from which materials are ordered.

I hope to receive even more news items, pictures, etc., of your Interdenominational affairs this year.

Mrs. Russell V. Powell,
Interdenominational Chairman,
North Carolina Conference.

1813 Villa Drive,
Greensboro, N. C.

* * * * *

Women's Group at Bethel

The first quarterly meeting of the Women's Fellowship of the Bethel Congregational Christian Church, Elkton, Virginia, was held on December 2. The pastor, Rev. H. V. Harman, conducted the installation service, using the theme, "Out of the Heart of the Gospel."

The following officers were installed: Mrs. E. C. Monger, president; Mrs. L. W. Snyder, vice-president and chairman of evening circle; Mrs. Robert Duff of McGaheysville, secretary; Mrs. Granville Life, treasurer; Mrs. Weaver Monger, chairman of afternoon circle; Mrs. H. T. Hensley, life memberships and memorials; Mrs. Ray Jenkins and Mrs. K. B. Dofflemyer, interdenominational cooperation; Mrs. W. A. Hensley, cradle roll; Mrs. Roy Bear, children; Mrs. D. H. Dofflemyer, young people; Mrs. George Harding, visual aids. (All the above addresses are Route 2, Elkton, except Mrs. Duff's.)

The Rev. Ralph Galt of New Market then addressed the meeting on India. Mr. Galt, himself a former missionary, stressed both the contributions which American Christians have made to India and which Indians have made to our Christian life.

* * * * *

Apple Butter Helps Build Basement!

The women of the Woods Chapel Fellowship in the Valley of Virginia have been very busy thus far in the new conference year. Several new members have come into the fellowship, which makes the faithful few feel mighty proud.

The Thank Offering service was held on the first Sunday night in November. A sum of $7.35 was realized to be used for the new Center Church in South Boston.

The ladies have boiled one hundred fifty-four gallons of apple butter, the proceeds to be used on a church basement to be started in the near future. This apple butter has traveled as far as New York, Ohio, North Carolina, and Washington, D. C., as well as to various points in Virginia.

* * * * *

Thank Offering for Center Church

The fourth Sunday of November, at 7:30 p. m., the picture, "The Beginning," was co-sponsored by the two Missionary Circles of the Union Christian Church. They held their annual Thank Offering service at this time for the Center Church in South Boston, Virginia.

The Junior Choir sponsored the singing, and others taking part were: Mrs. Arthur Tuck, Mrs. Molly Daniel, Mrs. William Tuck, and Mrs. George Pollard.

Mrs. Henry B. Hite,
Reporter.

* * * * *

Center Church Gives Thank Offering to Others

Center Church, the new church in South Boston, Virginia, which was the object of the Thank Offerings by the women's societies in our churches, gave its Thank Offering, amounting to $47.15, to the three other new churches in the Convention.

* * * * *

Report of Treasurer of the North Carolina Women's Fellowship

Following is the Financial Report of the Treasurer of the North Carolina Women's Fellowship of Congregational Christian Churches for the First Quarter, ending December 15, 1954:

RECEIPTS.

Women's Societies.		
Albemarle	$ 31.27	
Amelia	17.56	
Antioch (R)	6.50	
Apple's Chapel	17.25	
Asheboro	63.66	
Auburn	2.00	
Belews Creek	50.00	
Bethel	20.90	
Bethlehem	32.80	
Beulah	7.00	
Beverly Hills	22.50	
Burlington	433.60	
Calvary	10.00	
Carolina	25.00	
Center, South Boston	57.15	
Chapel Hill	20.00	
Church of Wide Fellowship	120.55	
Concord	19.70	
Damascus	8.70	
Durham	113.52	
Elon College	233.33	
Ether	14.60	
Eutaw Community	10.00	
Flint Hill (R)	10.75	
Fuller's Chapel	35.15	
Gibsonville	12.02	
Greensboro, First Church	250.02	
Greensboro, Palm Street	78.67	
Hank's Chapel	23.00	
Happy Home	72.00	
Haw River	12.50	
Hebron, Virginia	18.00	
Henderson	73.00	
Hendersonville	17.00	
High Point	19.25	
Hines' Chapel	116.00	
Hopedale	13.70	
Ingram, Virginia	63.35	
Kallam's Grove	2.50	
Lakeview Community	28.50	
Lebanon	41.50	
Liberty, N. C.	10.00	
Liberty, Vance	98.00	
Liberty, Virginia	63.50	
Long's Chapel	17.12	
Monticello	70.80	
Moore's Union	15.00	
Mount Auburn	27.35	
Mount Bethel	12.10	
Mount Zion	20.00	
New Hope	45.50	
New Lebanon	25.00	
Oak Level	55.00	
Pfafftown	26.00	
Pleasant Grove, N. C.	21.15	
Pleasant Grove, Virginia	37.50	
Pleasant Hill	40.00	
Pleasant Ridge (G)	61.00	
Pleasant Ridge (R)	33.19	
Plymouth	5.00	
Pope's Chapel	13.60	
Providence Memorial	28.00	
Raleigh	50.00	
Ramseur	43.51	
Randleman	3.00	
Reidsville	205.00	
Sanford	56.01	
Shady Grove	20.00	
Shallow Ford	52.00	
Shallow Well	40.23	
Spoon's Chapel	20.51	
Tryon Cong. Church of Christ	62.50	
Turner's Chapel	33.65	
Union Grove	33.34	
Union Ridge	103.30	
Union, Virginia	40.00	
Wake Chapel	76.73	
Winston-Salem	24.45	
		$ 3,813.54
Junior Societies.		
Apple's Chapel	$ 23.62	
Durham	16.92	
Elon College	23.25	
Greensboro, First	15.16	
Henderson	9.00	
Ingram	6.04	
Reidsville	10.00	
		103.99
Cradle Roll.		
Durham	$ 12.34	
Elon College	120.00	
Greensboro, First	15.16	
		147.50
Miscellaneous.		
Sale of copies of Theme Hymn	$ 2.70	
Conference Offering (So. Pines)	172.25	
		174.95
Total receipts		$ 4,239.98
DISBURSEMENTS.		
Mimeograph work	$ 4.98	
100 copies of Theme Hymn	2.50	
Conference Speaker	25.00	
Conference Programs	21.00	
Transportation, Convention President	14.90	
Other Conference expenses	24.00	
Expense of President	12.18	
Expense of Friendly Service Dept.	3.30	
Expense of Interdenominational Cooperation Dept.	4.96	
Expense of Chairman to Family Life Conference	23.89	
Expense, Board Meeting	29.10	
		165.81
Gift to Bouneva Farlow	$ 50.00	
N. C. Council, United Ch. Women	50.00	
Va. Council, United Ch. Women	5.00	
World Community Day Offerings	31.32	
Christian Children's Fund, Inc. from Elon College Cradle Roll	120.00	
Worldwide Evangelization Crusade from Wake Chapel	36.00	
		292.32
Mrs. W. V. Leathers, Tr., for:		
Memorials	$ 20.00	
Thank Offering	1716.49	
Life Memberships	110.00	
Missions in India & Ceylon	198.81	
Christian Orphanage	13.00	
Rachanyapuram School	9.00	
Missions, General Fund	1714.55	
		3,781.85
Total disbursements		$ 4,239.98

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

CHAPEL HILL WINS WITH SPECIAL PROGRAM.

(Continued from page 5.)

much shall I give?" His answer was always beautifully simple, "How much do you owe God?" or "That is between you and God" or "You must decide that to the satisfaction of your conscience." In all cases this started thoughts and ideas that are still at work in our church. Many discussions outside of Mr. Eide's meetings occured and by the middle of the week the caliber and number of these discussions proved that something big was certainly happening.

The most important meetings were, I believe, those held Tuesday through Friday evenings with men that were to do the calling in the homes on Sunday. Our men responded wonderfully to the appeal. Thirty-four of them actually took part in the canvass. Sixteen men attended all meetings and thirteen attended all but one. Our evenings with Mr. Eide were full and actually exciting. Mr. Eide shared with us his knowledge and experiences in the field of Christian stewardship. His personality and leadership were an inspiration to all of us. Through his guidance we found a new meaning and importance in our church.

On Sunday, after a moving and beautiful service, the men making the canvass calls had dinner and a final meeting with Mr. Eide. Just before we started out to make our calls, a group picture was taken that shows far more than mere photography usually reveals. It shows what was in the hearts of the canvassers. It is a picture of a group vitally alive and dedicated men. Everyone in the group looks completely happy and at peace with himself. Each one seems to be saying, "I am doing something for others and its a truly great feeling." Nearly every man that has seen it has exclaimed, "Why that's the best picture I have ever seen of myself!"

The statistics of the canvass are completely inadequate. They cannot tell at all what has happened to our church. We did raise our goal that afternoon. As a matter of fact, we went substantially over the goal. The one thing that can never be assessed is the spiritual rebirth and awakening of many of us. The building that we will build is going to be wonderful but more important by far is what Mr. Eide helped each of us to find in his own heart. Everyone at United Church has seen and felt the glory and complete satisfaction one finds in doing God's work. In his own quiet way, Mr. Eide came into our midst and led us in a revival that will have a lasting effect on the spiritual life and growth of our church.

A Page for Our Children

Mrs. R. L. House, *Editor,* 1045 23d St., Newport News, Va.

College Presidents I Have Known

Early in my marriage I discovered that a great many people are afraid of ministers. They wouldn't admit to being "afraid" but would use the words "in awe." Silly people! Ministers are human (mostly). Then I discovered that college presidents give people the same feeling. No need for it, they are human, too.

My first acquaintance with one came rather early in life, when I was the flower girl at one's wedding. Of course he wasn't a college president then, only a professor, but I must have been too young to have been impressed. He seemed real human, especially when he kissed the bride. But he grew older and I grew up and he became the full fledged president of Meredith College at Raleigh, N. C., and he is a very human person, a very wise and fine person. Recently he became a grandfather, and he acts like grandfathers do, showing the lovely young lady's photograph to friends and telling all the special things she can do.

When I went to college I met the president and he was a very kind, friendly old gentleman, a Virginian and full of Southern hospitality. He owned a honey-colored cocker who sometimes broke loose and rushed in the classroom with a frolic in mind, only to be followed by a puffing, white-headed, and apologetic master. Now how could one be afraid of that sort of person?

The president of our own college was a minister before he went to Elon, so I couldn't be afraid of him. Besides he was to marry my husband and me later and that didn't bring forth any "afraidness" but happiness! He is a fine person too. He is a good speaker, a hard worker and since I have worked with him some I have learned what a big, hard job it is to be a college president. One must see to the buildings, the staff and teachers, the students, the program, the food, the laundry, the bills, the parents, the alumni (who are the ones who have graduated), and talk on the telephone and raise money and on and on. It isn't the president that scares me, it's his job!

President Smith has grandchildren too. And he tells funny stories and laughs deep laughs. He knows most of his students by name and he spends a lot of time in visiting our churches and the conferences to tell them about the school. He has a big job and it keeps him busy all the time.

Some of this has been serious and most of it has been nonsense. I had in mind, when I started writing this, to tell you that you don't need to be afraid of anyone. All folks are just folks. They breathe air, and eat and drink water, and have hard times, and get sleepy and get cross—just like you. Once I had the great privilege of meeting President Eisnehower and when he approached I felt excited but then he grinned that grin and got a twinkle in his eye and I grinned too, he was just folks—so are preachers, teachers and college presidents!

* * * * *

Resort to Reason

By Janice A. McDonald.

Issued by the National Kindergarten Association.

"What shall I do with him?" David's mother asked. "He is so unkind to the baby."

"Listen to *my* problem!" a second mother demanded. "Janet plays so poorly with other children. Why, she practically bullies them!"

"I'm distressed about Billy! He tells me so often what isn't true," another added.

Talking it over sometimes helps, but if the situations remain unchanged little is gained. David continues to pinch the baby when she is asleep to make her scream. Janet doesn't stop imposing her will on the younger children. Billy continues to tell untrue stories to his mother.

The mothers assured each other that they have "tried everything: bribing, spanking, depriving—" The problems, however, have persisted, no matter what punishment was given. Most likely the mothers have been too impatient. Sometimes it takes an unusual amount of time to break a bad habit and form a good one. But often the punishment is meted out too quickly—the parents are tired, harassed, and, perhaps, do not understand Billy's, Janet's, or David's needs. Also, the child is frequently humored one day and scolded the next, for the very same behavior. No wonder "nothing works."

What is needed, of course, it to find the cause of the misbehavior in each case and then to make every effort possible to remove that cause. If the parent resorts to reason with these problems, the whole family will gain by it. Everyone will be happier. A little serious thought, with understanding sympathy for the child, might clear up each problem satisfactorily.

Consider David. When he was "king" in a family of three, he had a wonderful time. Now, try as he does to get attention, Little Sister is given all the notice *and* all the sweet words. He has lost his sense of security. The baby is too young to play with, too young to talk to him or even to laugh at him. She sleeps practically all the time—then has to be fed, bathed, and carried about. Why *wouldn't* David make a fuss? He, too, is still a very little child. A short period of each time each day with Mother, all his own, for a story, a walk, or a game with his toys, will very likely, solve the problem, and everyone will feel relieved and happy.

Now about Janet. Before finding fault with Janet, because she does not play nicely, her mother might ask herself, "Why does Janet behave this way?" If the child is quite heavy for her years and height, she may in secret feel deeply sensitive about it. Thus, Janet, like David, may be suffering from a felling of insecurity, though from a different cause. She *can't* be like the others, she thinks, but she feels she must be effective in a group, so she uses her physical strength to show her power. What Janet must have, instead of punishment, is a number of happy experiences and successes, so that she will enjoy the normal, happy childhood she is entitled to have.

Then there is Billy. His matter-of-fact mother scolds him for his "lies," which are mostly nothing but fanciful tales spun from imagination. If Billy knows that his mother will listen to these humorously, and patiently, he will tell her the truth about his real troubles and will not lie in order to protect himself from possible punishment. He will know his mother is his friend.

Sometimes a mother makes a culprit sit by himself, in silence, to

(Continued on page 11.)

Youth at Work in the Church

Thomas W. Madren, Box 103, Elon College, N. C.

Young Men Go Full Time

Several youthful student ministers have recently been called to serve various churches in the convention (from reports to editor) and we feel that these deserve acknowledgement and support. The Reverend Reuben Askew, licentiate of the Eastern Virginia Conference, has accepted a call to the Berea Christian Church in Ossipee, N. C. Formerly he was working as assistant pastor under Reverend Thurman Bowers at Calvary Christian in Greensboro. A senior in Elon College, he plans to study next fall in Duke Divinity School.

Reverend and Mrs. Askew make their home in Elon College as he serves the people of the nearby Berea community. Our best wishes go to this young minister and his family for success in the future.

Carolina Christian Church has extended a call to which Glenn Garrett, also of Eastern Virginia has accepted. Glenn and his wife, Betty, both in school at Elon, are making their home at Elon at the present but will move into the parsonage when Glenn takes over the work there. This young couple is also in line for the best of luck as they undertake this task together.

It was also reported that Gale Brady, student in Elon from the Western Conference has accepted work in the High Point Congregational Christian Church. We send our best wishes to him and his wife in their work there.

To each of these young men and to the other students who are pastoring churches of our convention, the best of luck in their ministry for the many years that lie ahead.

* * * * *

Youth Hold Christmas Service

The young people of the Union Christian Church, Hunterdale, sponsored a special Christmas Eve Candle Light Service at the church on December 24, after which the Youth Fellowship of the church went carroling. After the prelude by Carolyn Overby and Invocation by Archie Howell, the youth Minister, Choir and cast of the program presented with acting and music, the scenes of Bethlehem, The Manger, The Babe, The Shepherds, The Wisemen. Following the offering and doxology, a special dedication candlelighting service closed the program.

In the service were:

Organist—Carolyn Overby.
Minister—Archie Howell.
Mary—Anna Howell.
Joseph—Bill Ellis.
Shepherds — Ann Scott, Dianne Doughty, Douglas Ellis.
Wisemen—Linda Edwards, Grace Ann Cobb, Janet Parker.
Ushers—Nancy Bridges, Carolyn Vaughan, R. B. Green, Council Vaughan.

Clyde Fields,
Pastor.

From Asheville, North Carolina, Church News Letter

We think more people in Asheville would be interested in coming to our church and joining the family if they knew about us. While the church spends a sizeable portion of its budget in advertising and promotion, and receives considerable free publicity through the newspapers and radio, nothing we do quite equals the effectiveness of the work quietly done by our members among their friends and acquaintances. The enthusiastic member is our best advertisement, and many of the members we now have are here because someone already a member said, "Come and see!"

This is known as personal evangelism, and we want more of it. It is the chief way in which you can help the church grow. You can also help by cooperating with Frank R. Blaisdell, chairman of the Member Enlistment Committee. He wants names of people new in the city, not now active church-goers—folk you think would be happy with us, or who need the ministry of this church. Also, if he calls you to go and visit someone in your neighborhood, as representatives of the church, please do so, reporting the information you receive back to him.

Our next group of new members will be received at the Maundy Thursday service, April 7. That isn't very far away. Between now and then, let us all concentrate our efforts and our prayers to the end that a large group will be ready to join. Some new literature, telling about the Congregational Way, will be available soon at the church. Won't you help?—*Congregational Newsletter*, First Church, Asheville, N. C.

Fourteen New Members Received by Warwick, Virginia, Church

The Church Messenger, monthly news bulletin of the Congregational Christian Church in Warwick, Virginia, January 1955, carried the following item about church membership. The church in Warwick is only a few months old.

"Fourteen new members were received into our fellowship on Sunday morning, January 2. This brings our membership up to 58. Two members of the Pastor's Class were not present. They will be received at a later date and will be counted as charter members, since they had declared their intention of joining before the end of the year. Thus our Charter Membership Roll will be closed with 60 members. We feel that the honor of being a charter member will be greatly appreciated in the years to come.

"Now we want to see how fast we can grow—remembering, of course, that we must also grow *well.*

Let's make this our *Goal*
By Easter, 100 members on *Roll!*

It can be done with *Your* help."

FOR OUR CHILDREN.

(Continued from page 10.)

"think over" what he has done. It might very often be a good plan for the *mother* to think over, in silence, what the child has done. Then she may find out whether or not she is being fair and reasonable with regard to her child's behavior.

The vitality of a church may be tested by its ministry to children. Only a church which is content to die and which has a cold disregard for souls will relegate children to a minor place in its program. Across the the centuries the faith of the church has been transmitted to each succeeding generation: the old faith has been renewed in new lives.

—*Harry Thomas Stock.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Man's Nature and Need

Lesson V—January 30, 1955.

Memory Selection: *"What is man, that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."*—Psalm 8:4-5.

Background Scripture: Genesis 1:26-31; 6:5-6; Mark 7:21-23; Romans 3:23; Hebrews 2:6-18.

Devotional Reading: I John I:5-10.

The Good Earth

Five scenes have already been presented in the great drama of creation before we come to the sixth and final scene as presented in today's lesson—*the creation of man.* This drama of creation reveals not only God's wisdom, and God's power, but God's love. For man did not come on the scene until the earth was made ready for him. The universe was designed for man's comfort and growth. It was an orderly universe, and in it provision had been made for man. It was a good earth. When at the end of the fifth stage of the creative process, God stood back, as it were, and took a look at his handiwork, he saw that it was good. And said so. "And God saw that it was good" is the recurring refrain after each verse of the story of creation. It is a good earth. It is the best possible world, designed, not primarily for man's happiness, but *for man's growth and development.* This needs to be said as a background for today's lesson on The Nature and Need of Man.

Man's Nature.

"So God created man in his own image, in the image of God created he him; male and female created he them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man is of the earth, earthy, but *he has a divine nature.* He is made in the image of God. This does not mean, of course, that we are to think of God as a big, over-grown man. God is Spirit. The inspired writer was not thinking in terms of a physical body. He was thinking in terms of personality and spirit, the capacity to think and to feel and to will, to love and to suffer. The Psalmist puts it another way when he says that man has been created a little lower than God — the translation which says "angel" is not the proper translation here. Man has a divine nature, God has put the stamp of divinity upon him, and something of the divine spirit within him. And because man has a divine nature, he is capable of entering into fellowship with God. They are kindred spirits. In creating man in his own image, God crowned man with the glory and honor. It is to the glory of man that when God sent his Son into the world, he took upon himself the form of a man, and not of an angel. Thus did God in creation, and Christ in incarnation, glorify and honor the nature of man. And when God saw the man and woman he had made, he saw that they "were very good."

The nature of man with its divine nature and divine possibilities needs to be emphasized again and again in our modern world. Man is the crown of creation, he is divinely endowed, he is of infinite worth, his personality is sacred. He has a divine nature, a divine mission, a divine destiny.

Man's Mission.

Today's lesson gives us not only man's nature, but man's mission. *"Be fruitful and multiply."* Man is to populate the earth. Marriage finds its fulfilment in procreation—that is one of its primary purposes. And modern statistice show that man has taken this command seriously—the population of the world is increasing at an amazing rate.

"Replenish the earth" was another divine commission. The resources of the earth are not to be squandered and laid waste; they are to be replenished and developed and conserved. Conservation of natural resources is good Christianity as well as good economics. A farmer should constantly be putting something back into the soil as well as taking something out of the soil. Lumbermen should be planting seedlings as well as cutting trees. Wasteland should be reclaimed. Man is to replenish the earth, to renew it, to keep it productive.

"Subdue the earth" "and have dominion." Man's mission is also to subdue the earth. He is to harness its waterpower, its electric power, its atomic power, its windpower, its natural forces, and to bend them to his purpose. He is to clear land, drain swamps, conquer disease, control floods, master the elements. The story of civilization can be told in the story of man's increasing mastery over nature and natural forces. Man has learned to go through the depths of the sea—witness submarines; to move over the face of the earth—witness trains and automobiles; to fly through the air—witness airplanes and jetplanes and rockets, etc. Think of how research has discovered the secrets of nature and made them the servants of humanity!

Furthermore man was to have dominion over animate as well as over inanimate nature. "And have dominion over every living thing that moveth upon the earth." Man has also obeyed this divine commission. Man has domesticated most of the animals of the earth, or has asserted his dominion over them. The earth is ruled by man and not by animals. (Although some of the rulers of men have acted more like animals than like men.)

Man's Need.

Alas, man has about subdued everything, and achieved dominion over everything, *but himself.* Created in the image of God and with a divine nature, man had the power of choice. And he abused and misused this power of choice, and sin entered the world and the human race. Man has a divine nature, but man is a sinner. All men are sinners, for "all have sinned, and come short of the glory of God. There is none righteous, no not one." *And man's supreme need is for a Saviour.* Man cannot save himself. He must have help, divine help. Some years ago a man committed murder, and then in an attempt to hide his crime, he tried to make the corpse sit up in a chair. After several futile attempts in which every time the body toppled over, the man said "It needs something inside to make it stand up." Man needs an inner enforcement, strength, power not of himself which makes for righteousness. Let no man fool himself on this score. Let a man honestly and diligently look in his own heart, and he will sense his need of the

(Continued on page 15.)

THE LIGHT NO DARKNESS CAN PUT OUT.

(Continued from page 6.)

A man was telling, how, when his little child was lost in a dense wood, he could see his neighbor's torches lit amidst the blackness of night until finally the light revealed where his child lay, lost but sleeping. In this time of *medieval* lostness, God's light also shone in the heart of a little Monk named *Martin Luther.* The historian, Williston Walker says of him that he "moved men by the power of a profound religious experience." He openly defied the corrupt and fumbling ecclesiasticism of his day, nailed his Ninety-five Theses to the door of the Wittenberg Church, and held out for the direct access of the soul to God as its Author, and Christ as its Redeemer.

Was this 16th century, then, a time of darkness? Most assuredly. A time of gross darkness and misery for the human spirit. But the darkness could not put out the Light. The Light outshined it! Out of this age of travail and groping came the forces that ushered in our modern democratic age. In that very era the New Testament Church was re-born. "The light shined on in the darkness, for the darkness could not put it out."

In time there came the *eighteenth and ninteenth centuries,* with their accompanying discoveries and the consequent ushering in of an industrial age. The ranks of the common folk were herded into vast slum areas from which they went to labor in the filth and squalor of the factories. It seemed as though the imposing cathedral structures and the established clergy looked upon the plight of the people with indifference and contempt. It was indeed a time of darkness, and the inner candle of the human spirit flickered, and seemed in danger of going out.

But in the midst of the darkness, God raised up John Wesley, George Whitefield, William Boothe, founder of the Salvation Army, and others, to relight the torches of the Spirit, and hold them high. If the people would not come near the churches, said these men, then they would take the Good News of Jesus Christ to the people. To the mine pits, the open fields, and to the slums, went these Gospel crusaders, thrilling the human heart anew with a sense of its divine worth and infinite destiny. The American country-side rang with the hopeful tones of the circuit riders, who went everywhere, preaching that men should repent and turn anew to God. Men like Moody and Finney were on the scene, penetrating the empty religious formality and deadness of the day, with their evangelical fervor and zeal for souls. In the darkness, the light shone! Once again, *man's extremity became God's opportunity!*

II.

And now, here we are, fetched up before *this perilous day in which we live.* The evil of Nazism had hardly been laid low, than an even greater and more menacing evil, that of Communism, marched to the fore. In many places of the earth the light seems to have flickered out. In Russia, in certain of the Balkan countries, and most disappointingly of all, in China, the Iron Curtains of a Godless, openly-atheistic teaching and way of life, are lifted. After terrible sacrifice, our United Nations men are beating as strategic a retreat as possible before the Stalimist hordes in Korea. Men's hearts fail them for fear, while they ask, what has brought us to this empasse? Surely, now, the lights are going out, never to be relighted.

But again, God speaks to us from within his world: "Can you not learn from the lessons of the long centuries," he is saying to us. "That though the lights may be low, yet the Light never can be overpowered by the hosts of evil. Oh for us to learn the lesson, that God is *shaking* the foundations, not *obliterating* them! No one in his right mind will deny the darkness, spiritual, cultural, and political, that is abroad in the earth. It may get even darker and blacker before the clouds lift. Of one thing we may be certain, however: How ever vast and appressive the darkness, it shall never put out the light of our deathless Christian Faith. Here are a few considerations in support of that contention, if indeed they are necessary.

(1) God always has his faithful remnant, however turbulent be the times! And through that remnant of the faithful and true, he keeps alive the eternal hope, and redeems the evil day. It was so in Israel centuries ago. Consider that the Church of Jesus Christ has never been destroyed; it has merely gone underground, as in the catacombs of ancient Rome. Recall the Christian "underground" of the late war. It is so today! Dare to believe that *behind* the iron curtains of our day, yes, even in modern Russia, faithful Christian parents are teaching the things of the Spirit to their children. When spiritual dawn and sanity return, the church will emerge again into the open. God has his faithful remnant even behind iron curtains. In a similar era it was Paul the Apostle who said—in the night of his imprisonment—but the "*Word of God is not bound.*"

Emil Brunner reminds us that *Marxism,* in fact, is not native to the Russian people. It has its roots, says he, in the "positivistic, naturalistic, materialistic philosophy of the West." If what the great Swiss Christian says is true, it means that the roots of Communism were imposed upon the Russian peasants from without, and that an eventual revolt can be expected from within their midst.

(2) Consider also that light not only reveals, it is *judgment.* It lays the finger of God where it is needed. "And this is the judgment," said Jesus, "that the light has come into the world, and men loved darkness rather than the light, because their deeds were evil." (John 3:19). We use a very plain illustration. You don't see the dirt in a room when it is dark. But let the light come, and then you see it, lay hold of a broom, and sweep it out. The light of God lays bare the rubbish that must be swept from the minds and hearts of men and nations, in our day: racial hatred, nationalistic bigotry, the blindness of our statesmanship, the ineffectiveness of much of our religion, our comparative lukewarmness when it comes to the cause of our evangelism and world missions—*these* constitute accumulated "rubbish,"—and must go!

(3) Finally, it is exactly *within the bosom of the Beloved Community,* the Christian Church, that the Christian light and vision *must be kept alive. That* is the reply I tried to make my friend who had said, "It seems as though Christianity will never come to fulfillment in this world." Not fulfilled in its entirety, No; but kept alive and glowing within the Christian Fellowship, by all means!" Once that light of Jesus Christ has flooded in a man's soul, to the extent that he is done with sin, self pity, and despair, he can say with Walt Whitman,

My foot hold is tenoned and mortised in granite
And I laugh at what you call dissolution,
And I know the amplitude of time.

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thanks to everybody for helping this home provide the necessities for the children here. So many churches and so many friends have done inspirational work for these little folks. I wish there were enough space to tell about everyone.

But take, for instance this one example. The First Congregational Christian Church, of Greensboro, Dr. W. E. Wisseman, pastor. There is a church with large payments due every year on their new church plant. Their local expenses are great, too. Their gifts to all the enterprises of our denomination are generous. Only by faithful giving on the part of a united membership could they reach their goals. Members of their church visited the orphanage. The minister came and made a complete tour of each building, learned first hand some of our major needs, and looked with understanding at the work being done, then pastor and people informed the congregation. Results: Enthusiastic, joyous response so that in the report herewith is a total gift of $1,744.78 and other gifts since their visits will put that church well over $2,000.00 mark. These generous contributions will not hinder or hamper their donations to the other causes in which we are all interested.

They are proud of their church. It is beautiful, spacious, and useful. It is a credit to every member. It honors the Lord Jesus in its cleanliness, beauty and serviceableness. It is inviting to the people in its area. It exalts Christ in its works and its worship. It grows. It gives something to every needy heart, every home and family, something as "the bread of life." Its works ran over its boundaries to bless this home and every child and worker here.

As I say, there are many others. When we are proud of our church, and make our religion mean something to us it overpours its boundaries and blesses others. There is so much good we can all do as individuals when we "put ye first the kingdom of God and his righteousness" and when we make our church proud of us as members. We then become proud in turn of our church and the share we can have in its progress. At the orphanage we want to be one small part in the general growth and progress of our entire, united church.

Thank you for helping us make this home meet and sweet for the Master's use in molding the hearts and lives of these lovely children.

John G. Truitt,
Superintendent.

REPORT FOR JANUARY 12, 1955.

Commodities for the Week.

Candy:
F. W. Woolworth Co., Burlington, N. C.
Coupons:
Mrs. J. D. Newman, Henderson, N. C.
Challengers Circle, Winchester Church.
Peanuts:
Jr. Chamber of Commerce, Burlington, N. C.
Oranges:
Mr. and Mrs. Howard Tripp, Roxboro, N. C.
Socks:
Children of Bay View Sunday School.
Clothing:
Mrs. J. Davis Reed, Jr., London Bridge, Va.
Patterns and thread:
The Textile Sales Room, Burlington, N. C.

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Ebenezer	$ 53.45	
Fayetteville	7.00	
Morrisville	7.95	
New Hope	20.00	
Wake Chapel	52.57	
		140.97

Eastern Va. Conference:

Bethlehem (Nans.) S. S.	$ 41.03	
Isle of Wight	8.00	
Newport News S. S.	14.00	
Oak Grove	6.00	
Oakland S. S.	23.76	
Portsmouth, Shelton Memorial	14.00	
Spring Hill, Thanksgiving	8.20	
Spring Hill S. S.	10.30	
		125.29

Virginia Valley Conference:

Mt. Olivet (G), Thanksgiving	$ 11.95	
Newport S. S.	30.15	
		42.10

N. C. and Va. Conference:

Apple's Chapel	$ 50.00	
Durham S. S.	32.13	
Greensboro, First	51.78	
Greensboro, First, Special	1693.00	
Lynchburg	5.00	
		1,831.91

Western N. C. Conference:

High Point, First, Thanksgiving	$ 30.00	
		30.00
Total		$ 2,170.27

Special Offerings.

Amount brought forward		$ 1,048.00
Woman's Convention of the So. Convention	$ 12.50	
Circle No. 3, Woman's Fellowship, Suffolk Ch.	15.00	
A Friend	10.00	
First Cong. Church, Lake Helen, Florida	10.56	
First Cong. Church, Oak Park, Ill.	50.00	
Wachovia Bank and Trust Co., Burlington, N. C.	100.00	
Plymouth Cong. Church, Seattle, Wash.	100.00	
Gertrude Bradshaw Circle, Union, So. Hampton, Ch.	5.00	
Ladies' Miss. Soc., Hopewell Christian Church	5.00	
In Memory of H. P. Murphy	9.00	
In Memory of L. R. Jones	5.00	
In Memory of John H. Seawell, Sr.	10.00	
In Memory of Paul Everette, Charlie B. Godwin and L. R. Jones	100.00	
In Memory of Mrs. C. G. Perry	5.00	
In Memory of Mrs. Julie Emerson	5.00	
In Memory of Mrs. James C. Beale, Sr.	10.00	
In Memory of Miss Katherine Vaughan	10.00	
In Memory of Dr. C. E. Newman	5.00	
Special Gifts	333.60	
		800.66

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.... (Name of Deceased) .... (City) .... (Date of Death)

.... (Survivor to be Written) .... (Address)

Name ....

Address ....

In Memoriam

HAMLETT.

Mr. William H. Hamlett, age 78, died November 27, 1954, at the home of his son on Buchanan Boulevard. He was born in Charlotte County, Virginia, and spent his early life there. He came to Durham in 1896 and spent the remainder of his life here. He was a member of the Congregational Christian Church for many years and attended regularly until the time of his sudden passing.

In memory of him the Durham Congregational Christian Church presents the following resolutions:

That we express appreciation for his loyalty to his church, family and friends.

That we shall cherish the memory of his pleasant smile and cordial manner.

That his unselfish spirit be an inspiration to his loved ones and friends.

Mrs. J. M. SAUNDERS,
Mrs. R. J. KERNODLE.

Veteran Member of Franklin, Virginia, Church Passes

THE CHRISTIAN SUN learned belatedly of the death of one of the outstanding members of our Franklin, Virginia Church. We quote the following from the December 23 issue of *The Tirewater News*:

"Leonidas Ross Jones, 84, one of Franklin's most popular and useful citizens, died in Raiford Memorial Hospital at 8:30 o'clock Wednesday night, December 22, after more than two years of failing health.

"Prominent churchman and businessman, Mr. Jones was born in the Holy Neck neighborhood, Nansemond County, a son of the late Elijah and Mrs. Rebecca Ann Darden Jones. He was the husband of Mrs. Margaret Hargroves Jones, who died October 24, 1946. A son, L. Ross Jones, Jr., died on April 2, 1953.

"In the affairs of the Franklin Congregational Christian Church, of which he was aa member, Mr. Jones took a leading part. He was faithful in his attendance on its services, only a few Sundays before his death insisting on being taken to Sunday school and afterwards to the worship hour in the church sanctuary. For several years he was a member of the board of deacons of the church and superintendent of its Sunday school.

"In 1896 he founded the Peoples Shoe & Clothing Company, now Jones-Hayes Company. He was also a large stockholder in and manager of the Virginia Buggy Corporation, which liquidated several years ago. His skill as a financier was recognized when he was made president of the Merchants & Farmers Bank at the time of its reorganization back in the 1920's. For 14 years he served as a member of the Franklin Town Commission.

"Serviving are one son, R. Ellsworth Jones of Franklin; a grandson, Robert E. Jones, Jr., a student in Duke University; a sister, Mrs. Gabie Jones Howell of Franklin; two brothers, E. Philip Jones and W. H. ("Tup") Jones, also of Franklin; and several nieces and nephews."

From the issue of December 30, the following:

"Funeral services for Leonidas Ross Jones, 84, of Franklin, who died in Raiford Memorial Hospital on Wednesday night, December 22, were conducted at the Congregational Christian Church on Friday afternoon at 2:00 o'clock. Officiating were Rev. Harvey L. Carnes, pastor of the church, and Dr. J. G. Truitt, superintendent of the Christian Orphanage at Elon College, N. C.

"Internment was in the family plot in Poplar Springs Cemetery. Pallbearers were J. Letcher Eley, Dr. Darden W. Jones, Emerson P. Jones, J. Maxwell Jones, Jr., W. Tall Jones, William Thomas Jones, E. L. Scott and G. Carl Steinhardt. All of the pallbearers except the first and last named are nephews of the deceased."

Our deepest sympathy goes to the members of his family and his church.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

grace of God. of the salvation that is in Christ Jesus. One of the sections of Scripture not printed in today's lesson is taken from Mark's gospel. The Master who knew what was in man, tells us some of the things that are in the human heart: "adulteries, evil thoughts, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." (Mark 7:21-23) If this is any sample of the things in the human heart, man needs salvation. Wealth, education, culture, social position, cannot save a man. Only the grace of God in Christ can do this needed thing.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE LIGHT NO DARKNESS CAN PUT OUT.

(Continued from page 13.)

There is an oft-repeated story about a tender-foot mountain climber, which I believe bears repetition in our day. He had climbed all day long in the company of an experienced guide. At nightfall they wrapped their blankets about them, on the crest of one of the great mountains, and went to sleep. In the wee hours of the morning, our tenderfoot was awakened by the sound of mighty rushing winds. In the distance he saw the winds at gale fury, take a huge boulder and cast it about as though it were a piece of dice. In his terror he awakened his guide, saying, "Look, it is the end of the world." But the guide, seasoned and mellowed by the sight of many such storms, looked about himself, then lay down again, saying, "No, this is *not* the end of the world. It is *daybreak* in the Pyrenees."

My friend, when God shakes the foundations of the earth, it is not the *end* of things; it is the beginning.

When you leave this house of worship today, go out to light a candle, not to curse the darkness! And may these words taken from the heart of the everlasting Gospel sound their refrain in your ears and in your hearts: "The light still shines in the darkness, for the darkness has never put it out."

It never has. And it never will!

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Thanksgiving Offerings.

H. E. Whitesell, Elon College, N. C.	$ 25.00	
Suffolk Christian Church	403.65	
Waverly Christian Church	42.80	
Isle of Wight Church	25.00	
Mrs. B. F. Clary, Waverly, Va.	5.00	
Eure Christian Church	25.00	
		526.45
Total		$ 1,327.11
Grand total		$ 2,375.11
.Total for the week		$ 3,497.38
Total for the year		$ 4,545.38

If you want to raise a crop for one year, plant corn. If you want to raise a crop for decades, plant trees. If you want to raise a crop for centuries, raise men. If you want to plant a crop for eternities, raise democracies.—*Schenk.*

Communism "In the Soup" in the South Pacific

Communism is "in the soup" in the South Pacific, because the Church got there first and changed the people's way of life, according to the Rev. John A. Havea, a visitor from the Tonga Islands, who spoke on "Outposts of Christianity in the South Pacific" at a recent meeting held in Broadway Tabernacle in New York City. The meeting was attended by some 150 churchmen of various denominations.

"Communist infiltration is at work in the Tonga Islands, just as it is everywhere," said Mr. Havea. "This is especially true in the over-populated areas, but fortunately Christianity was already there, and we hold as a Christian people that Christ is the hope of the world. So we have no place for Communism."

Emphasizing the fact that especially where the Protestant Church has strong roots, there is no communism, Mr. Havea told the story of the communist organizer who approached a chief in Tonga with his propaganda. The chief, whose grandfather had been a cannibal, told the organizer, "We are Christians. If this were not so, you would now be in my soup pot." "Communism is in the soup in the South Pacific," according to Mr. Havea, "because the churches got there first." He said that Tonga's main problem is now to raise the level of education to Western standards, but without sacrificing indigenous values.

Politically, Tonga is a limited monarchy, reigned over by Queen Salote.

Mr. Havea spoke not only for his native Tonga Islands, but for the population of 11,000,000 people in 383,000 square miles known as the South Pacific area. Of this 11,000,000 people, three fifths are Christian, and of these Christians about two out of three are Protestant. Mr. Havea stated, however, that he would "consider only one-twenty-fifth of the area wholly evangelized, while nearly 1,500,000 people have not been reached by the Church. The present problem for the Church," he said, "is two-fold: to evangelize those as yet unreached, and to Christianize the entire population—bringing social, economic and other areas of life in line with Christian precepts."

The war left its toll of ruined churches, fatherless children and lowered moral standards. To cope with these conditions is now the task of the Church. In this South Pacific area there are 29 mission societies working independently rather than as one Church making a unified witness. "A united approach to the problems which are special concerns of the churches of this area would help greatly," he thought, "in carrying forward the task of Christianizing the South Pacific."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, JANUARY 27, 1955 NUMBER 4

A PRAYER

By THE REVEREND BARNEY L. JONES

O LORD GOD, Eternal Father, who hast bidden light to shine out of darkness, who hast again wakened us to praise Thee for thy goodness and to ask for thy grace: accept now, in thine endless mercy, the offering of our worship and thanksgiving, and grant unto us all such requests as may be acceptable to thy holy will. We give Thee hearty thanks for the rest of the night and for the gift of a new day. Grant that we may so pass its hours in the perfect freedom of thy service, that at eventide we may again give thanks unto Thee. Remember, O Lord, according to the multitude of thy mercies, thy whole Church, all who join with us in prayer, and all our brethren, wherever they may be in thy vast kingdom, who stand in need of thy succor and grace. Pour down upon us all the riches of thy mercy, so that, redeemed in soul and body, and steadfast in faith, we may ever praise thy wonderful and holy name, through Jesus Christ our Lord.

Heavenly Father, Saviour of the world, whose nature and property is to have mercy and to forgive; whose will is to have pity on all men, and whose loving kindness is like the great deep, as Thou knowest our frame and rememberest that we are dust, comfort, we beseech Thee, all who are cast down and faint of heart amidst the sorrows and difficulties of the world, especially those of thy children who are imprisoned by depresssion and who live in mental darkness. Restore them to strength of mind and cheerfulness of spirit; give them health and peace, and grant that by the energy of thy Holy Spirit they may rise to rejoice in Thee.

O Lord, be with our students now as they are tested upon their work. Throughout their examinations grant them quiet and clear minds, a good memory, and a ready comprehension of what they have studied. Where there are things they do not know, let them not be flustered or afraid, but use to the utmost what they do know.

Keep them, we pray, from all deceit and fraud; make them humble in success and patient in disappointment. Deliver them from envy and ill-will and whereinsoever their past sins of idleness and neglect find them out, give them grace to repent and enable them to serve Thee more diligently in the time to come.

O Heavenly Father, who in thy Son Jesus Christ hast given us a true faith and a sure hope: Help us, we pray Thee, to live as those who believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting; and strengthen this faith and hope in us all the days of our life; through the love of thy Son Jesus Christ our Saviour.

Amen.

News Flashes

Mrs. Henry B. Hite reports that Union Christian Church, Virgilina, Virginia, had five teachers attending the Religious Education Program presented at the First Church, Henderson, N. C., Sunday, January 9. Those attending received inspiration and practical help for the work they are doing.

The Mid-Winter meetings of the General Council of Congregational Christian Churches, including that of the Executive Committee of the General Council, are being held in Cleveland, Ohio, January 21-28, 1955. In attendance from the Southern Convention besides Superintendent Scott, are Dr. Jesse H. Dollar, president of the Southern Convention, Rev. Fred P. Register, secretary of Evangelism and Stewardship, and Rev. John S. Graves secretary of Christian Education. Mrs. W. B. Williams is in attendance as president of Southern Convention Women, and Mrs. W. E. Wisseman as a member of the Executive Committee of the Board of Home Missions.

Charges Colleges Breed Secularism in the United States

Dr. D. Elton Trueblood, chief of religious policy for the United States Information Agency, in a recent address before the Washington, D. C. Minsiterial Union made the charge that American colleges were breeding grounds for secularism. He declared:

''Some of the worst example of secularism are in those colleges founded by religious organizations. They seem a little ashamed of their origin, so they try to be just as worldly as some of the big state institutions.''

In many such schools, the daily chapel is maintained just for ''appearance,'' said Dr. Trueblood, who was a college professor before going to his present post in Washington.

However, he said that there had been a ''wonderful recovery'' in the progress of some colleges, which had come to ''recognize their heritage and approach it without apology.''

How fortunate the constituents of the Southern Convention have been to have such a college as their own Elon College, with an administration from its beginning that has made Christian character its first aim.

Dr. Riggs Reports from India

Zenana Mission Hospital
Bangalore, So. India
December 31, 1954

Dear Friends of the Southern Convention:

When we last wrote we had just arrived here in Bangalore for language study. Now we have a month of study and a holiday season behind us. We are beginning to feel accustomed to the idea of being in India again. Renting a room at the Hospital Bungalow and boarding with the missionary ladies here, altho convenient while we are busy studying, is not the same as being in our own home. But at least our missing trunk finally caught up with us the middle of the month, and we have enough clothing and equipment to be comfortable, so that we feel settled and away from the ''living out of suitcases'' routine. We especially appreciate having cycles, with seats for the children, so that we can go out into the city sightseeing as a family, whenever we have spare time.

Bangalore, (900,000 population), seat of the Mysore State Government, is one of the largest cities in India and very colorful. Its name is said to mean ''city of bungalows''—a bungalow in India is a ''large house,'' as contrasted to a hovel—because it has had the reputation of having more large homes and fewer beggars than any other city in India. Located high on the central plateau of the Indian peninsula, it has a cool comfortable climate most of the year, and therefore has attracted foreigners and rich Indians from all over India. As a result it is extremely cosmopolitan and sophisticated, with more evidence of wealth and westernization than I would have thought existed in the whole country. Of course all this is in extreme contrast to the India we had gotten acquainted with before, with its rural setting, hot climate, pure Tamil culture, and relative lack of Western or Indian influence. It is very instructive for us to have this glimpse of another aspect of Indian life.

The fact that Bangalore is just on the border of the Tamil area and not much Tamil is spoken in the streets is a disadvantage for Tamil language study. The Language School is located here for reasons of administrative convenience, because three of the main South Indian language areas border here, and all three can be taught under one roof. Borrow-

(Continued on page 3.)

The Capricorn African Movement

From the Equator to the Tropic of Capricorn on the African Continent live upwards of 50 million Africans, Europeans and Asians of sharply distinctive racial, cultural and political backgrounds. Inevitably their differences cause problems of communication and create tensions which unchecked could flare at any time into open hostilities. Atmospherically and politically it is one of the hot spots of the world.

Last week in New York a gathering of top church and African mission leaders heard about one way people in one part of the continent are cooperating in meeting their problems. There answer, described as, ''one of the most promising developments for peace on the continent today,'' is a series of small study groups bringing together widely divergent points of view in open discussion in the best tradition of the old-fashioned New England town meeting.

Known as the Capricorn African Movement it has in a comparatively short span of time since its founding in Southern Rhodesia four years ago spread to four other territories and enrolled thousands of persons of all backgrounds. The report on the Movement was given by Dr. George W. Carpenter, who returned recently from a three months Africa tour, at the annual meeting Thursday (Jan. 6) of the Africa Committee of the Division of Foreign Missions of the National Council of Churches.

''These people are convinced,'' Dr. Carpenter told the Committee, ''that their human differences are not ineradicable racial traits, but the result of their cultural heritage. Therefore they believe they can be changed through education and cultural advance.''

He described the aim of the Movement as threefold: first, study of citizenship in small discussion groups; second, preparation with the assistance of experts in the field of a ''broadly acceptable citizenship document''; and third, promotion of the document as the basis for an action program to secure basic legislation which would embody these principles in law.

Chief architect of the Movement which, it was reported, has gained the enthusiastic support of many of the major organizations including the churches, is Mr. David Sterling, a retired British colonel now living in Salisbury, Southern Rhodesia.

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Congregational Christian Laymen to Meet in Chicago

Almost immediately following the meeting of our Southern Convention Laymen at Elon College, on February 20, will be the first nation-wide convention of Congregational Christian laymen. This meeting will be held at the Palmer House, in Chicago, Illinois, from February 25 to 27.

Under the theme of the convention, "At Work with Christ," Dr. Elton Trueblood, chief of religious information, United States Information Service, will be the keynote speaker.

Chaplain of the convention will be Dr. Douglas Horton, minister of the General Council, who will conduct morning and evening devotions and an early Sunday morning communion service.

It is estimated that one thousand laymen, 250 ministers and 250 laywomen will attend the convention. In four main sessions, delegates will hear the following speakers:

Dr. Alford Carleton, the executive vice-president of the American Board for Foreign Missions; Dr. Ronald Bridges, president of the American Board; Dr. Henry Smith Leiper, executive secretary and minister of the Missions Council; Walter H. Judd, Congressman from Minnesota; Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions, and Mr. Al Whitehouse, district director of the United Steel Workers, C.I.O., and a vice-president of the National Council of Churches.

Vocational seminars of three sessions of two hours each are being scheduled, divided into twenty-five seminar groups, so that all vocations will be represented. The participation fee is $20.00, which includes four meals. Hotel room rates are $3.50 per person in a four-bed room with private bath, $5.00 and up in single rooms and $12.00 and up for double rooms. Reservations should be sent to the Office of National Director, Laymen's Fellowship, Pembroke, Kentucky, where additional information may also be obtained.

ANNUAL LAYMEN'S RALLY

Afternoon and Evening
February 20, 1955
Elon College, N. C.

All Men and Their Teen-age Sons
Urged to Attend

ED. RIGGS WRITES.

(Continued from page 2.)

ing space on the campus of the United Theoligical College here, the Language School is also a cooperative enterprise of all the major Mission groups. The Tamil Examinations are standard for all the missionaries preparing to work in the Tamil area, whether they study at the school or engage private tutors in their own stations. We tried that part-time study before, you remember, but never got far enough to consider trying for the first exams.

With the confusion of Indian language here, and the amount of westernization, English has become the common language for Bangalore, and a surprizing amount of even missionary work is conducted in English. There are quite a number of churches and mission institutions here. But we didn't realize how much Christian work there was, or how much English, until this Christmas season, when a regular parade of choirs and Carol groups came to the Hospital here, evening after evening, to carol to the patients, and the singing was all in English and expertly done.

Best regards,
Ed Riggs.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Prayers for Peace

"Our Prayers Could Change the World," by Stanley High, is the title of a brief but thought provoking article appearing in the "Reader's Digest" for February 1955. The argument is an amplification of the statement of President Eisenhower, "The cause of peace needs God." It is a plea that the spiritual resources of Christianity be commandeered and utilized in the quest for peace.

The article quotes the historian Arnold J. Toynbee to the effect that the West is losing its fight against Communism because it is fighting mainly with material weapons, when it should be fighting with the powers of the spirit. The author cites the oft-repeated contention of Charles Malik, Lebanese Ambassador to the United States and delegate to the United Nations, that only spiritual hope and religious faith are adequate for conquering the massed forces of Communism.

Benjamin Franklin, Abraham Lincoln, and Napoleon are called upon to testify to the power of the spirit, the courage of faith, and the efficacy of prayer. Beautiful quotations on the power of prayer by Dr. George A. Butterick and the late "Revered" Rufus Jones are given. Mr. High repeats the challengeing paragraph from President Eisenhower's message to the World Council of Churches:

"How can we help strike this spark of dedication in receptive hearts around the earth? By personal prayer by hundreds of millions. The goal should be nothing short of inviting every single person in every single country who believes in a Supreme Being to join in this mighty, intense act of faith. If this mass dedication launched an unending campaign for peace, supported by prayer, I am certain wondrous results would ensue."

These are truths to which most Christians subscribe, and which few Christians practice. The first part of the article tends sharply toward the prevalent fallacy about prayer, based upon the assumption that if enough people pray often enough, and ardently enough, for any desired result that God will hear and answer that prayer. All the Bible promises about prayer are hedged about by inescapable conditions.

The quotations from evangelist Billy Graham and from Dr. Rheinhold Niebuhr should be carefully considered by every Christian. Mr. Graham is quoted as saying, "We will never rid the world of war, until we ourselves are rid of iniquity." Dr. Niebuhr has this to say: "The task of overcoming pride and arrogance, which assail every nation and are an obstacle to peace, is a religious one. Greater humility and patience in our dealings with other nations must begin with a deeper humility and patience in us, as individuals."

The peace which all the world so earnestly craves will not exist in this world until millions of people are praying for peace as the deepest desire of their hearts. But it is going to take more than prayer to lay the foundation of a lasting peace. Peace is both God-given and man-made. That truth must be always borne in mind.

In the search for world peace, the fundamental assumption of English and United States jurisprudence (that no man is competent to act as judge or jury in the trying of his own case) should be kept in mind. It applies to nations as aptly as it does to individuals. Nationalism is one of the most menacing threats to peace. Given the military power, the nation which does not hesitate to put its rights and interests ahead of the rights of all other nations, is always liable to resort to force to accomplish its purposes.

Peace is one of the principal objectives of the Christian gospel. The seventh Beatitude is, "Blessed are the peace-makers, for they shall be called the children of God." Christians may not only pray for peace, Jesus assumed that the individual, as an individual, may have a part in making peace.

Living under a democracy such as the United States Government, each citizen may use his voice and exert his influence for the making of peace. A case in point exists at the present time. Senator Knowland is demanding that the United States Navy blocade the China coast if Red China does not free the eleven U. S. airmen being held as prisoners. President Eisenhower has spoken against the suggestion, lest it lead to war. Christians who should speak such convictions as they might hold on this issue would exert a real influence.

Christians have a two-fold responsibility. There is the obligation to pray that God will lead the children of men into the ways of peace and reward their efforts to make peace by giving them peace. For in a very real sense peace is always God-given. There is also the obligation to live a consistent Christian life. Every true Christian is one element in the establishing of a peaceful world.

God is the God of history. Jesus Christ is called the Prince of Peace. When Christians pray, "Thy kingdom come, thy will be done in earth, as it is in heaven," that is a prayer for peace.

A Letter Missive to Congregational Christian Churches From the Executive Board of The General Council

The Executive Committee of the General Council sent a "Letter Missive," bearing the date of October 18, 1954, to all Congregational Christian Churches. This Letter Missive sets forth the joint action taken by the Executive Committee of the General Council of the Congregational Christian Churches and the General Council (the body corresponding to our Executive Committee) of the Evangelical and Reformed Church, relative to the proposed merger of the two communions.

In order that the members of the churches of the Southern Convention may have this information for serious consideration, discussion among various groups, and for such future action as may seem expedient, THE CHRISTIAN SUN will carry the entire Letter Missive in three successive installments, the first of which appears below. EDITOR.

* * *

LETTER MISSIVE.

The Executive Committee of
the General Council
To the Congregational
Christian Churches

Sends Greetings:

The Executive Committee of the General Council of the Congregational Christian Churches, meeting in Cleveland, Ohio, on October twelfth and thirteenth, took joint action with the General Council of the Evangelical and Reformed Church as follows:

"Christ calls us to mission and unity." This challenge becomes ever more insistent as we live and labor in these disturbed days. The church must minister more effectively to the needs of our time. To this end we believe that the Spirit of God is leading us in the direction of re-uniting the divided body of Christ.

We believe that when the Congregational Christian Churches and the Evangelical and Reformed Church voted to enter into a union, this action was taken in response to this imperative. In consummating this union, we believe that we are following the leadership of the Holy Spirit.

1. In accordance with actions of the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church, we reassert the validity of the Basis of Union with the Interpretations as the basis for this merger. We feel that the matter of drafting a constitution is adequately provided for in this instrument.

2. We look forward to the holding of the Convening General Synod in 1957.

3. We authorize the chairmen (of the Executive Committee and the Evangelical and Reformed General Council) to appoint a joint committee of lawyers to counsel with the Executive Committee of the General Council of the Congregational Christian Churches and the General Council of the Evangelical and Reformed Church as may be requested.

4. We authorize a joint project in some such area as stewardship or evangelism to help demonstrate the added strength which a united church will have. To this end a joint committee of three from each group shall be appointed.

> *"And other sheep I have, which are not of this fold; them also will I bring, and they shall hear my voice; and there shall be one fold and one shepherd."*
>
> John 10:16.

5. We authorize a program to be launched to acquaint members of the Congregational Christian Churches and the Evangelical and Reformed Church with the advantages that will accrue with union. To this end a joint committee of three from each group shall be appointed.

6. We recommend that the local churches, commissions, boards, conferences, synods, associations, and similar denominational groups be urged to invite fraternal delegates and observers from the other group to their meetings, to foster fellowship and understanding.

7. We recommend that the Executive Committee of the General Council of the Congregational Christian Churches provide subscriptions to "Advance" for the members of the General Council of the Evangelical and Reformed Church and that the General Council of the Evangelical and Reformed Church provide subscriptions to "The Messenger" to the members of the Executive Committee.

8. We agree that the Executive Committee of the General Council of the Congregational Christian Churches and the General Council of the Evangelical and Reformed Church shall meet jointly within approximately six months to hear reports, to study the Basis of Union, and to take whatever further steps may be necessary. The time and place shall be left to the Administrative Committee of the Evangelical and Reformed Churches and the Advisory Committee of the Executive Committee.

9. We refer the primary implementation of items 4, 5, and 6 to the Commission on Interchurch Relations and Christian Unity of the Congregational Christian Churches and the Committee on Closer Relations with Other Churches of the Evangelical and Reformed Church in consultation with the Executive Committee of the Congregational Christian General Council and the General Council of the Evangelical and Reformed Church.

We are encouraged by the spirit of understanding and mutual trust evident in this meeting. With faith in God and confidence in each other we look forward to the consummation of this union. We are certain that any problem arising out of the union can be solved through God's grace and Christian love.

This action was taken by a joint vote of 30 to 2, with one abstention.

The Executive Committee took this action in the confidence that it was both following the guidance of the Holy Spirit and carrying into effect the desire of the Congregational Christian Churches as they have expressed themselves through their delegates to the General Council for many years.

* * *

The next installment of this Letter Missive will give the record of General Council utterances seeming of pertinence to the merger.

Providence Church of Graham, N. C.

By DR. FERRIS E. REYNOLDS, Pastor

Providence Church, Graham, North Carolina, is actually older than the Christian denomination with which it has been affiliated for more than a century. Providence was built for a meeting house and school by the settlers of the sprawling colonial community of the Carolina Piedmont known as Alamance. This was in 1763. At the time, the large area from the Eno River westward to Guilford and southward to Cane Creek was known as Orange and was politically administered by the colonial officials at Hillsboro. Later, in 1848, by popular vote, the western portion was separated from Orange and called Alamance. Mr. John Faucett was elected clerk of the county court and the first sessions were held at Providence Church.

The Alamance colonists of Revolutionary days depended upon the visits made by itinerate ministers from Virginia and Eastern Carolina for what religious services they had. As ecclesiastical organization and administration even among the major Protestant denominations had not been firmly established, many of the men "possessed of the gift of preaching" did not enjoy denominational standing, but they did conduct religious services when there was opportunity. Providence Church appears to have been a preaching post where these traveling evangelists representing various denominations proclaimed the gospel.

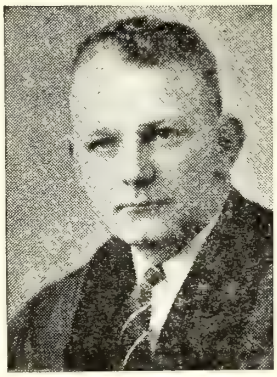
Not a few of the itinerate preachers were not officially connected with any denomination. This created a special problem in that the preachers were not permitted to administer the sacraments. There was a period in which only officials of the English Church were authorized to perform these duties.

During many of these early years, Providence meeting house was used to house sessions of school, when the Alamance citizens could find a qualified teacher that could spare a few days from his planting. When Britain set forth her "New Colonial Policy," characterized by the settlers as "taxation without representation," patriotic meetings were held in the meeting house for the purpose of organizing the kind of resistence which the British met at the Battle of Alamance.

A more established schedule of activities came to Providence when the Rev. Benjamin Rainey (1758-1811) became resident leader of the congregation. His usefulness both as a teacher and a preacher was quickly recognized by the citizens of the neighborhood, though he does not appear to have had denominational standing as a clergyman.

Providence Becomes a Christian Church.

James O'Kelly, the founder of the Christian Church, was a vigorous itinerate preacher of the newly formed Methodist Episcopal Church in the United States. Later, he became presiding elder of the South Virginia District. But the ardent advocate of freedom in church administration found it impossible to work under what he called "unscriptural oppression of the clergy." After several attempts at reconciliation had failed, O'Kelly withdrew from his "connection." He campaigned in scattered communities in Southern Virginia and North Carolina, and in 1793 was successful in organizing a group of congregations known as the Republican Methodists. A few years later, the new denomination re-organized and took the name "Christians."


DR. FERRIS E. REYNOLDS

The Rev. Benjamin Rainey of the Providence Church was greatly attracted to O'Kelly and his cause. Accordingly, when the new denomination was formed, Rainey was listed among the 6,500 ministers and laypeople constituting the membership of the movement. This appears to be the manner by which Providence Church came to be identified with the Christian denomination.

Graham Institute.

In 1830, or thereabouts, Jonathan Worth, later Treasurer and Governor of the State, taught at Providence. He was succeeded by Dr. William F. Basin and John R. Holt. Later, under the leadership of Rev. W. H. Doherty, the Graham school came to be known as Graham Institute and was moved to a new location. This institution was merged into the Graham Normal College, promoted by the Christian Churches of Carolina and Virginia for the purpose of training religious leaders. Drs. D. A. and W. S. Long were joint principals of the school. Then, when Elon College was founded by the Christian Church in 1889, Dr. W. S. Long became its first president.

The present church building was erected shortly after the Civil War, in the early 1870's. It was a frame structure following simple colonial lines with an over-hanging slave gallery on the sides and rear. Doors, panneling, floors and pews were hand-planed and rolled glass was used in the windows. In 1927, the meeting house was moved from the center of the cemetery to the present location. It was re-modeled and veneered with brick. Fortunately, many of the interior appointments such as the panneling, pillars, doors and windows and wide-planked floors, were unchanged except for coatings of varnish. Later the old iron stove that occupied the center portion of the sanctuary was removed in favor of a furnace. In the summer of 1947, a program to restore the building to something of its original design was launched by members of the congregation. Numerous coatings of paint and varnish were removed from the pilars, panneling and floors.

THE CAPRICORN AFRICAN MOVEMENT.

(Continued from page 2.)

From here the Movement has spread to Kenya, where it is particularly strong, Northern Rhodesia, Nyassaland and Tanganyika.

The Rev. Dr. Virgil A Sly, of Indianapolis, Ind., secretary of the United Christian Missionary Society was reelected Committee chairman for a three year term.—*The Religious Newsweekly.*

Some wit, or half-wit, has saiw: "The human brain is a wonderful thing. It starts working the very moment you are born, and it never stops until you stand up to speak in public."

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Preamble to President Smith's Report to Elon Trustees

The following is a preamble to President Smith's report submitted to the Board of Trustees of Elon College, January 18, 1955:

The problem of education is becoming more complex. Those to be educated are increased in numbers year after year. This means more rooms to accommodate the ones to be taught and more men and women to do the teaching. Subjects and facts to be taught have been multiplied over again. The range of knowledge has broadened with the passing years. No one man can learn all there is to be known in our world in the short span of life allotted him. We cannot hope for a man like Alfred the Great "who was said to have known all that could be known in the 13th century." His was a limited world in comparison with our world, but we can purpose to produce men and women with vision of greatness, with a breadth of learning, a sure sense of moral standards, and an eternal conviction of the need of God in every man's life—a religion by which to live. It does not matter how extensive or inclusive our curriculum, how exacting our standards, or how brilliant our instructors, a right concept of ethics and a true knowledge of God are basic to all education.

Elon College is a Christian college, but not a narrow sectarian college. It is open to all faiths and tolerant of all beliefs, positive in its declarations of the Christian religion and in its affirmation of the Christian faith. Through its long history, Elon College has emphasized man's relationship to his Maker and the final accounting that he must render to his God. Without such a purpose, Elon College would be remiss of its opportunities, false to the youth of its campus and unworthy of its high position in the field of Christian education.

Few of us who have been intimately associated with Elon College in recent years realize the extent of its growth or the imperativeness of its needs, needs that are before us and have been for years: new dormitories, a new dining room, new equipment, and a house for the president of the college comparable to the prestige of the college. In addition to these, there must be increased funds for faculty salaries, for loans to students, other current expenses, and an endowment sufficient to undergird the financial structure of the college against extenuating conditions and future demands.

These needs are great, but not too great for us. We have a great church, a great Board of Trustees, a great alumni, and a great host of friends who will assist the College and have pledged their allegiance for today and tomorrow.

We, the Church and the Board of Trustees, have voted to borrow $675,000 from the United States Government through the Housing and Home Finance Agency and have obligated ourselves to repay this loan over a term of years. We should like to be able to pay the costs of these buildings and improvements now, but we aren't. The only way to have these added facilities at an early date is to borrow and pay as we can. The present plan is to begin to build in early Spring.

There is an optimistic feeling about Elon's future. Many feel that the college is facing an opportunity unequaled in its history. There is accord on the campus between faculty and students and the administration. The churches in the Southern Convention are manifesting more interest and a willingness to give a more generous support in gifts and patronage. The citizens of Alamance and adjoining counties realize the college's worth and their opportunity and responsibility to provide greater resources for its program for learning and of general culture.

With this back-log of good will and potential support, the Trustees and Administration of the college should not hesitate to enlarge the college's program and increase its responsibilities commensurate with its opportunities today and for years to come. To fail to take advantage of these opportunities that are at our door would be to spell out a tragic loss and court disaster for the college that we love in the years that lie ahead.

Present conditions and achievements are encouraging if not flattering. We are in the midst of the very best year in the college's history: the largest student enrollment for a single registration that we have ever experienced; the greatest number of faculty members and best equipped from the standpoint of training and experience ever employed by the college for a single term. All of this means an increased budget, but of course, we have more funds with which to meet this budget. Income from endowment and invested funds is increased. The church is undertaking to raise larger sums for the college. The larger student body means more money from tuition, fees, room rent and the dining room. With the income from these sources, we should experience no difficulty in meeting our budget for the current year.

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Apportionment Giving

A few of our churches are beginning this year in a very fine, generous way so far as the college is concerned. To date, including this week's report, we have received $848.58. Last year, January 1954 date comparable to the present date, we had received $202.33. Of course, the apportionment table has been increased considerably between what it was last year—in fact, nearly two and a half times as much. However, the amount contributed to date, 1955, is four times the amount contributed a year ago. If we can keep this ratio up through the months, we shall certainly arrive in good condition by the end of the conference year.

When we think of the increased apportionment for the college over last year, we shall be reminded, however, that the convention is no longer asking for the Sustaining Fund—a $1.00 per member a year, total $35,000 plus $15,000 for apportionment, but is simply asking for $35,000 for the college. We at the college appreciate the church's attitude and its willingness to go along with us in an endeavor to make our own Elon College the kind of institution that we all want it to be.

Previously reported		$ 526.58
Eastern N. C. Conference:		
New Elam	$ 12.00	
Eastern Va. Conference:		
Richmond, First	$265.00	
N. C. and Va. Conference:		
Burlington, Bev. Hills	$ 30.00	
Western N. C. Conference:		
Pleasant Grove	$ 15.00	
		322.00
Total to date		$ 848.58

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Don't Miss This Opportunity

This year every woman's society is to study about our work in India. In the packet are materials suitable for several programs on this subject. BUT nothing will take the place of a personalized program. A visit form a missionary is best, of course, but that will not be available to many groups. Next best would be the program material available from the office of Rev. John Graves, the new secretary of Christian Education and Youth Work.

There are a set of 50 or more colored slides and two 33 1/3 r.p.m. records, telling of the work of Dr. and Mrs. Edward Riggs, our Congregational Christian missionaries in India. Three sets have been made, one set for use in the Valley churches, one for Eastern Virginia, and one for the North Carolina churches.

Mrs. Mark W. Andes writes about them: "The Women's Christian Fellowship of Center Church, South Boston, was privileged to preview these slides at our January meeting. They made missions come alive for us. All were stirred by the great needs of the area in which the Riggs serve, and by the fact that through these pictures we could actually see our mission offerings being put to good use. We felt wonderfully close to our Christian messengers there and were moved to write a letter to the Riggs thanking them for their devotion to such a great task.

"We recommend these slides to every church in the Southern Convention! They are worth more than a million words. Send Miss Doris Boswell, Southern Convention Office, Elon College, N. C., the dates you would like to use them."

The women might use these in connection with some material from the packet on India, might use them at a Family Night supper for the whole church, or use them in other ways. The important thing is to *use* them in every church.

* * * * *

North Carolina Chairman Suggests Social Action Project

So you've wondered about a social action project for your society?

Well, here it is:

Sponsor a Vacation Bible School for a Negro church (preferably a Congregational Christian church, if such is near you). Of course, you would want it to be a group that could not afford this type of training otherwise.

To sponsor a Vacation Bible School in a rural Negro church would mean engaging a Negro director of Religious Education or the equivalent, probably from a Negro urban church or educational institution and paying this person's expenses while he or she is in the field working with the church. Dr. J. T. Stanley, Box 957, Greensboro, N. C., the superintendent of the Convention of the South, could no doubt recommend such a person.

The members of your society may choose to conduct this school themselves. Again, Dr. Stanley would be in position to coordinate the arrangements. As to the need for this type of project, one has only to visit a rural Negro Congregational Christian Church in this section to see how utterly lacking they are in the type of training offered in a Vacation Bible School.

This is our opportunity to express Social Action at the grass-roots.

Mrs. Carl Wallace,
Social Action Chm'n,
N. C. Conference.

* * * * *

Fall Activities Well Attended at Union, Hunterdale

The fall meetings of the Woman's Fellowship of the Union Christian Church, Hunterdale, Virginia, have been well attended and very inspirational.

Seventeen of our women attended the Woman's Conference at Oakland Church.

The Thank Offering service was well given with the president having charge and with circle chairmen taking the leading parts on the program.

We used the pageant, "Lamp Unto My Path," for our community Day program. It was a very dramatic presentation, given by our women and several children. Miss Cleo Cash was the director of the pageant. Mrs. Clyde Fields was in charge of the worship service. Two large boxes of clothing were brought at this time to be sent to the war orphans overseas.

The highlight of our fall meetings was in December, which was designated Friendly Service Month, when each circle brought a layette to be sent to Korea. An appropriate service of worship and dedication was held at this time.

A practice of the Woman's Fellowship has been to remember in some way the shut-ins and elderly people of our church and community. This year we remembered thirty people at Christmas.

Along with our fall activities, we have served a number of dinners and banquets, besides our annual turkey supper and bazaar.

We hope the new year brings us the added courage and strength to serve better and more efficiently than before.

Mrs. S. M. Joyner.

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New Society is Organized at Bethlehem

On January 5, 1955, Mrs. Elmo Powell, Henderson District Superintendent, met with us to help form a Woman's Fellowship Society at the Bethlehem Church, Route 3, Littleton, North Carolina. She explained the duties of a women's society, and it was voted by the group to organize at that time.

There were seventeen charter members of the society, and the officers were elected at this organizational meeting. We are looking forward to our next meeting, which will be on Wednesday, February 9, at the home of Mrs. Eugene Spragins.

Mrs. Melvin Spragins,
Secretary.

* * *

We have several churches named "Bethlehem" in the Southern Convention. The above mentioned Bethlehem is in the Eastern North Carolina Conference. We are delighted to welcome this new society into the Fellowship of Congregational Christian Women, and wish for them good success as they plan and work and pray and play together.

Those who trust to chance must abide by the results of chance. They have no legitimate complaint against anyone but themselves.

—*Calvin Coolidge.*

Church Leaders to Seek Answers To Problems in the Church's Ministry to Its People

This country's fast growing and mobile population poses new problems for the Church's ministry to its people. Protestant church schools are overcrowded. Children, youth, and older people alike need greater attention and new techniques. How should Christian educators do the job today, when, where, by whom, and with what, are questions for which some 1600 lay and church leaders will seek answers in Cincinnati, February 3-11, 1955.

The occasion will be the annual meeting of the Division of Christian Education of the National Council of Churches, with 39 cooperating denominations represented. The theme of "Communicating the Christian Gospel" will be the guidepost for the planning of future religious education needs of the family, local churches, colleges, and universities, the armed forces, all age groups, and Christian interests across the country.

Also present for this professional and lay meeting will be representatives of the entire organized cooperative Christian education movement in Canada and 34 states in which there are organized state and city councils of churches and religious education.

Even though fifty per cent of today's half-billion-dollars-a-year of new church building expenditure is going for educational facilities, church leaders say that is only a part of the problem. Greater numbers of people over age 65; needed "whole family" programs; children with physical, mental, and emotional handicaps; and finding out why some youth leave the church while others stay, are but a few of the "communication" problems facing the Christian educators.

These, and a score of others, are "grist for the mill." In these meetings, established more than thirty years ago, basic policies will be decided, basic programs will be reviewed and new programs althorized. More than a hundred talks and addresses are scheduled during the week of departmental, committee, and public meetings.

"The great surge in population—and no peak in sight yet—has a major bearing on most of our problens," says Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education. "There is a pressing need for leaders in our church schools, and church schools are handicapped by the time lag necessary for securing facilities. New approaches such as day camps and special services for special groups are being used for children's work. A more adequate ministry to youth is needed, with today's tensions forcing them to make decisions at an earlier age than formerly. With adults, more and more lay persons are having a part in the direction of church programs. 'Communicating the Gospel' takes many forms, so with the best Christian leadership available at Cincinnati, we hope to come up with some new answers."

Program committees will meet beginning February 2, denominational meetings, February 4-6, and the 14 simultaneous section meetings, February 8-10. Executive committees, administrative committees, and executive boards of the Division and its Commissions will meet, February 7-11.

Public highlight will be the mass meeting in Emery Auditorium, February 8, at 7.45 p. m. when Dr. Elton Trueblood, director of religious policy of the U. S. Information Service, will speak on "The Gospel We Communicate." At that time also the 1955 Russell Colgate Distinguished Service Citation will be presented to the lay person who has made an outstanding contribution to Christian education.

Principal dinner speakers will be Charles P. Taft, prominent Cincinnati attorney, who will address the February 9 weekday religious education dinner, and Mark Rutherford, former Ohio industrialist who became a fulltime church worker, who will address a combined lay, pastor's and adult section dinner the same night.

Practical Christianity will be the emphasis in the adult section meeting when a factory production worker, a bookstore manager, and a dentist will describe the part the gospel plays in their work. How state and city councils of churches can use radio and TV in their Christian education programs will be pointed out in the state and city council executives' section by Clayton Griswold, radio and TV head for the Presbyterian Church, USA.

An attempt to create a "new look" or "redesign" for the objective of Christian education will be made by denominational directors with the assistance of a battery of experts from colleges and theological seminaries.

More effective ways of helping families to give children experiences contributing to Christian growth will be sought in the children's work section. "The children speak—the family listens," and "the family speaks—the church listens" are main topices. Groups needing special attention such as migrant children, juvenile delinquents, those mentally and physically handicapped, will be the subject of discussions by children's workers and by church editors of the 39 denominations.

Those concerned with arresting the current shortage of church workers and leaders will hear Dr. William F. Clark of Ft. Qu'Appelle, Saskatchewan, Canada, describe his program for training of volunteer teachers.

Dr. Harry H. Kalas, associate executive secretary of the Division and Dr. Lawrence Little of the University of Pittsburgh are the headliners on new horizons and objectives in Christian education, in the pastors' meeting.

How does communication take place? The professors and research group expect to have some answers for that one. Dr. Kenneth D. Benne of Boston University's Human Relations Center will be a speaker and consultant.

The Student Volunteer Movement, which united with the National Council a year ago, will hold several meetings to plan for their national convention in December. Ministry to men in service will also come in for considerable attention and the youth work section will be the occasion for the release of *When We Pray*, a new book by former World Council youth executive and current United Church Women staff member, Wilmina Rowland.

Final planning for the National Sunday School Convention at Cleveland this summer will be made at a series of meetings, February 11-12.

On a prominent boulevard in Chicago there stood for many years a fence eighteen feet high, erected by a woman who imagined her neighbors were peering into her windows. It effectually shut off the inlook, but it also shut the sunshine out of her own yard and cast a shadow upon the house. Spite and resentment always cast the heaviest shadow over the heart that harbors them, and shut out the sunshine of life.—*Anon.*

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

A Corn Story

Perhaps, if your father reads this story aloud to you, he will say, "Why, I've heard that story before," for it is a true story that a great man who goes about over our country speaking to men about missions, tells about himself when he was a little boy. He lived on a farm, and one of the things that he did for his father was to help with the corn planting. The men would get the field all plowed and smooth and ready for the corn; then the little boy with his bucket of corn would walk up and down the long rows, dropping a few grains here and a few grains there where each hill was to be.

It was lonely and tiresome work for a little boy all by himself out in the big, silent field with nobody to talk to. We can imagine how he would slowly drop a few grains and then look at a bright butterfly flitting along or at a flock of birds high overhead; then perhaps he would move on to the next hill and drop the same number of grains into it and into the next one; then maybe a wagon would go rattling along the road, and the little boy would watch it and wish that he was going off to town in it. I think that after that he might work faster for a few minutes for fear that he might not see so many rows done as he was expected to get done before dinner time.

The little boy was walking along, when he stumbled over something and down he went; over went the bucket, and out poured the yellow grains of corn onto the ground. The little boy gathered up handfuls of the corn, but it took a long time, and at last all that was left was so scattered that he had to pick it up a grain at a time, so he decided that he would just cover it all over with dirt and nobody ever would know. He scattered the dirt smoothly over the grains, till not a single grain was to be seen, and then he went on.

The sun shone and the spring showers fell, and after a while green blades of corn pushed up in each corn hill where the little boy had planted them. But that wasn't all, for beside one of the rows where no corn should have been, there was a big uneven spot of green telling as plainly as could be just what had happened to the little boy's bucket of corn.

Your life is like that cornfield. If you plant good thoughts and kind, gentle acts that nobody ever knows about, they will surely grow; and if you plant rude, unkind acts that nobody sees, or say wrong things when your mother does not hear, they will surely grow. People are going to know by the kind of man or woman you are just what sort of thoughts and acts you hid away in your life when you were a boy or girl.—*The Sunbeam.*

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Not All at Once Please

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

A meeting of the committee for the selection of books for the children's department of the city library, where I work as librarian, is held every month. Usually the committee meets at the library, but one of our newest members, Edna Wickford, wanted us to look over a collection of books she had aquired during her years as an elementary school teacher, and so we had accepted her invitation to hold the meeting in her home.

We were making good progress and finding Edna a very helpful addition to the group, when her eleven-month-old son awoke from his nap. The child was placed in his playpen near a sunny window in the room where we were meeting.

For a few moments the little fellow remained seated in the midst of his toys, then he pulled himself up to the side of his playpen and began to demand attention in a loud, whining voice.

Again and again his mother went to him and tried to interest him in some of the toys, and just as often, when she left him, the child again took up his clamor.

"I don't know what can be wrong with Donald!" his mother exclaimed apologetically. "There are so many nice toys in his playpen that he ought to be contented. I used to think, when I was a primary teacher, that I knew a great deal about child guidance. I'm not so sure of that now that I'm a mother."

"Donald looks fine and sturdy," Blanche Varina assured her. "I think you're doing very well with him."

"There's no question about his physical condition," Edna agreed, "but I am concerned about his mental well-being. A child of Donald's age should be able to play contentedly by himself, but he's always restless when he is surrounded by his toys. I'm sure his negative behavior is not due to having visitors in the home—Donald is used to that. I'm equally sure he hasn't been given too much attention. His daddy and I have played with him and enjoyed him, but we've kept in mind the fact he must learn to play by himself. I don't know where we have failed. Perhaps," she concluded, a bit pathetically, "some of you can help me."

As we all watched the irritable little baby, a soft voice spoke reassuringly, and we turned toward Alice Fraser, whose children have long since left babyhood behind. "Didn't you tell us that Donald was always restless when surrounded by his toys?" Alice asked. "Could it be that you have given him too many toys at once?"

"Too many toys?" Edna echoed. "I hadn't thought of that." Suddenly she walked over to the cluttered playpen. "What a rediculous thing to do!" she exclaimed. "There are so many toys here that there's scarcely room for the baby!" Quickly she began to transfer handfuls of toys to the baby's toybox, leaving only a soft rubber ball, a tiny Teddy bear, and some little cardboard boxes that fitted into each other, saying as she did so, "One might as well expect an adult could follow a dozen professions at one time as to believe a baby would know what to do with such an assortment of toys. Since Donald is the only grandchild on either side of the family, there are many people to give him presents. I must have been trying to show appreciation to all the donors by giving Donald all of their gifts at once instead of thinking first of the child's welfare."

"Many of us have made the same mistake," Alice said comfortingly. "My first baby, too, received a superfluity of gifts from devoted relatives. I gave them to him, one after another, as they arrived. But soon I noticed

(Continued on page 15.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

Happy anniversary to the Seagrove group. We wish you many more years of good work and fellowship.

* * *

It seems that in these latter dark days more groups are having funerals of youth groups than birthdays and anniversarys.

* * *

Have you got a "Nose for News?" Then if your group has no elected reporter, appoint yourself and write today. The card requests are working fine but don't wait for an invitation if you have news to send.

* * *

I overheard one minister say that his youth group was the best one in the state according to his knowledge. From the observation of that group at work and the reports not received by others, one might be inclined to agree. Let's report all the news activities and let others know what our group is doing.

* * * * *

"One Year Old"

The Youth Fellowship of the Christian Church in Seagrove would like to announce that they had their first anniversary on December 29, 1954. We think that we have done some good work in the past year and we hope to do better in the new year. We have a membership of eighteen and we hope to increase it. We have two good directors, Rev. R. L. Clapp and Mrs. W. E. Spencer, who have helped us very much.

DOROTHY SPIVEY,
Secretary.

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Youth of Oakland Church Hold Outstanding Meeting

The Youth Fellowship of the Oakland Church had an outstanding meeting on Sunday evening, January 16. It was the occasion of the Annual Supper Meeting sponsored each year by the Woman's Council of the Church. It is the custom to have the Mission Study Books for both the Youth Fellowship, and the Junior Missionary Society at this meeting, separately. But this year both groups were combined as the book lent itself even to the younger boys and girls.

The women of the church had decorated the room and the tables in a very attractive way, with flowers, candles and ivy. They served an abundant and delicious meal of fried chicken and all the "fixings," with individual, iced cakes for dessert. About fifty young people and adult leaders together with a few parents and the pastor were present.

After supper members of the Youth Fellowship presented an impressive devotional service, stressing the world-wide aspects of our Christian faith. Then Mrs. Cameron Chandler, a leader in the Woman's work of Oxford Methodist Church in Suffolk, who is now living in the community, gave a review of the book, *A Change of Heart*. She did a superb job. Complete master of the subject matter of the book, which is geared to the interests of young people, she told the story in a simple, interesting, impressive way. She held the interest of young and old alike.

Oakland has a fine group of young people now. And these young people are fortunate in that they have a group of counsellors and parents who are interested in them, and who give liberally of their time and influence and substance in their behalf. Leaders and mothers of the group furnish transportation and refreshments on many occasions for the young people, and share their activities in a sympathetic and hearty way. This is as it should be, but not always as it is. The writer is grateful for these young people and their leaders, and proud of them.

H. S. HARDCASTLE.

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Wakefield Parish Organizes Pilgrim Fellowship

With the help of Rev. and Mrs. James Madren, a Pilgrim Fellowship group was organized in the Wakefield Parish in December, 1953, with 13 young people from Burton's Grove and Wakefield Churches joining.

Listed below are some of the accomplishments of the group since its organization:

1. Held Watch Night Service on New Year's Eve, 1954.
2. Studied book of faith, *I Believe*.
3. Studied symbols of worship.
4. Saw film strips on missionary action around the world.
5. Had five from parish to attend meeting of Southern Convention Pilgrim Fellowship at Burlington, North Carolina.
6. Saw film for year, "The Hidden Heart."
7. Formed Executive Committee to handle most of the business and make recomendations to the group. This committee meets once a month.
8. Attended comunity church services once a month.
9. Raised $42.26 and paid $25.00 apportionment in full.
10. Observed "Work Day for Christ" and donated $12.75 to the Building Fund of the Wakefield Church.
11. Sent package containing gifts for children at Elon Orphanage.
12. Collected clothing on Halloween Night "Trick or Treating." These packages containing clothing and six Korean Bibles were mailed to CARE in New York, earmarked for Korea.
13. Representative group attended Eastern Virginia Pilgrim Fellowship Rally at Rosemont Church in Portsmouth, October 3, 1954.
14. Prepared Christmas stockings for shut-ins of community and delivered them while caroling Christmas Eve, 1954.
15. Prepared Christmas basket for needy family, Christmas, 1953.

The officers for 1954-55 are as follows: Thomas Huber, president; Earl Brittle, vice-president; Dorothy Stewart, secretary; Billy Huber, treasurer; Elinor Stewart, reporter; Carolyn Brittle, commission chairman.

Mr. and Mrs. George Huber and Julia Agnes Brittle are group leaders.

DOROTHY STEWART,
Secretary.

Happiness is not in our circumstances, but in ourselves. It is not in something we see, like a rainbow, or we feel, like heat of a fire. Happiness is something we are—*Sheeerin.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"New Life in Christ"

Lesson VII—February 13, 1955.

Memory Selection: "*I am come that they might have life, and that they might have it more abundantly.*"—John 10:10.

Background Scripture: John 3:1-21; 10:7-16; 16:19-34; II Corinthians 5:17.

Devotional Reading: Romans 8:1-11.

The New Birth.

We consider today the doctrine of regeneration, the doctrine or teaching of being born again, or being born from above, or the new birth. It is all too little known, too little understood, and too little accepted. "In such a world as ours, Christ's demand for regeneration is just too much for the ordinary man," says Dr. G. Campbell Mordan. But it is still Christ's imperative command: "You must be born again," or from above; that is, if you desire to see or to enter the Kingdom. Joining the church is not enough; being baptized is not enough; knowing the Bible is not enough; even admiring Christ is not enough. You must be born again, born of water—repentance, and of the Spirit—regeneration, or you cannot see, or enter into the Kingdom of God. Jesus himself said this.

To be sure, it is all very mysterious, this new birth, this being born from above. Nicodemus, wise man that he was, even asked how such a thing could be. Jesus admitted that it was mysterious, as mysterious as to where the wind came from, and whither it went. But the mystery did not deny the need for it, nor did it deny the fact of it. There are multitudes of people, unlearned as well as learned, who cannot explain the new birth, but who have experienced it.

It should be noted that Jesus is not talking about reformation. He is talking about regeneration. He is not talking about changing men on the outside; but about changing them on the inside. He is not talking about resoultion, but about revolution.

All of this is illustrated in a dramatic way by a story that appeared in a recent magazine. As a publicity stunt at a Barbers' Convention, someone went out to the city's skid row and picked up the sorriest-looking, drunken bum they could find and brought him to the hotel. They cleaned him up, shaved him, dressed him up in swanky clothes and had him appear before the convention. Impressed by the change in the man, the manager of the hotel offered him a job, and asked the man when he wanted to start to work. The man made his first mistake when he said, "Eight o'clock tomorrow morning." When eight o'clock came the man did not appear. He had not appeared at noon, so the manager went to look for him. Out in the alley, asleep on some old newspapers, he found him, still wearing his fancy clothes, now all rumpled and soiled. In telling about the affair, the manager said: "I was certainly disillusioned. The barbers may be able to clean up a man on the outside, but you can never make anything out of a man until you have cleaned him up and changed him from the inside." Regeneration means changing a man inside, it means a new heart and a new life. It can be done only by the Spirit of the Living Christ. It can be done only through repentance toward God and by faith in Christ. But is can come and does come. There are twice-born men, men who have been born again, or born from above. It does not have to come in a sensational, spectacular way, or even in a regular way. But it has to come, and unless it has come to a man, he is not really a Christian in the New Testament sense of the word.

A Midnight Prayer Meeting and Some New Births.

The first scene in today's lesson is laid on a flat house-top under the Syrian stars. The characters are an elderly, scholarly, respected, religious man named Nicodemus, and Jesus. All was quiet and serene.

The second scene is laid in a prison in a Roman city. Paul and Silas have been soundly beaten and thrown into prison, and that for no just cause or reason. Unable to sleep because of the pain from their wounds, they begin at midnight to sing songs and to pray. What wonder and amazement must have filled the minds and heats of the other prisoners as they awoke and heard these songs and prayers!

Suddenly there was a great earthquake, so violent that the foundations of the prison were shaken, and the doors of the prison were all thrown open. Awakened by the sound, and feeling sure that the prisoners had all escaped through the open doors, the jailer was about to kill himself—he would have been executed if any of the prisoners had escaped—when Paul called to him and assured him that the prisoners were all there.

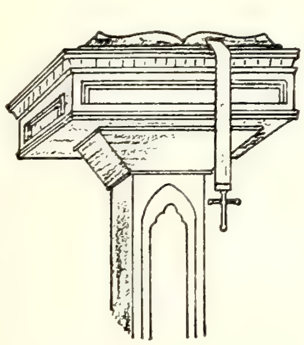
Terrified by the events, struck by the composure and spirit of the prisoners, Paul and Silas, and stung by his own conscience, the man cried out, "Sirs, what must I do to be saved?" That question had been wrung from the lips of many a man, both in times of convulsions of nature, and in times of conviction of sin. Brought face to face with their own sins, with their own needs, and face to face with Jesus Christ, men instinctively cry out, "What must I do to be saved?"

And the answer now, as then, is, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is not a matter of intellectual belief, just believing something about Jesus Christ, but of committing one's self to Christ. It is a matter of repenting of sin, of confession, of commitment to Christ. He who does that comes into a saving relation with Christ.

Paul took his cue from the man's agonized question, and went on to speak "the word of the Lord unto him, and to all that were in the house." And both the man and the members of his family believed and were baptized. (The writer of these Notes has often wondered how they were immersed right there in the jail or the jail-keeper's house. He wonders if after all Paul did not baptize them by sprinkling. But this is not the important fact at all, of course.) What a wonderful thing it is when a whole family confesses Christ and unites with the church! What a difference it would make if more families in America were truly Christian families!

Repentance is to be followed by regeneration, and regeneration is to be followed by restoration. The first thing that the converted jailer did was to make restoration as far as was possible. He washed the wounds of the prisoners unjustly beaten. Conversion, if it is genuine, is followed by an effort to right the wrongs of the past, and to make restitution to

(Continued on page 15.)



"What Is Your Score?"

A Sermon

By Rev. Harvey L. Carnes,
The Congregational Christian Church of Franklin, Virginia.

Scripture: II Timothy 2:1-26.

As the wheels of our Centenial Program of Advance begin to turn, great things are within our grasp. Whether this ambitious program is a boom or a bust will depend largely on the answers we give to three questiions of churchmanship: 1. Do you know your rights? 2. Do you bear your responsibilities? 3. Do you grasp your opportunities? . . . What is your score?

Margaret Lee Runbeck has said: Actually I have found that on the whole it is a good race we belong to. It is what might be called criminally immature at times, but one must deplore but not blame it for that. It is maddeningly apathetic in many ways. Out of sheer inertia, it sits on the very doorsill of the palace subsisting on crumbs. when it could rise to its feet and enter freely. . . .

"But on the whole, it is a good race. Especially when it is aroused by necessity to assert its real nature instead of indifferently tossing off one of its slightly shopworn gestures."

Successful churchmanship begins in knowing one's rights, exercising those rights, and according to others the same rights. Chief among these is the right to vote; and in our polity each member of the church has the right to vote on any question whatever, provided the simple rules of fair play are followed. Many Americans emphasize their belief in states' rights. All of us cling to the cornerstone of our liberties, individual rights. The recognition of the rights and dignity of the individual has been a source of strength to our fellowship since the Pilgrims landed at Plymouth.

We Americans tend to be plain spoken as is our right. If we speak plainly and expect to get by with it, we should be able to take plain speaking when it comes our way. To phrase it in slang, "If we dish it out, then we have to take it on the chin." This is the meaning of democracy; this is the root of Protestant church government; this is what has made America great. Even the man of moderate or low income has the right to vote. The uneducated and unlearned likewise have the right to vote, and indeed if the high school diploma were required, we would lose some of our ablest leaders.

Thus, we ask ourselves the question, "Do I reserve the right to speak, to vote? Or would I silence every opposing voice if I could?"

Successful churchmanship is continued by bearing well our responsibilities; by working honestly in sharing the burdens of the church; by making our own vocations a "mission" to God and to our fellowmen. In the scripture reference, Paul offers three key words of advice to Timothy as aids to his Christian work: Preparation (v. 15ff.); Purity (v. 19, v. 21); Purpose (v. 4). We too, are admonished to "study to show ourselves approved unto God, workmen who need not to be ashamed." We, too, must aspire to personal purity of life, "departing from iniquity," "purging ourselves in order to be vessels unto honor, meet for the Master's use and prepared unto every good work." We, too, must devote ourselves with singleness of purpose, for "no man that warreth entangleth himself with affairs of this life; that he may please him who hath chosen him to be a soldier." We could hardly hear better counsel, with so many clubs, lodges and civic groups clamoring for our loyalties. But in the calm of our finest judgment we can only accord first place to the church, with singleness of purpose. What is your score?

Successful churchmanship is climaxed in laying hold upon our opportunities of faith; in recognizing that Christianity is a religion of power; in believing that spiritual resources are available to those who claim them! Will we work as in our own strength, or in the strength of Him who knows no weakness?

As we look upon the magnificent vista of two thrilling years of work, we may take heart in the words of the apostle, "Be strong in the grace that is in Christ Jesus."

Report of Committee on Memoirs of the Eastern Virginia Conference

Since adjournment of the last session of this conference, one of our very faithful ministers has passed from our visible presence and entered into the fellowship of the victorious, redeemed by the blood of our Saviour. Dr. Nathaniel Gross Newman was born in Nansemond County, Virginia, on a farm west of the Nansemond River, not far from Reids Ferry. Later the family moved to a farm near Everets where they remained until their death.

The sons and daughters in the Newman family attended Oakland Sunday School and became members of the church. As is well known, three sons became prominent ministers in the Christian Church—Drs. John U. Newman, N. G. Newman and C. E. Newman. The family contributed much to the development of Oakland Church and to the denomination in many fields.

Dr. N. G. Newman was educated in the Suffolk Collegiate Institute, Graham Normal College and Elon College, from which he graduated with high honors. Later he did graduate work in the University of North Carolina, Chicago University and Columbia University.

He was ordained to the ministry in the Franklin Christian Church, November 15, 1892. He served as pastor the following churches in the Eastern Virginia Conference: Berea (Nansemond), Holy Neck, and Holland. He also served at both Defiance College, Defiance, Ohio, and Elon College, Elon College, North Carolina, as pastor and teacher. He served Holy Neck Church at three different periods in his ministry; first, when it was in a charge with the Franklin Christian Church and the Berea Church; later, when it was in a charge with Holland Church; and finally, when it was a full time charge, where he remained until his retirement in 1937, due to failing health.

After retirement he moved to his farm which he had previously purchased from the Newman heirs—the home where his parents spent their last years. Dr. Newman's wife died in 1940, but he kept his home intact and, much of the summertime each year, he did his own housekeeping, cooking and caring for his garden. His health greatly improved from the outdoor activity, and he was a great

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thanks for a good report this week. During this year of 1955 we are using a special, large chart with the names of each church by conferences. By the side of each church, monthly, we are listing the amounts contributed during the month, both that sent in by the church or Sunday school, or some organization within the church; and also any contributions given by individuals during the month.

For instance if my old home church of Mt. Bethel sends in through the convention office $28.30 either on their apportionment or as a special during January it will be listed alongside of Mt. Bethel's name and in the January column; and also separately listed along by the side of that figure will be the total of all other gifts by individuals who are members of Mt. Bethel, and so on right across the chart month after month right through December.

The churches are listed in conferences so a glance at the chart will show which conference has the most churches with the most monthly gifts. No church will be blank right accross the chart month after month. Almost every church, I hope, will have something to their credit in each month. I know already some churches will have a monthly entry because they have in them good laymen and laywomen who will see to it that the orphanage gets a personal check right from them each month.

Please take a pride in seeing that your church makes an entry in each month of the year 1955.

Have I told you about several college girls who take a delight in "visiting" with our girls at the Main building, teaching them how to be friends with one another and with others. They come under the permission of the housemother and make a real contribution to the girls. They do not come too often, nor do they stay too long. We appreciate their help.

Have I told you how much our children enjoy going to Sunday school and church? Always there are a very few who would prefer to play hookey but most of them really like to go to Sunday school and church. We have good, devoted teachers here at the Elon College Community Church and they try to do a really fine job for every child in their classes. I wish all our children were as faithful and ready to do their part as these fine teachers. They like the 11:00 o'clock hour of worship too. The services are attractive and most worshipful, the messages are interesting and very helpful. Especially do our children like the special children's message given to them and to the other children of the congregation as they all sit together in reserved pews. The children like also the services held from time to time in our own Holt Memorial Chapel.

We hope this will be a great year in the life of each child here and that the orphanage will be able to do a job which will please every reader of these lines.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 18, 1954.

Commodities for the Week.

Coupons:
Mrs. Edward Blythe, Franklin, Va.
Palm St Christian Church, Greensboro, N. C.
Mrs. Elmer Wilcox, Braintree, Mass.

Clothing:
Mrs Ervin Tate, Burlington, N. C.
Mrs. Grace Christopher, Burlington, N. C.
Mrs. J. B. Hurst, Atlanta, Georgia.

Sunday School Monthly Offerings.

Amount brought forward		$ 2,170.27
Eastern N. C. Conference:		
Pleasant Hill	$ 12.00	
Turner's Chapel, Thanksgiving	25.00	
		37.00
Eastern Va. Conference:		
Antioch	$ 3.00	
Barrett's	10.00	
Dendron, Thanksgiving	8.45	
Franklin	157.00	
Bay View, Special	5.00	
Bay View S. S.	8.38	
Suffolk S. S.	150.00	
		341.83
N. C. and Va. Conference:		
Bethel, Thanksgiving	$ 10.00	
Bethlehem	11.50	
		21.50
Western N. C. Conference:		
Zion	$ 30.00	
		30.00
Virginia Valley Conference:		
Antioch S. S.	$ 35.20	
Bethlehem S. S.	17.50	
Beulah	6.00	
Leaksville, Thanksgiving	30.45	
New Hope S. S.	8.75	
		97.90
Total		$ 528.23
Grand total		$ 2,698.50

Special Offerings.

Amount brought forward		$ 2,375.11
Newlin Hardware Co., Inc., Burlington, N. C.	$ 25.00	
Coble Hardware Co., Burlington, N. C.	150.00	
Onward Friendship Bible Class, South Norfolk Ch.	25.07	
Philathea Class, Suffolk Christian Church	5.00	
Bayside Christian Church, Thanksgiving Offering	10.00	
Lawrence S. Holt Trust Fund	150.00	
Mt. Zion Christian Church, Eclipse, Va., Thanksgiving Offering	15.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	10.00	
In Memory of J. Edgar Harward, Sr.	5.00	
In Memory of Rev. J. S. Carden	5.00	
In Memory of Miss Katherine Keith Vaughan	3.00	
Special Gifts	86.00	
		489.07
Grand total		$ 2,864.18
Total for the week		$ 1,017.30
Total for the year		$ 5,562.68

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

PITTMAN.

Whereas, we, the members of the Dendron Congregational Christian Church, wish to pay loving tribute to the memory of one of our beloved members, Mrs. Jennie Scarborough Pittman, whom God in his infinite wisdom called to her eternal home on September 6, 1954.

Now, therefore, be it resolved, by the members of the Dendron Congregational Christian Church, as follows:

First: That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

Second: That we express appreciation for the privilege of having known a woman who was friendly and kind and so patient in affliction.

Third: Though we shall miss her kind words and friendly smile, may we strive to emulate the good characteristics exemplified in her life.

Fourth: That we extend to her family our deepest sympathy and commend them to God who can heal the wounds of sorrow.

Fifth: That a copy of these resolutions be sent to the family, a copy placed on the records of our church and a copy sent to "The Christian Sun" for publication.

Mrs. LUTHER WILLIAMS,
Mrs. E. T. ATKINSON,
Mrs. J. R. BISHOP.

DAILEY.

This is abelated, but sincere tribute to Mrs. Cora Lee Dailey, wife of Mr. John H. Dailey who passed from her earthly to her heavenly home in November. She had been a resident of Chuckatuck for many years, and she had built her life into, and had exerted a fine influence upon the community and the church to which she belonged. Her home and her church were her major interests, and she gave her self with diligence and devotion to both of these foundations of wholesome community life. It was an impressive sight to see, at her funeral services at Oakland, her husband, and all of her children, now grown to manhood and womanhood, every one of whom had at one time been members of her beloved Oakland. It was a dramatic example of how a church can enrich and strengthen a family, and how a Christian family can enrich and strengthen a church. It was also an example of influence of a good and godly woman in her home and household. Dr. I. W. Johnson who was Pastor of Oakland for over fifty years, and who had received all the members of the Daily family into the church, spoke briefly and fittingly concerning this fact.

Mrs. Dailey was a quiet and modest woman who did not seek places of leadership, but was content to work quietly and faithfully in the background. She was a faithful wife, an afficient housekeeper, a devoted and sensible mother, a good neighbor, a loyal church member, a sincere and consistent follower of Christ. Her life was full of good works, and her works do follow her. As the writer of Proverbs wrote, "She looketh well to the ways of her household . . . her children rise up and call her blessed; her husband also, he praiseth her."

H. S. HARDCASTLE.

REPORT OF COMMITTEE ON MEMOIRS OF EASTERN VA. CONFERENCE.

(Continued from page 13.)

asset to the Oakland Christian Church until his final illness and death.

This paper is already somewhat lengthy for an occasion of this kind. As a number of articles have already appeared in The Christian Sun, giving some of the details of his life and work in our church, so on this account we will not go into other details of his useful life and ministry.

It was my happy privilege to be closely associated with him for many years. This association included frequent friendly contacts with him during the sixteen years of his retirement—twelve of which I was his pastor at Oakland Church. Briefly we submit an appraisal—to some extent—of this very useful minister.

He was a man of God. Apart from the fact that he was a minister, he was a wonderful man. He was a combination of dignity and humility to an extent that gave him power which commanded respect from all who knew him. His face, his manner, his attitude on all occasions, his personality — all suggested honor, integrity, purity of speech, high ideals and rugged honosty.

As a minister he set for himself, and for the churches he served, a high standard of life and service. He was a close student, he carefully prepared his sermons, he labored faithfully to lead his people into a higher standard of living and into a closer fellowship with Christ as Lord and Master. He had a pastoral heart. He loved people. He drew his congregations by his friendly, understanding spirit. He was gifted with a fine spirit of humour which served a useful purpose in pastoral visiting. But he set a high standard, never indulging in any suggestive wit in his social contacts. He hated so-called smutty jokes—and declined ever to laugh when one was told in his presence.

His personal habits were above reproach. He lived above suspicion. He did not smoke. He was economical in his use of money for himself. He was liberal in his gifts to the cause of Christ. He cultivated a friendly spirit towards other ministers. He did not envy his fellow-laborers in the church. He was a friend to all. He was too broad-minded to be critical of greatness in others; he was too good to be unkind.

Therefore, we commend him and his manner of life to our fellow ministers as an example of goodness and greatness to be emulated by young and old.

Be it resolved:

1. That we record our sincere appreciation of his life and work in our conference and denomination;
2. That we share our sympathy with the family and pray God's richest blessings upon them;
3. That a copy of this report be recorded in the records of this conference and sent to the family of the deceased; and that a copy be offered to The Christian Sun for publication.

Respectfully submitted,
I. W. Johnson.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

those who have been wronged. It takes courage and grace to do this, but one who professes repentance should bring forth fruits worthy of repentance.

A New Birth and a New Creature.

"If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." New tastes, new interests, new peace, new joy, new power, new attitudes, new hopes, new habits, new desires, new character. Christ can change a man from within. Christ can make a new creation. All things have become new.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

FOR OUR CHILDREN.

(Continued from page 10.)

that my neighbor's children found much more enjoyment with just a few simple playthings. I learned to vary the baby's toys from day to day, and this gave me ample opportunity to observe which ones he liked best. We also found it desireable to give some of his playthings to other little children who had none."

"Donald has a number of toys that might be put to a similar use," Edna declared. "I'm grateful to you for these ideas, which I believe will help him to become a happier baby."

Men who master situations must master themselves first.

Who Runs the Church?

By REV. RICHARD K. MORTON

Jacksonville, Florida

Church fellowships, like all other groups of people have problems in human relationships. People have different backgrounds, ideas, prejudices, desires. Sometimes they find it hard to understand, to cooperate, to get close to one another. This makes it very hard to promote church work.

In our Congregational Christian tradition there is the basic right of freedom and of opportunity to follow the Holy Spirit's leading. In our fellowship can be found people of all social classes, political affiliation, educational background, types of temperament and personality. When all these get working and meeting together, there are sure to be occasions of potential friction and difficulty.

One of these areas of difficulty, in many churches, has to do with the way the church's affairs are run — or, more exactly, with the question of who runs them.

No group is likely to continue long before someone voices the criticism (just or unjust): "That group (or individual) is running the church. No one else has a say."

Again and again, this is not true at all, but is the irresponsible remark of a person who himself, hardly attends the church at all or knows anything of it. Sometimes it is indeed true that a small group runs the church committees and does the real work. Why? Because they have a Napoleon complev or enjoy controlling and dominating? No, but because they have tried and tried to get other folks to take over, and they would not.

When someone caustically speaks of the few who run a church, I always want to inquire what the inquirer has done to try to run it himself. I like also to find the reasons for this alleged control and domination. More often than not, it is due to failure of of the younger element or new blood to take over.

Sometimes a few old faithfuls can get control, and it is difficult and embarrassing to get them out of the offices and to introduce other men and methods. But we all have periodic business meetings and nominating committee meetings. If any faction really is dominating, all any other group has to do is to study the facts and the situation and secure the active support of a group a little larger than that faction, and go in and outvote them. Usually such outvoting will collapse the clique. But even if it doesn't, it will stir new life in the church.

It may not always be true, but I dare to say that usually it just is not the case that a sincere, friendly, consecrated worker, using the right methods, cannot break into any alleged clique running a church.

My heartfelt thanks go out to many dear old faithfuls who carried on through the years in offices, trying and trying to turn them over to younger people. For every one who is trying to dominate and to control, there are ten who are simply so devoted that they feel they must hold on until someone takes over for them. These old faithfuls, very often, are doing what no one else will do.

We are enterprising about studying doctrine and church methods and educational programs. Why don't we study more carefully this matter of who runs the church—who is holding office, and how long these folks have done so? In some localities, you cannot be re-elected to an office or you cannot immediately succeed yourself. In others, you can serve only two terms, or you cannot hold two major offices at the same time. All these plans are means of introducing new blood and of passing around honors. There should always be great care in naming nominating committees and in putting on committees and in minor office rolls some of the newer and younger members. If any of us get out and do this recruiting for church office candidates, there will not be any occasion for someone to say that a faction or an individual runs the church.

It is our poor policies for seeking new officers and for integrating new blood into our activities that have caused so many of these criticisms about leadership. We need to have leadership training schools and study courses. We need to be talking together about our democratic Congregational heritage to such an extent that no one would think of dominating, or, if he did, would have a chance of perpetuating himself in control. We have just let this situation ride along in many places because we were afraid of offending or causing a scene or disrupting a program. If this is the Master's work, let's not be so timid and so helpless.

Let's ALL run the church!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, FEBRUARY 3, 1955 NUMBER 5

"If You Believe in God . . ."

By REV. HENRY E. ROBINSON
Pastor of First Church, Burlington, North Carolina

IF YOU BELIEVE in God, why worry? Most people worry far more than is necessary. Worry is not a necessity; it is a habit. Yes, there are many things you worry about. There always will be. If you permit yourself to worry, there is no end to it. If you find the solution to a difficulty which has caused worry, you cease to worry about that only to begin all over again worrying about something else.

Many who seem to worry the most are good people. They fulfill all their religious duties. They believe in God. Still they drain off their energy and even harm their health through worry. Why? God is a loving Father who knows your needs, who makes provision for your body, who loves you as his child. It must displease God to know that you have so little faith in his wisdom, power and goodness.

If you believe in God, why doubt? Doubt is another word for uncertainty. None of us likes the unknown, and many shy away from the intangible. But here again you cannot know all that the day may bring forth. Neither can you comprehend all the mysteries of God. Just because you are created with certain limitations, is no reason to become bound by doubt, fear and a sense of insecurity.

In place of such things you need to put God. If you believe in God, you have in him the perfect answer to the frailties of life and the unknowns of the future. In him is strength for the day and confidence for the days ahead. If you believe in God, why give room in your mind to doubts which sap life and destroy hope?

If you believe in God, why hoard? The basic reasons for hoarding are worry and doubt. You worry about having enough in old age, and you doubt the validity of spiritual values. Consequently many good people hoard their possessions far beyond the point of need—even to the point of centering their faith in things. When this happens, what becomes of belief in God? It is only a hollow phrase, without application to daily conduct, especially at the point of worldly wealth.

If you believe in God, worry, doubt and hoarding will have to go; for true faith in God inspires peace, confidence and joyous sharing. These feed the soul on the Bread of Life.

News Flashes

The ministers of the Virginia Valley Conference and others Conference leaders are requested to meet with Rev. Fred Register, Secretary of Stewardship and Evangelism of the Southern Convention, at Bethlehem Church, Tenth Legion, Virginia, on Friday afternoon, February 11, at 4 o'clock.

The prayer used on our front page last week was delivered in the morning worship at the Duke University Chapel, Sunday, January 16, 1955, by the Reverend Barney L. Jones, the chaplain to the University at Durham, N. C. Portions of the prayer were adapted from the Book of English Collects, Prayers for Services, The Prayer Manual, Prayers for Students and Psalm 103. The intercession for those who suffer was inserted with a mind to the tragedy on the Duke campus when one of the Divinity students took his life, the week before mid-year examinations.

Rev Roy C. Helfenstein and Mrs. Helfenstein of our Richmond Church are spending the latter part of January and the first three weeks of February at their winter home in Orman Beach, Florida. Guest speakers during Dr. Helfenstein's absence are: Will Terry, pastor's assistant, who spoke on January 30; Dick Little, also pastor's assistant, who will speak February 13, and Mr. Leonard Welte of the Richmond Y. M. C. A., who will address the congregation on February 20. On Youth Sunday, February 6, the youth of the church will be in charge, and the message will be brought by Bob Fernandez of Union Seminary, who served the church as pastor's assistant last year.

The union of two church denominations is like the marriage of a man and woman, with all the joys of a new relationship tempered by the necessity of accommodating to a new way of living, understanding each other and developing mutual respect and appreciation, Dr. James E. Wagner of Philadelphia, president of the Evangelical and Reformed Church, told the midwinter meeting of the Congregational Christian Churches. He spoke before 350 members of the home and foreign missionary boards, conference superintendents, and laymen and women meeting to plan the missionary program of the denomination last week in Cleveland, Ohio. Dr. Wagner's address is given in part in this issue. We recommend its reading.

Suggestion, Request, Command

In a letter from the editor comes the following: "This is to suggest that each issue of THE CHRISTIAN SUN carry a page bearing the heading: 'News from the Churches.' We have been carrying as many such items as we have been able to get. The short ones have been set under 'News Flashes.' The longer ones have been scattered around wherever there was convenient space." The editor's idea is that we should have at least one page of news directly from our churches each week. The managing editor certainly agrees. But to have that page, we must have the news. From time to time we have run a heading, "Our Churches Report," but lately there has been much too little reporting. Now, in the final analysis, a request from the editor to the managing editor, is a command. So won't you ministers and church leaders help me to carry it out by providing the editor with material to fill this church news page.

Many thanks.

MANAGING EDITOR.

Ministers and Social Security

Ministers are now eligible for Federal Social Security coverage. They became eligible January 1, 1955. This became possible through Social Security Amendments adopted by Congress in 1954. The ministers enrolls as a "self-employed" person. He must make application, and he (not his church) must pay the dues. The amount which must be payed is three per cent of his salary up to $4,200 per year, and is payable annually during the first quarter of the succeeding calendar year.

We will not take the space here to try to tell all the pertinent facts; but there are certain facts that all ministers should consider. So important are the provisions of Social Security that no minister can afford to be without them. He must have been enrolled and his dues paid for 18 months before he is eligible for any benefits.

The fact that a minister is a member of the Annuity Fund does not mean he can afford to miss this opportunity to come under the pro-

(Continued on page 15.)

American Rural Life Threatened?

The loss of the spiritual significance of living close to nature—of viewing farming not as a "way of life," but a commercial undertaking—is one of the four major dangers threatening American rural life today in the opinion of a church expert.

Unchecked, these dangers will undermine the traditional patterns of county living and exhaust the nation's natural resources, believes the Rev. Donald Pielstick, executive director of the National Council of Churches' Department of Town and Country Church. What these four dangers are and suggested steps to counteract them were being spelled out this week by Mr. Pielstick in a series of talks with church leaders, farmers and agricultural experts in rural communities in California, Oregon and Montana. Mr. Pielstick is making a three-week field tour of the area for the council.

"Land which our founding fathers held as a gift given in divine providence is today looked upon as a commodity to be bought and sold for profit, rather than as a source of life," Mr. Pielstick warns. He sees a danger point, too, in "the continued mistreatment of the soil in spite of technical know-how.

"Acreage is being worn out faster than new areas can be reclaimed. Virgin grass and timber lands are disappearing at an alarming rate and no adequate efforts are being made to sustain them."

He cites also "the disintegration of neighborhood and community life. The fad of being mobile, of 'going places and doing things' has invaded rural life. Divorce and juvenile delinquency, which only a few years ago were unknown in rural areas, are today on a rapid increase."

Finally, Mr. Pielstick urges country dwellers to take another look at their institutions. Increasingly, he believes, they are becoming ineffective. "The tendency is to withdraw them rather than adapt and redevelop programs to meet changing needs. Much of the rural school curriculum is dangerously unrelated to rural living and many rural churches are unaware of the real issues facing their people and have no construstive guidance to offer them."

The National Council executive sees encouragement, however, in the fact that "despite the nation's unprecedented prosperity, interest in

(Continued on page 11.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

National Laymen's Convention

Reminder: the First National Convention of the Laymen's Fellowship will be held at the Palmer House, Chicago, Illinois, February 25-27, 1955. An excellent program is in preparation. Make reservations for your group now. Write Earl Danieley, at Elon College, N. C.

* * * * *

Laymen at Union Grove Report

The Laymen's Fellowship at Union Grove has been very active recently. Some of the projects which have been undertaken include the planting of a grove of young maples around the church building and the drilling of a well. The men plan to build a pumphouse and install a pump in the near future.

The Fellowship has won the attendance trophy at the last two conference-wide laymen's meetings.

P. G. Wilson, one of the laymen, says, "I am sure that our church has been strengthened by this group of men working together." We all agree with him and congratulate this group on the fine work it is doing.

* * * * *

Suffolk Men Reorganize

The Laymen's Fellowship of the Suffolk Christian Church has recently reorganized. Floyd A. Turner was elected president of the Fellowship, with L. S. Burton as vice-president; James Freeman, secretary; W. S. Felton, treasurer, and James F. Darden, program chairman. The organizational meeting was held on Friday evening, January 7, 1955. The Women's Fellowship of the Suffolk Church prepared the dinner, which was served to eighty men. Dr. Mills E. Godwin, Jr., was the speaker for the occasion.

Congratulations to this group of officers and the men they represent; we know you will do a great work.

* * * * *

Men's Fellowship Club at Rosemont

The Men's Fellowship Club of the Rosemont Christian Church, South Norfolk, was organized in December. Officers elected at that time were: Charles Cherry, president; St. Clair Dudley, Jr., vice-president, and B. C. Banagan, secretary-treasurer. It was decided to meet each third Tuesday night, with a dinner meeting which the men themselves would prepare.

The second meeting was held on January 18, with fifty-three men present. A delicious meal of fried chicken was served by Bill Nothnagal and his committee. Dr. H. S. Hardcastle was the speaker for the evening, using as his subject "The Measure of a Man." His emphasis was that *you do not measure a man* by the color of his skin, the place he lives, the amount of wealth he possesses, what he konws, or what he does, but a man is measured by *what he is* inwardly.

The men are greatly enjoying this fellowship together each month.

MELVIN DOLLAR,
Pastor.

* * * * *

Valley Laymen to Hold Rally

The first Rally for men and boys of the Congregational Christian Churches of the Virginia Valley is planned for Friday, February 11. The Laymen's Fellowship of Bethlehem Church at Tenth Legion, Jack L. Rhodes, president, has invited all the men and boys of all the churches in the Valley Conference to a dinner to be held in the basement of Bethlehem Church on the above date at 7:00 p. m.

The guest speaker at this dinner meeting will be Rev. Fred Register,

(Continued on page 15.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Recruiting for the Ministry

The Laymen's Fellowship of the Congregational Christian Churches has seven emphases for 1955. They were listed on the Laymen's Page of The Christian Sun of January 20, 1955. If you failed to read them, do not rest satisfied until you have found out what they are. Following the listing of Emphases, it was stated that a four-page pamphlet concerning each emphasis will soon be available.

All of them are important, but we are especially interested in Emphasis No. 2, which reads, "Recruit and train more and better ministers." We await with interest the pamphlet dealing with this item. It vitally affects the future of the Congregational Christian Churches. Our churches are not raising up ministers enough to fill our pulpits.

It is exceedingly significant that the laymen have recognized this urgent need and are undertaking to do something to meet it. Our conviction is that laymen can do more than any other group in the church to turn the hearts of youth to the ministry as a vocation. At the risk of seeming presumptuous, we are moved to call attention to certain facts the laymen should keep in mind.

The right type of young people are not likely to seriously consider the ministry as their life's work, if the church or churches of their community are not among the most important organizations in the community. If every laymen would give the very best service of which he is capable to the work of his church, the esteem of the community for the churches would be lifted to a new high. The young people will be much more likely to respond to the challenge of the church's ministry.

Laymen should bear in mind that the attitude toward the church and its minister reflected in the home, will go a long way in determining their children's regard for the church and the ministry. The boy who hears his father heaping unfavorable criticism upon the church and the minister, is not likely to consider the ministry as his vocation.

It will be interesting to hear what the Laymen's Fellowship may have to say on this subject. Whatever may be the approach, the fact that Congregational Christian laymen are concerned about this question and are undertaking to do something about it, is occasion for real gratification.

Centennial Churches

As the Southern Convention prepares to celebrate its Centennial, the question has arisen as to the number of churches now in the Convention, which had a part in the organization of the Convention in 1856. The Year Book of the Congregational Christian Churches prints alongside of the name of each church, the date when it was organized. After the merger records were searched to find when our churches were organized. We give below the list of Southern Convention churches which will be 100 years old in 1956, with the year of organization.

Virginia Valley Central Conference:

Antioch	1833
Bethlehem	1850
Joppa	1838
Mayland	1808
Timber Ridge	1812

Eastern Virginia Conference:

Barrett's	1792
Bethlehem	1848
Holy Neck	1796
First Church, Norfolk	1846
Spring Hill	1830
Sunbury	1832
Union (Southampton)	1826
Union (Surry)	1848

Eastern North Carolina Conference:

Christian Chapel	1820
Damascus	1797
Good Hope	1810
Martha's Chapel	1803
Mt. Auburn	1820
Oak Level	1842
O'Kelly's Chapel	1800
Pope's Chapel	1794
Wake Chapel	1856

Western North Carolina Conference:

Brown's Chapel	1843
Hank's Chapel	1835
Parks Cross Roads	1849
Pleasant Grove	1832
Pleasant Hill	1823
Pleasant Ridge	1849
Shady Grove	1840
Shiloh	1843

North Carolina and Virginia Conference:

Apple's Chapel	1834
Bethlehem	1832
Concord	1814
Graham, Providence Memorial	1763
Hines Chapel	1834
Mt. Zion	1832
Pleasant Grove	1804
Salem Chapel	1854
Shallow Ford	1834
Union (N. C.)	1815
Union (Va.)	1830

It is not too early to start to work that by 1956 a complete history of each of these churches should have been written.

New Minister to Air Force Installed

Cleveland, Jan. 26. Dr. Douglas Horton (left), Minister to the General Council of the Congregational Christian Churches, looks on as the Rev. Mr. Russell Loesch (center), newly appointed Minister to Chaplains and Armed Forces Personnel for the Congregational Christian Churches, received the congratulations of Air Force Chief of Chaplains Major General Charles I. Carpenter (right).

Mr. Loesch was installed in his new position at the Midwinter Meetings of the denomination in Cleveland today. He resigned as pastor of the Melrose Highlands Congregational Church in suburban Boston to assume his new work.

The position was created by the denomination to help meet the need for counselling and fellowship with Congregational chaplains and young men and women in the armed forces.

Missions and Our Armed Forces

“You can put millions of dollars into Christian missions, but unless something is done to influence the lives of the young men and women who go into the American armed forces, you are throwing your money away,” Major General Charles I. Carpenter, Chief of Chaplains of the United States Air Corps, told 350 executives and board members of the Missions Council during the mid-winter meetings of the Congregational Christian boards at Cleveland.

“In some fifty countries of the world, a boy of 18 or 19 years is America to the natives. He can destroy the entire missionary movement. In the past, the United States was represented abroad by the diplomat, the Christian missionary and the tourist. Today the people of other countries are far more influenced by the behaviour of the American service personnel than by State speeches, mission programs or the Voice of America,” Chaplain Carpenter said.

The Air Force officer urged the churchmen to face up to the responsibility for providing religious resources for young people, both those who are now in service and those who are about to be inducted. “We are not faced with the question of whether or not we have a military situation and a vast military machine which feeds upon our nation's young men. If present trends continue, one million men will be going into service every year, and one million will be coming out after two to four years of service. If these young men come back with an insight into only the lower life of these countries, our foreign policy, the entire character of our country can in time be changed by the experiences of these ex-service men.”

The Chaplain suggested three responsibilities which churches have: provide more chaplains, provide prior induction training “not to tell them about the military but about America and Christianity and their responsibilities to represent America. Our task is to help young people recognize the better opportunities available to them, to know the difference between right and wrong, and to know they must be Christian Americans.”

The third responsibility Chaplain Carpenter urged upon the churches was to keep track of their young men in service, both in this country and those who are sent abroad. He asked that home churches put their absentee members in touch with churches near bases where they are located. “We chaplains would rather have men attending and taking part in a church in the community than in chapels on the base.”

Chaplain Carpenter also asked that churches inform their members serving overseas about mission stations and national churches near where they are stationed, so that servicemen might have an opportunity to know the better class of people in countries where they are serving.

Following Chaplain Carpenter's address, Rev. Russell T. Loesch of Melrose, Massachusetts, was installed in his new post of Minister to Chaplains and Armed Forces Personnel. The installation was by Dr. Douglas Horton, the Minister of the General Council. Mr. Loesch is the first Congregational Christian to serve in the denomination's newly created post.

Congregational Christian Churches Spend Millions Annually to Support Mission Work

The Congregational Christians of the United States will raise $6,280,000 annually to support missionary work in the United States and its posseion and in overseas countries, said Dr. Henry Smith Leiper, minister of the Missions Council, at the close of the widwinter meeting recently held in Cleveland, Ohio.

Missionary functions of the general boards and agencies of the denomination will be combined with those of the state conferences into a Christian World Mission program that will include evangelism; aiding in the establishment of new churches; the revitalizing of rural churches; Christian higher education in colleges here and abroad; operation of hospitals and programs of preventive medicine in overseas missions and in Puerto Rico; race relations education and experiments to overcome racial tensions; Christian social action in world and national affairs, and relief and rehabilitation work with refugees.

The new missionary program was voted by the directors of the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the Congregational Christian Service Committee for overseas relief and rehabilitation.

Positiveness is a most absurd foible. If you are in the right, it lessens your triumph; if in the wrong, it adds shame to your defeat.

—*Stearne.*

News from the Churches . . .

Historian of Durham Church Mimeographs Report

Miss Lelia Massey is the historian of the Congregational Christian Church of Durham, N. C. In preparing the report for the past church year, Miss Massey listed all special activities, programs and projects, together with personal changes in membership. She mimeographed the report, providing enough copies for each family in the church to have one. The report was single-spaced and filled four pages. The church has elected a historian for several years. The annual reports are being compiled in a permanent history of the church. S. C. H.

* * * * *

Church of Wide Fellowship Annual Meeting

The Church of Wide Fellowship, Southern Pines, North Carolina, held its annual meeting of the church on Thursday, January 6, 1955. Dr. Wofford C. Timmons, minister, began his active service with the church on March 1, 1954. The program began with a fellowship dinner at 6:30 p. m., and the business meeting followed at 7:30.

The agenda of business, which was mimeographed, carried every item that was scheduled for consideration: all reports from church officers, auxiliaries and committees, together with the names of those who would make the reports. To the program were attached complete copies of all reports which were submitted for the consideration of the church.

The business of the church, in every detail, was presented as one would expect the affairs of a million-dollar corporation to be presented to its board of directors. If there were any copies left unused, we would suggest that one be presented for exhibit at the next annual sessions of the conferences of the Convention.

The membership statistics are interesting: Total membership reported last year, 219; new members admitted, 50; losses, 13; total present membership, 256. The net gain for the year was 37, of whom eight were received on confession of faith.

S. C. H.

Three Essentials of Church Mergers

By DR. JAMES E. WAGNER

President of the Evangelical and Reformed Church

"When two denominations unite they ought to covenant with themselves that the new united denomination will not attempt to negotiate another union for the next fifty years, for it will take most of that time to assimilate the potentialities of a union which begins as pretty much an organization on paper."

Dr. Wagner illustrated his viewpoint by reference to the experience which his own denomination, the Evangelical and Reformed Church, has had since the merger twenty years ago of the former Reformed Church in the United States and the former Evangelical Synod of North America.

He specified "identity, familiarity, and integrity in the sense of its oneness and wholeness" as three qualities "a church must have for the health and vigor of its own internal life and for the effectiveness of its witness to the gospel and the coming kingdom of Jesus Christ."

"Those three qualities cannot be achieved overnight by two peoples who for many years, in some instances centuries, have lived and worked and worshipped apart from one another.

"By identity I mean a sufficient number of definite and relatively uniform practices in worship and witness which become so closely associated with a church's life as to identify it to the community outside its fellowship.

"By familiarity I mean substantially those same relatively uniform practices by which a member of the denomination, though he visits one of its churches a thousand miles from where he is accustomed to worship, will feel at home and be able to participate easily and intelligently in the acts of worship.

"By a united church's integrity I mean that cumulative sense of familiarity, of partnership in a common enterprise, by which individual members and local congregations become vividly aware of their belonging to a larger whole. It takes time, a great deal of time, to grow into that awareness, and a church is scarcely a church to its members until they have experienced something of that awareness.

"At the moment when any church union is signalized, about all that has happened is that the uniting denominations have agreed on some plan of union. The next step is to set up some document, constitution and by-laws or whatever it may be called, which describes the way the united church proposes to carry on its life and defines the various mutual obligations and responsibilities which have been assumed by the individuals and organizations involved.

"But all this, good and necessary as it is, is only really the preliminary paper work, setting up the structure within which then a fellowship of Christians launches out on the long and adventurous experience of growing together and feeling at home in one another's presence and working with each other.

"Probably this is one major reason why church unions are referred to, even though sometimes rather jokingly, in terms of courtship and marriage. Any couple who have been married for even as brief a time as ten years will be prepared to testify that after the marriage license is secured, the wedding over and the honeymoon ended — then and then only began the long process of getting used to each other, understanding each other, appreciating each other, getting so familiar with each other's distinctive ways that they would recognize each other anywhere under any circumstances, acquiring certain common ways of doing things, even of looking at things. This is the stuff of which marriage is made, and it takes time, growing richer and more meaningful with the longer passage of time.

"It is so with church unions. And as time goes on a united church must and will develop certain commonly recognized practices in worship and religious education, a governmental structure which is endeared to its people as their acquaintance with it lengthens, a nomenclature for its instruments and organizations, and even a characteristic vocabulary by

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Building Program Moves On

For weeks, months, and years the administration and all interested in Elon Colege, our college, have been talking, planning, and hoping for the day when we would have better dormitories and better facilities at Elon College. That day has always seemed far, far into the future, until in more recent months plans are materializing for the beginning of this long hoped-for undertaking.

Now that conditions seem more favorable, money seems more plentiful, and the promises of continued prosperity by Government officials and business executives, it would seem wise to make a move to provide the facilities that we need so badly. Those most familiar with the economic conditions of the college and anxious to assist in the expansion program seem unafraid to assume obligations for the present to be discharged in the future. Accordingly, the college authorities have arranged to borrow $675,000.00 with which to provide these much needed facilities, on a forty-year amortization basis at 3¼ per cent.

We have a fairly good beginning; approximately $30,000 in cash and approximately $100,000 aditional in pledges. To further implement this wonderful undertaking, the Board of Trustees in session, January 18, 1955, voted to continue their individual and personal support to the campaign by contributing for the next five years in the amounts that they have contributed or were asked to contribute during the past five years, and further, they voted to consider organizing themselves into six teams of six members each. Each team to secure $5,000 annually for the next five years. The churches in the Southern Convention, by conferences with the exception of the Valley Conference, have voted to raise $300,000 toward this undertaking within the next three to five years. The Alumni Association in its recent midyear meeting voted unanimously to give thought and serious consideration to the campaign and have brought to its attention in the annual meeting a resolution requesting each individual alumnus to contribute a definite amount toward their Alma Mater's expansion program.

With these three important, significant, and influential bodies pledging themselves to this undertaking and organizing themselves for action, it is evident that if anything could spell success for the undertaking, these organizations with serious purposes certainly will. Of course when the entire constituency of the college begins an undertaking of this kind, it becomes contagious. Friends, acquaintances, foundations, manufacturers, and business firms will naturally fall in line and lend their assistance.

The success of the entire undertaking and the future of our college depend upon the action and contributions of the Board of Trustees, the support of the convention, the contributions of the church, and the continued interest and financial encouragement of the Alumni Association.

Mrs. Ruth Boyd, Alumni Secretary, is beginning to hold annual meetings of the various Alumni Chapters. On these occasions, she and others on the program will have excellent opportunities to inform the alumni of the program of advance in detail, which will, of course, enlist their interest and cooperation.

We are looking forward to Commencement with an unusual program and demonstrations of continued progress on our campus and for the entire program of the college on and off the campus.

* * * * *

Apportionment Giving

Did you ever see a youngster inflate a toy baloon, then to have the balloon punctured slightly? The air begins to escape and the balloon to shrink. The contributions from the Sunday schools and churches for the college have been so good during the month of January to this week. The contributions so far in the new year have had the tendency to "puff us up" and make us feel that we are more important than we really are.

The offering for this week makes us realize the truth and reality of the above. Two Sunday schools out of two hundred and five, Liberty Spring in the Eastern Virginia Conference twenty-four dollars ($24.00) and Winchester Sunday school in the Virginia Valley Conference ten dollars ($10.00). A total of thirty-four dollars.

Wouldn't that kinda let you down? It would if I did not know that the Sunday schools and churches of our conferences will come along with worthwhile contributions for the support of the college. Please do not keep us waiting so long. Long enough to put a strain on our hopes and expectations. It takes money to run the "old school" and we are depending on the Sunday schools and churches.

Previously Reported		$ 848.58
Eastern Va. Conference:		
Liberty Spring S. S.	$ 24.00	
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		34.00
Total to date		$ 882.58

Institute of Religion

The Institute of Religion in its Sixteenth Annual Session is being held each Monday evening, January 24 through February 28, 1955, in The United Church, Raleigh, North Carolina. The Theme of the Institute is "Barriers to Freedom." The program will follow the plan which has worked so well in previous years.

A Fellowship Dinner at 6:00 o'clock, is served at the church each Monday evening that the Institute is being conducted. The price of the dinner is $1.00, and reservations should be by 1 p. m.

Three Study Courses, beginning at 7:00 p. m., are conducted simultaneously. The subjects are: 1. Spiritual Growth in the Home, Miss Hattie Parrott, Leader; 2. Segregated Education as Seen Within Perspectives of History, Law and Ethics, Rev. Charles M. Jones and Dr. E. McNeill Poteate, Leaders; 3. Family Life Around the World, Mrs. Roy N. Anderson, Leader. Different speakers will discuss special phases of the general subjects.

The Institute Lectures will be given at 8:00 p. m. This is the schedule for the Lectures: January 24: Dr. Willard E. Goslin, "Barriers to Freedom"; January 31: Dr. A. Powell Davis, "Too Many People Are Afraid"; February 7: Mr. Harrison Salisbury, "Is Freedom Possible in Russia?"; February 14: Dr. Sherwood Eddy, "Our Automatic World"; February 21: Rev. Allyn P. Robinson, "Religion: Barrier or Bulwalk of Freedom?"; February 28: Mr. Drew Pearson, "Breaking Down the Barriers."

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

"Reflections on 1954"

By MRS. CECIL WHITLOCK,
President of the Virginia Valley Women's Fellowship.

The snow has formed a beautiful white blanket over the countryside, as I look out of the window of the little bungalow in the country, resting as I must these days. I find that thoughts of those busy, happy days of the year just ended come flooding in to such a degree that I feel I must share some of them with you, my good friends who read the Woman's Page of THE CHRISTIAN SUN.

January.

January, 1954, was for me a rather lazy month except for the Conference Executive Board meeting, which was held at the home of Mrs. A. W. Andes at Harrisonburg, with the ladies of the Antioch Church as hosts. Here plans were completed for the Spring Rallies.

February.

February took me back to Harrisonburg, where I sat in on a discussion of the proposed new church in that town.

March.

In March I attended the Convention Women's Board meeting in Henderson, North Carolina. I also attended the Stewardship Seminar conducted by Miss Ione Catton. March also brought the rewarding experience of having in the Valley for three days the two charming ladies who helped make the Spring Rallies a success — Miss Margaret Hargrove and Mrs. W. B. Williams. It was a real privilege to hear their messages at each of the meetings, to share with them the hospitality of Ralph and Louise Galt and Rev. and Mrs. Rohart (along with my husband and daughter), and to have them in our home—all this in addition to the fine fellowship of all the Valley people who made it a memorable month.

April.

April found me driving to Elkton, where I boarded Rev. H. V. Harman's car and headed for Suffolk, where we attended the Southern Convention. I enjoyed so much the Woman's Banquet, met with the Thank Offering committee, and again enjoyed the hospitality of new friends, Mr. and Mrs. Ocie Bradshaw. I returned to Winchester in time to share in the Apple Blossom Festival and helped in the concession manned by our local Women's Fellowship.

May.

May was a month which made no demands on me in the conference but Mother's Day activities, May Fellowship Day which we observed on a city-wide scale, and the circle meetings made it a busy month. Then my good friends Hazel Nelson and Virginia Mason treated me to an all-expense-paid three days' stay at the Hotel Chamberlin, Old Point Comfort, my part in the trip being chauffer.

HELP! HELP! HELP!

Lost — one post card requesting China and India costumes to be used by a woman's group. Please write me again, so I will have date and address!

Apologetically,

Louise Galt,
New Market, Va.

June.

June found me working as saleslady in a children's store during vacations and enjoying one of my favorite chores, working in my yard, plus the usual task of homemaker.

July.

July brought the long-anticipated vacation week, which I spent at the School of Missions. I didn't get much rest, but a wealth of enjoyment from the first to the last day, serving as dining room hostess. Another pleasant experience was assisting in the Negro daily vacation Bible School, sponsored by the Winchester Council of Church Women.

August.

August brought with it another conference board meeting held in the town fire hall at New Market. This time we were the guests of the Woods Chapel Fellowship. Plans were made for the fall conference.

September.

September called me back to another convention board meeting in Warrenton, N. C.

October.

Reports and last minute planning for the annual conference kept me busy until that meeting at New Hope Church, Stanley, Virginia, on October 8. We had the inspiration of Mrs. W. B. Williams, telling us the highlights of the meeting she attended the past summer, and the rare privilege of hearing Miss Jennie Doidge give word-pictures of some of her interesting travels. I accepted with a strange feeling of reluctance the honor of leadership of the Valley Women's Fellowship for the third term. The installation service, conducted by Mrs. Williams, was a real inspiration.

November.

By this time heavy fall buying made it necessary for me to work full-time in the store and I suppose the strain of too many activities was telling on me without my realizing it, for on the morning of November 4, without any warning, I awoke more ill than I had ever been. I soon learned I was having internal hemorhages caused by a duodenal ulcer. By the time we realized what was happening and I was taken to the hospital I had lost so much blood that for a time there was anxiety for my recovery, but thank God for the Red Cross Blood Bank, excellent physicians, careful nursing, the prayers of pastor, family, friends, and a complete commitment to his will on my part. After three weeks I was permitted to return home to rest and gain strength for the surgery that was scheduled for January 11. It was so good to be home for Thanksgiving, with so much to be thankful for—the loving ministry of husband and daughter, visits from other members of my large family, the many cheery greetings, visits and flowers from the local church and friends in the whole Valley Conference, all told me anew of joys awaiting my return to health.

December.

December gave me long days of rest, and eventually enough strength to make some small preparations for Christmas, the pleasure of attending church for the Christmas programs, packing candy boxes for the Sunday

(Continued on page 10.)

A Letter Missive to Congregational Christian Churches From the Executive Board of The General Council

INSTALLMENT II.

Last week we gave our readers the first part of a Letter Missive sent out by the Executive Committee of the General Council of Congregational Christian Churches. In the last paragraph of that installment, the Executive Committee made the statement that it had taken its action "in the confidence that it was following the guidance of the Holy Spirit and carrying into effect the desire of the Congregational Christian Churches." It continues:

The record of General Council utterances, though only a part of the total history of events reviewed by the Committee, is of special pertinence here." These "utterances" as set forth by the Committee are given below. EDITOR.

* * *

1942

The General Council authorizes its Commission on Interchurch Relations and Christian Unity jointly with the Commission on Closer Relations with Other Churches of the Evangelical and Reformed Church to explore the possibilities of organic union between the Evangelical & Reformed Church and the Congregational Christian Churches. (Vote 18.)

1944

Be it resolved that this Council declare its willingness through its Executive Committee to unite with the General Synod or General Council of the Evangelical and Reformed Church (1) in promoting fellowship in areas where the two communions are both well represented, (2) in organizing the sending of leaders of either denomination into areas where the other denomination is not numerically strong, and (3) in aiding the churches, associations, conferences, and national agencies in such types of cooperative endeavor as will neither presuppose nor prejudice ultimate union between the denominations. (Part of Vote 54.)

1946

This General Council expresses its satisfaction with the labors of the Commission on Interchurch Relations and Christian Unity in exploring the possibilities of the union of the Evangelical and Reformed Church and the Congregational Christian Churches, and its sincere appreciation of the graciousness of the representatives of the Evangelical and Reformed Church, who have been in attendance at our sessions; that we affirm our will to have the considerations looking toward union go forward without undue delay; and that we urge the appropriate officers of the Council, the Board of Home Missions, the American Board, and the Ministerial Boards to proceeed to consider the problems involved and seek their solutions with earnestness and dispatch. (Vote 42.)

1948

Whereas the Council now has before it the "Basis of Union" dated January 22, 1947, be it resolved that this General Council understands this "Basis of Union" as a plan to achieve union on the following basis. (Then follow the "Interpretations.") Be it resolved that the General Council approves the "Basis of Union." (A part of Vote 57—ayes about 1,000; noes about 11.)

1949

The General Council makes a finding and determination that the percentage of the Congregational Christian Churches approving the Basis of Union with its Interpretations warrants the consummation of the union in accordance with the Basis of Union and the Interpretations. (Part of Vote 15—ayes 757, noes 172.)

1950

Voted that the following statement be adopted as expressing the substantial mind of this Council: "This body has not departed from its hope that a proper form of union can be effected with that [Evangelical and Reformed] fellowship, and desires its Executive Committee and executives to proceed to that end, if and when permitted [the court injunction having intervened], without delay. (Part of Vote 47—ayes 571, noes 71.)

1952

This General Council of Congregational Christian Churches continues to look forward to a united fellowship of the Evangelical and Reformed and the Congregational Christian communions. (Part of Vote 28—ayes 946, noes 55, abstentions 16.)

1954

The General Council reaffirms its ernest desire "to look forward to a united fellowship" of the Evangelical and Reformed and the Congregational Christian communions. (Part of Vote 39.)

* * *

The third and last installment of this Missive will be given in the next issue.

NCC Names Southern Office Executive

The Rev. John E. Lantz, minister and educator, has been appointed executive director of the Southern Office of the National Council of Churches, with headquarters in Atlanta, Ga.

As one of the first responsibilities in his new post, Mr. Lantz met recently with some 40 denominational leaders, laymen who are members of the office's advisory committee and executives of city, county and state councils of churches from the nine southern states served by the regional office. The states are Alabama, Arkansas, Florida, Georgia, Louisana, Mississippi, North and South Carolina and Tennessee.

Prior to joining the council, Mr. Lantz was for four years pastor of the Lowell Heights Methodist Church in South Bend, Ind., and hospital chaplain for the South Bend Council of Churches. From 1945 to 1951 he was associate editor of youth publications for the Methodist General Board of Education and editor of *Classmate,* a Methodist magazine read by more than 300,000 young people.

The Southern office which Mr. Lantz directs is a consolidation of two former regional offices, one for the Southeast in Atlanta, and one for the Southwest in Fort Worth, Texas.—*The Religious Newsweekly.*

It is related that when Benjamin Franklin stepped out of Independence Hall, after the Constitutional Convention had finished its difficult undertaking, he was approached by a woman, who asked: "What kind of government have you given us?" The wisest and greatest of Pennsylvania statesmen replied: "A Republic, if you can keep it."—*Exchange.*

A Page for Our Children

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

During the Christmas holidays we were invited to a "Sing" by a German family. The father had been a personal enemy of Hitler and had been in prison. The mother and sons fled to England and then to this country where they are living happy, useful lives. Not being quite certain what would happen at a "Sing" we went with great anticipation.

So many friends had been invited that all the sofas and chairs overflowed and folks sat on the floor, many gathered around the briskly burning fire. Our hostess and one of her sons seated themselves on the floor and began to play their guitars and many Christmas carols and hymns were sung. It was a lovely affair and we left feeling that it was good to have been there.

Before the New Year some of the friends journeyed to our own Berea College in Kentucky to attend a Folk Festival. The mountain folk have preserved songs, dances, customs, weaving, art work and sayings of the early days. After their return, there was another "Sing" and this time we sang many folk songs, especially German, English and American ones. We had to admit with shame that people from across the sea had taught us to be aware of and to enjoy our own folk music. Do you know any folk songs? Has your mother sung "Go Tell Aunt Nancy" (Rhoddy, Sally or whatever she uses) to you? Do you know "Jennie Jenkins? "Grandma Grunts" or North Carolina's delightful "Shanghai Chicken"?

When the settlers came to the New World they brought their songs and dances with them. This was true of the folk who settled Virginia. The Pilgrims were a very religious people and frowned on any merry-making, singing or dancing. As the Virginians and North Carolinians moved westward to Kentucky and Tennessee they took the songs and dances with them. They were very fine dances, stately and dignified and never did the boy hug the girl or they dance in barefeet for they said "It ain't fitten." The mountain people have preserved the songs and dances and Berea teaches people far and near these tunes and swings.

Today we know that great pleasure can come from such enjoyment and that it "Tis fitten" for people to be happy. One may dance and sing and still be religious.

Every nation has its tales, songs and dances that grew up among the people and express their troubles and joys. We close with a very lovely German one that we learned.

> "Good night, good night, beloved mine, Good night, sleep well my Dear. May cherubin and seraphim, watch over you and hover near. Good night, good night, beloved mine, Good night, sleep well, my Dear."

May you know and enjoy many of the folk ways and tunes that have come to us.

"The only reason a great many American families don't own an elephant is that they have never been offered one for a dollar down and a dollar a week."—*Exchange.* We do know some American families that own white elephants.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

School treat. Then came Christmas Day and I found myself again too ill to even enjoy the dinner, so by evening back again to the hospital (to the same bed, strangely enough, that I had occupied in November). This time it was a virus and I returned home on New Year's Day.

That closes the chapter on 1954, which held its share of cloudy days for me, but far exceeding them were the days of sunshine and joy. I am resting up for the next trip to the hospital and think I will be ready for the gastric resection surgery scheduled for January 25. Once I return home again I trust that I shall be able to carry on the work my Master has assigned to me. Meantime the vice-president, Mrs. Tom Good, together with the able assistance of the members of the Executive Board and the ministers' wives, will carry on the work of the conference in a masterly way.

May God richly bless the efforts of all the women throughout the conference, convention, the nation and the world in this New Year he has given us to serve all of mankind.

EDITORS NOTE: This was written on January 13. The readers of THE SUN wish for Mrs. Whitlock complete recovery, and many years of fruitful service.

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Report of Women's Convention Treasurer

The following is the Quarterly Report of the Treasurer of the Women's Missionary Convention of the Southern Convention of Congregational Christian Churches:

RECEIPTS.		
North Carolina Conference:		
Women	$3,650.36	
Juniors	103.88	
Cradle Rolls	27.50	
		$ 3,781.85
Valley Conference:		
Women	$ 365.77	
Young People	56.90	
Cradle Rolls	10.00	
		432.67
Eastern Va. Conference:		
Women	$2,449.05	
Young People	205.75	
Juniors	67.45	
Cradle Rolls	32.22	
		2,754.47
Total receipts		$ 6,968.99
DISBURSEMENTS.		
Home Missions, General Fund	$1,536.12	
Young People's Home Mission Fund	98.84	
Puerto Rican Goats	45.00	
Christian Orphanage Elon, N. C.	13.00	
Thank Offering, South Boston Church	3,219.52	
		$ 4,912.48
Foreign Missions, General Fund	$1,536.12	
Young People's Foreign Fund	98.83	
World Community Day	3.75	
Korean Children	10.00	
Missions in India and Ceylon	198.81	
Rachanypuram School, A. Pappas	9.00	
		$ 1,856.51
Check, Walter L. Cooper, Tr., S. C. C.		$ 6,768.99
Check, Mrs. Leathers, Tr., Life Memberships and Memorials, 15 Life, Five Memorials		200.00
Total Disbursements		$ 6,968.99

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

January 27, 1955,

Youth at Work in the Church

Thomas W. Madren, Box 103, Elon College, N. C.

Union Meeting

Around 40 young people of the Henderson Christian Church gathered with 45 youth from Liberty in the Liberty Congregational Christian Church for the monthly joint meeting of the two groups. Each month these two groups gather for fellowship with alternative churches as host. This union meeting at Liberty, Epson, N. C., began with a social in the Church Annex.

The evening program, sponsored by the youth groups, featured an address by Miss Francis Eastman, director of Christian Education on the National Level, who spoke of ''A Trip Around the World in Christian Education.'' She related to us how people all over the world ''study to show themselves approved before God.'' This program entertained about 50 adults to this youth meeting, also.

Other guests at the program were Rev. John Graves, (the man who succeeded Pattie Lee), director of Christian Education of the Southern Convention, and present also was our loved friend, Miss Pattie Lee Coghill, the School Marm.

Rev. Bill Grissom, pastor of the church, began the program with devotions after which he introduced Miss Pattie Lee who in turn introduced Rev. John Graves who was to introduce Miss Eastman. No one else wanted to be introduced, so then followed a very educational and inspirational talk.

It was the good pleasure of the editor to be present for this meeting and to write the report for this page. It was well worthwhile for all who attended.

Thomas Madren.

* * * * *

Holland Youth Fellowship Makes Plans for the New Year

The Holland Youth Fellowship started out the year with the installation of the new officers, who are as follows: Ann Campbell, president; Leon Duke, vice-president; Jo Lynn Holland, secretary; Mary Virginia Bittle, treasurer; Judy Waldo, Worship Committee chairman; Bobby Batten and Hamner Hanner, Program Committee chairmen.

We are very happy to have our new advisor, Mrs. Ayler Holland, with us this year. This is her first year, but she really is doing a great job. Our minister, Mr. Jimmy Lightbourne, is doing a great job too.

We are taking up a new project now of selling knives. The money that we get from the project will go to send someone in India to school for a year. Twenty-five dollars will send a child through grammar school, fifty to high school, and one hundred to college. We have set as our goal to send a student to high school. We are all very interested in this and we feel that it is going over in a big way.

During Youth Week our Youth Fellowship is planning to conduct the Sunday morning worship service at church. We have conducted this service before, and it is always a big success. We really enjoy doing it, and we feel that it helps us in many ways. Each member of the youth group has some part in the service. We think that we are really doing something for God when we conduct this service.

We are also very proud of the way our Work Day for Christ came out. Our group did better this year than we have ever done before. Each one of us does some job, whether it is at home or outside of home.

We feel that so far this year we have accomplished quite a lot, and with the full cooperation of our entire group we will continue to accomplish many other things.

Ann Campbell,
President.

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Chapel Hill Youth Fellowship Reports

Our Youth Fellowship of Chapel Hill Church comprises a very small group. There are only seven of us, three in junior high and four in high school.

We observed ''Work Day for Christ'' in November, and this was a new and wonderful experience for us.

At Christmas we provided gifts for an elderly man through our local ''Empty Stocking Fund.'' Also at Christmas Mr. and Mrs. Jim Pinney entertained us at a special dinner, and we has as our special guests Rev. Richard L. Jackson, our minister; Mrs. Will Alexander, our Sunday school teacher; Mr. J. R. Ellis and Mrs. Ellis, our advisor.

We have used and enjoyed our study book, ''Change of Heart.'' We are planning to have programs on India in the future.

We are now planning with the high school students from the other churches in Chapel Hill a series of lectures and discussions on ''Being Christian in Our Attitude toward Other Races.'' This will be an interdenominational and interracial project.

Linda Watts,
President.

* * * * *

Young People of Woods Chapel Invite Wissler's Chapel Youth

The Woods Chapel Young People, Julia Shifflett, president, invited the youth group of Whissler's Chapel to meet with them in a special meeting at Woods Chapel, northeast of New Market, Virginia, on Wednesday evening, February 2, at 7:30.

The occasion of this special meeting was that Rev. Thomas Dell, a young German minister, was scheduled as guest speaker for the event. Mr. Dell is in the United States on a scholarship arranged by the World Council of Churches. He is a student at Union Theological Seminary in New York City, and is a friend of Rev. Henry Harman of Elkton, with whom he is spending a week in the Valley as Mr. Harman's guest.

RURAL LIFE THREATENED.

(Continued from page 2.)

soil conservation and in the concept of Christian stewardship of the land is on the increase.'' Many rural churches, he says, are finding ''a new lease on life'' through united Christian witness in contrast with the rigid denominationalism of the past.

—*The Religious Newsweekly.*

ESSENTIALS OF MERGERS.

(Continued from page 6.)

which some specially significant words acquire a preciousness which only time can give.

''In our laboring for the cause of church union our continual problem rises from our zeal to reduce the divisions of Christianity, on the one hand, and on the other from the need to allow ourselves adequate time to grow into the full experience of each forward step we take.''

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Grace of God"

Lesson VI—February 6, 1955.

Memory Selection: *"Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."* I John 4:10.

Background Scripture: Ephesians 2:1-10; Titus 2:11-14.

Devotional Reading: Romans 5:1-8.

Sheer Bonus.

One of the characters in Mr. J. B. Priestly's book, "Daylight on Saturday," is a little fellow named Sammy Hemp. He is a little wreck of a man, about fifty years of age. He had a bad leg, and almost useless left arm, no trained skill, no savings, no home, no children, his wife dead, some mental instability, and a strong tendency to bronchial trouble — it would seem enough to make him sad, even wish to die. But not Sammy. He had cheerfulness, and to spare, and the whole factory was much the brighter because of him. Sammy was not what one would call a religious man in the formal sense of the word; but he had caught a secret which many who call themselves religious often strangely miss. He was a superb example of the ancient virtue of humility, for as he asked for, and expected, little or nothing for himself, everything that was pleasant at all that came his way was *sheer bonus.* Every day, as it dawned was a wild surprise. His breakfast, his pipe, his journey on the bus to his work, were delights entirely fresh and unexpected — everything was sheer bonus for him. And thus he radiated cheerfulness everywhere he went.

Now this philosophy of Sammy's, hidden from so many of us, is central in the New Testament. Sammy lived in a world of which the innermost secret was *Grace — everything that comes is sheer bonus, life is a matter of grace, the grace and goodness of God.* Grace means the undeserved, the unmerited love and goodness of God. We do not see that most of the things in life are sheer bonuses, matters which the New Testament calls *Grace.* A little thinking will show how true this is.

Grace and What We Are.

We sometimes talk about a "self-made man." There just isn't any such animal. When Paul wrote, "By the grace of God I am what I am," he was stating a universal truth. Our physical make-up, or our original endowments, our capacities and talents have been given to us. In our infancy, we were absolutely dependent upon others. Our cultural advantages, our attitudes, our skills, have been given us by others. Indeed, such character as we have achieved has been due in large part to others and to the grace of God. Except for the grace of God, there would be no goodness at all. In large measure, we have nothing which we have not received. We are what we are by grace.

Grace and What We Have.

What do you have that you have not received? To be sure you may have earned it by the sweat of your brow, or it may have been given you by others. But God originally created all the wealth in the earth and the sea and the sky and the air. And it is he who giveth a man power to get wealth. Furthermore, wealth has no value apart from others. If a man had all the money in the world on a desert island, it would have any value for him. The man who talks about how much he has and how he made his money overlooks the fact that in one way or another, what he has is sheer bonus—it is a matter of grace. God originally put wealth here, God gave him skill and energy to get money. It is an expression of the grace of God.

Grace and What We Do.

Our achievements and our accomplishments are sheer bonuses, matters of grace. To be sure, some men accomplish and achieve more than do others. They pay the price of hard work for success. But their potential capacities were first of all given them by God, and their achievements and their accomplishments were made possible by this same God. Let God withhold his power and his grace for even one minute, and man would be stymied. The energy and the persistence which underlie success are themselves the gift of God, an expression of his grace.

Grace and What We Enjoy.

And what about the things we enjoy in life? They are bonuses, gifts of God's grace. The work we do, the people we meet, our family, our friends, people, the gifts we receive—they are as the sands of the sea in number—too numerous to mention. And what about the heritage we enjoy, our freedom, our culture, our opportunities, our citizenship! Other men have labored and sacrificed and even died, and we have entered into their reward. We are debtors to all men of all ages.

And coming more to the heart of today's lesson, what about our religious heritage? What about our salvation? "By grace are ye saved, through faith." It is the gift of God. Not of works, lest any man should boast; and not of ourselves. It is the gift of God. It is the grace of God that brought salvation to all men. This most supreme experience in life is a *bonus. It is an expression of the Grace of God.*

The same thing is true of the Bible and the Church of Jesus Christ. They are but two more expressions, but precious expressions of the grace of God. Mankind did not deserve them, mankind did not merit them. But mankind needed them just as it needed a Saviour, and they were given by God as bonuses of life, as expressions of his grace and his goodness.

In the light of all of this, it seems as if there should be an answering response in our hearts, of gratitude, of humility, of faith, of love, of dedication.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The six laws of work are:

1. A man must drive his energy, not be driven by it.

2. A man must be master of his hours and days, not their servant.

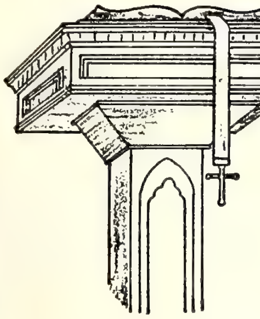
3. The way to push things through to a finish effectively must be learned.

4. A man must earnestly want.

5. Never permit failure to become a habit.

6. Learn to adjust yourself to the conditions you have to endure, but make a point of trying to alter or correct conditions so that they are most favorable to you.

—*William Frederick Book.*



"Words of Life"

A Sermon

By The Rev. J. H. Lightbourne, Jr.
Holland Christian Church
Holland, Virginia

There is a Biblical phrase that is repeated time and again. It points to a reality. It points to a positive force that was channeled through the lives of individuals to burst forth upon the lives of many with striking results.

''The word of the Lord came . . . '' That is the phrase. Discover for yourself the number of times it occurs in the Biblical record. More, discover the number of times in which the phrase does not occur, but the reality to which it testifies is present.

''The word of the Lord came . . . '' to Abraham, and since that day a people have never wandered far from a peculiar self-consciousness and a recognition that the ''word'' abides with them. ''The word of the Lord came . . . '' to Abraham, and a significant history was begun and a peculiar Book was to be written.

The phrase is not in the record, but certainly the reality was present when Moses was confronted by the Lord with the task of leading the chosen people out of the bondage in Egypt to the promised land. Moses responded to the challenge. He heard the words of ''the God of Abraham, Isaac and Jacob.'' And then for centuries, even to the present day, when national disasters or personal misfortunes caused the faith of the Jew to waver, the reminder would come forth. ''Remember the Lord thy God who brought thy fathers out of the land of Egypt into the promised land. Remember the God of Abraham, Isaac and Jacob.''

The word of the Lord came to Moses on the mountain. Since then no one can be taken seriously in the field of moral thought who does not attend to the ''Ten Commandments.'' The experience of Moses is symbolic for the universal experience of mankind. There is the word that addresses itself to the moral nature of man. It is the word of the Lord. Sometimes the word is sharp and vivid. Sometimes it is quiet and solemn. But always it is a vital word.

The record of the Old Testament bears witness that the prophets were spokesmen for God. To them the word of the Lord was addressed, and through them it went to the people. A book of the Apocrypha, ''The Wisdom of Sirach,'' tells of that energet prophet of old: ''Then the prophet Elijah arose like fire, And his word burned like a torch.''

Why did his word burn like a torch? Because it was the word of the Lord.

Emily Dickinson suggests in one of her poems:

> ''*A word is dead*
> *When it is said,*
> *Some say.*
> *I say it just*
> *Begins to live*
> *That day.*''

The words of the Lord are living words. They were spoken to the people, and the people became alive because of them—alive spiritually. The word of the Lord made them a lively people. They had to live with it. And living with the word of the Lord was interesting because the word could do more than strengthen and comfort. It could prick and tickle and sting. And always it would inspire.

The testimony of the people of the Book is sure. If you want to live, turn to the word of the Lord. Isaiah has said:

> ''The grass withers and the flower fades,
> But the word of our God stands forever.''

There is one of whom it was said, ''No man ever spoke like this man.'' Truly God has spoken through him, and continues to speak through him, in special ways. Jesus Christ is the ''Word of Life.'' His words are living words. Wherever he spoke, there was excitement. Wherever he spoke there was reaction. One could not hear and be indifferent.

The world has not always been eager to hear the words of Jesus. Even those persons who have professed to be his followers at times have exercised a degree of selectivity—choosing that which was the more comfortable to hear, that which was in harmony with the ideas they had gleaned from other sources. The temptation to interpret away some of the cutting edges of his teaching occasionally has been too strong for those who desired a comfortable religion. But these have not been enough to silence his words, to smooth them over, to change them so that even he would not recognize them. Nor have the more energetic efforts of those who would still the living words through violence. The words live on and are heard again and again in every nook and cranny of this vast world.

Long ago Moses told the people of the words of the Lord that had come to him and of the covenant the Lord would make with them. He challenged the people—''I call heaven and earth to witness . . . that I have set before you life and death . . . therefore, choose life . . .''

''Choose life.'' Not all who heard Jesus followed after him. Many turned away. There were those who had been attracted to him who lost their original enthusiasm when they discovered that to follow his way involved more than merely the ingredients of a springtime walk along life's way to a sure reward of fame and wealth, or that there was a discrepancy between their vision of the Kingdom of God and that to which he looked.

There came a time of crisis. A number of followers had withdrawn. Jesus then asked those who remained, ''Will you also go away?'' Peter replied for them: ''Lord, to whom shall we go? You have the words of eternal life . . .'' The witness is sure. Choose Life. Choose him who is the Living Word of God.

This happened in Manhattan, but it might have happened in any other city. An advertising man had long admired the work of a certain New York artist, and decided to engage him to do some illustrations. The morning came for the appointed interview, and the ad man, several minutes late, arrived at his office breathless. The artst, also panting, appeared a moment later. Business arrangements concluded, they parted, expressing the hope that they would see each other again soon. They did—that evening—while walking their dogs. Both lived in the same apartment building. From there they had run each other a race to the downtown office. The moral is: Know your neighbors.—*Temple Tidings.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I am quite anxious to see how our chart, showing all the conferences and all the churches, will look at the end of January. How many churches will have made an offering through their Sunday school? We have to depend on the monthly offering from Sunday schools to keep us going each year until Thanksgiving. It is a pity we have to get so far behind by November that it takes every cent we can get in to pay up our current bills.

If your Sunday school will remember to receive an offering—a freewill for the orphanage—any amount the members of the Sunday school will gladly contribute to the help the children who are the care of our Congregational Christian Churches—we shall be able to meet our bils and get a bit ahead this year. Put it in your plans. Vote on it and get your Sunday school rightly agreed to it, and designate a Sunday each month as "Orphanage Sunday." Receive an offering for the orphanage and promptly mail it to the Southern Convention office at Elon College with the notation "for the orphanage" and we will get every cent of it, and your church will get full credit for it.

Money sent direct to us is properly acknowledged to the donor, properly credited to the church, and helps us greatly. All these funds will show each month on the chart in our office.

Money sent in as memorials may be deducted in your income tax report, and it will put your church on the chart.

Coupons are being counted here every month. We appreciate the fact that several interested women are collecting these coupons for us. We want many more. We want them saved for us regularly. Palm St. Church in Greensboro recently sent: Pillsbury 57, Mrs. Filbert 65, Fleetwood 19, Health Club 7, Ballard's 3, Octagon 32, Luzianne 15, Borden's 59, Red Band 24, General Mills 46. The women of our Missionary socities can make this coupon project quite worthwhile. As it is it means a few hundred dollars a year. It could mean several hundred, if we thought about it and organized it a little in each women's group. Check up. Let's see how many coupons we can collect in February.

We have had two pretty snows. Our children enjoyed them very much, but a few of them are now staying in with "colds." It is a wonder more of our children do not get "colds" there are so many in the public school in this section.

Birthdays in February are: Elizabeth Ann Ray on the first, Alvis Oakes on the seventh, Betty Lou Wilson on the seventeenth, Nancy Watkins on the eighteenth, Rachel Wilkins on the twenty-first, Kenneth Ferrell on the twenty-third, Louise Ray on the twenty-third, Brenda Proffit on the twenty-fifth, Cecelia Wilson on the twenty-sixth. These are children of the churches. Help us to rear them in Christian faith and thus fit them for useful lives in the years to come.

John G. Truitt,
Superintendent.

REPORT FOR JANUARY 26, 1955.

Commodities for the Week.

Play tickets:
Dr. J. W. Lynn, Jr., Burlington, N. C.
The Standard Supply Co., Inc., Burlington, N. C.

Story papers:
Mrs. Margaret Day, Hot Springs, Ark.

Clothing:
Lad Daniels, Driver, Va.

Coupons:
Mrs. James Osborn, Norwalk, Calif.
Mrs. W. A. Hensley, Elkton, Va.

Bananas:
Pate-Dawson Co., Burlington, N. C.

Ice Cream:
Melville Dairy, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$ 2,698.50
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 12.97	
New Elam	10.00	
		22.97
Eastern Va. Conference:		
Bethlehem (Disp.)	$ 15.00	
		15.00
N. C. and Va. Conference:		
Burlington, Bev. Hills	$ 18.00	
Mt. Zion S. S.	6.32	
Reidsville S. S.	62.00	
		86.32
Wastern N. C. Conference:		
Hank's Chapel, Special	$ 39.13	
Pleasant Cross S. S.	13.98	
Pleasant Grove	15.00	
Spoon's Chapel	20.00	
Union Grove	20.00	
		108.11
Virginia Valley Conference:		
Antioch	$ 41.80	
Bethel	2.00	
Timber Ridge S. S.	55.00	
		98.80
Total		$ 331.20
Grand total		$ 3,029.70

Special Offerings.

Amount brought forward		$ 2,864.18
Dorcas Class, South Norfolk Christian Church	$ 13.93	
South Norfolk Christian Ch., Thanksgiving Off.	120.14	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
In Memory of E. F. Monger	5.00	
In Memory of C. B. Mason	10.00	
In Memory of Mrs. R. B. Powell	10.00	
Special Gifts	4.50	
		168.57
Grand total		$ 3,032.75
Total for the week		$ 499.77
Total for the year		$ 6,062.45

The big work of man is neither masonry, manufacturing nor merchandising. It is life itself. Incidentally, bricks are to be laid, wood to be shaped and goods to be sold; but these are only jots and tittles in the scheme of existence.—*Wightman.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) (City) (Date of Death)

....

(Survivor to be Written) (Address)

Name..

Address ....

In Memoriam

MURPHY.

We, the Board of Deacons of the Suffolk Congregational Christian Church, Suffolk, Virginia, have lost from our fellowship a devoted member in the death of Deacon Henry Patrick Murphy, who departed this life, November 5, 1954. We sorrow that we have lost from us a valued friend and co-worker in our church and yet we take confidence in the eternal hope that he has entered upon a fuller, more complete fellowship with God.

Mr. Murphy was a life-long member of our denomination, having grown up in the Ivor Christian Church, located near the place of his birth in Sussex County, Virginia. Moving to Suffolk in 1920 he soon thereafter transferred his membership to this church where he remained an active member until the time of his death. He was a life member of the Board of Deacons, an honored and respected citizen of the community which he served for many years as a public servant. He was a loyal and faithful member of the church and of the Twenty-Century Baraca Class. He was a good neighbor, a kind and loving father, and a devoted husband. To know him was to love him.

We shall cherish the memory of his friendship and try to emulate the good characteristics of his life.

Be it, therefore resolved:

1. That we bow in humble submission to the will of our Heavenly Father, realizing that he doeth all things well and that God's will should be our will.

2. That we extend to his family our deepest sympathy in their great loss, and pray the blessings of Almighty God in their hour of great bereavement; and

Be it further resolved that a copy of this resolution be sent to the family of our deceased brother; that a copy be printed in "The Christian Sun," and a copy be spread upon the minutes of our church conference.

A. F. RICHARDSON,
L. T. JUDKINS,
O. F. STORY, Chairman.

* * * * *

HOOK.

Kenneth B. Hook, age 46 years, educator and Christian gentleman, died in a Winston-Salem hospital on Christmas night, 1954. He had not been well for several months but continued his work as principal of Lawsonville Avenue School in Reidsville, N. C., until schools closed for the Christmas holidays. Kenneth was serving in his twentieth year as principal of the school. He held his A. B. degree from Elon College and his Master's degree from Duke University.

He leaves his mother, Mrs. R. C. (Sally McDonald) Hook and one sister, Mrs. Perry Miller, both living in the old Hook home in Winchester where Kenneth was born. The deceased is also survived by four brothers: Alonzo L. Hook, Professor at Elon College, N. C.; Rev. Walter C. Hook, pastor, Alexandria, Va.; Robert Hook, principal of high school, Plainfield, Va. and Paul Hook, superintendent, city schools, Fredericksburg, Va. Two sisters and his father died a number of years ago. The Hook family probably excells in giving to Elon five sons who graduated and have gone out; one in the gospel ministry and four in the field of education, where each man has served faithfully and well.

A service was held in the Reidsville Church on December 28, conducted by the Rev. Tucker G. Humphries, pastor of the church. The body was brought to Winchester and laid in state in his old home church until time for services, Wednesday afternoon, December 29, when a large number of relatives and friends assembled to pay a last tribute of respect. This service was conducted by the writer.

The body was laid to rest in Mount Hebron Cemetery, Winchester, Va. "To live in hearts we leave behind is not to die."

ROBERT A. WHITTEN,
Pastor.
Winchester, Virginia

MINISTERS' SOCIAL SECURITY.

(Continued from page 2.)

tection of Social Secudity. If any minister is in doubt about the last statement, let him consult Dr. Frank J. Scribner, the Apostle of the Annuity Fund. We are making the action of the Trustees of the Annuity Fund a part of this article. Please note them carefully.

Action taken by the Trustees of The Annuity Fund for Congregational Ministers at their meeting on October 15, 1954.

1. Whereas upon January 1, 1955 ordained ministers will be eligible for coverage under the federal Social Security as self-employed persons, and

   Whereas benefits from such Social Security coverage will constitute a substantial addition to the prospective retirement income of such ministers as are covered:

   The Trustees of the Annuity Fund Recomend that all eligible Congregational Christian ministers take immediate steps to place themselves under Social Security coverage.

2. Whereas the benefits from Federal Social Security do not in themselves constitute an adequate retirement income:

   The Trustees of The Annuity Fund Recommend that all Congregational Christian ministers who are members of the Annuity Fund continue their membership, and that all who are not members take early steps to enroll.

3. Whereas the provisions of the new Social Security Act require and permit no payments from churches or other employing organizations on behalf of the ordained men who serve serve them, but do require from ministers themselves payments which will lay a severe burden upon men in the lower salary brackets,

   The Trustees of The Annuity Fund Urge that churches and other employing organizations take these steps to insure for the ordained persons in their service the benefits offered by the Annuity Fund:

   a. That each church pay to its minister's account in the Annuity Fund an amount at least equivalent to eight per cent of his salary without regard to credit from Pilgrim Memorial Fund Income, and

   b. In addition, that each church pay the amount heretofore asked of the minister so far as this relates to the first $4,200 of his salary —viz., three per cent of such salary (thus leaving for the minister the payment of three per cent of the first $4,200 of his salary for Social Security and three per cent of his salary basis over $4,200 to the Annuity Fund).

LAYMEN AND THE CHURCH.

(Continued from page 3,)

Convention Secretary of Stewardship and Evangelism, of Elon College, N. C. Mr. Register is an outstanding young man and a brilliant and powerful speaker. The title of his address will be "Spiritualizing Church Finance."

Another speaker invited to be on the program is an official of the Social Security System, from Staunton, who is expected to discuss "Social Security for Ministers and Farmers." Since both ministers and farmers have just become eligible to enter the social security system, Fellowship leaders felt that this subject would be very timely.

Bethlehem Ladies Aid, Mrs. Lester Lohr, president, will serve a turkey dinner to the men at the rally. The tickets for the dinner are available from all ministers and Sunday school superintendents in the Valley Conference. Those planning to attend are requested to notify Mr. Rhodes or Mrs. Lohr as soon as possible, that sufficient food may be assured.

RALPH M. GALT.

LAYMEN'S MID-WINTER RALLY!

Big Rally at Elon College
Sunday, February 20, 1955

Registration at 2:00 P. M.
Banquet at 6:00 P. M.

Hear Dr. Rockwell Harmon Potter

Dean Emeritus of Hartford Theological Seminary

Dr. R. H. Potter

Alley, Register and Danieley will speak on some of the most important matters confronting our church today.

Attend Cornerstone Laying at MOONELON

Attend Banquet

For Fun, Fellowship and Inspiration

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, FEBRUARY 10, 1955 NUMBER 6

A Vision of the Living Church

In the House of Life, I saw an altar, with candles aglow and a Cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the Living Church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

The windows were not of stained glass, but of multi-colored hopes, dreams, and aspirations, through which there came the vision of infinite beauty that shone with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted with velvet runners, but with temptations trampled under foot and good resolutions kept.

The doors were never shut. They were wide open with welcome to all humanity: saints and sinners, rich and poor, black, brown, yellow, and white—whomsoever.

The altar was not of carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

The pulpit was not a dais for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

The Holy Book was not a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

The music was not compounded of organ and voices, but of consecrated leadership and well-developed diversities all harmonized into the matchless melody of creative cooperation.

And the warmth of the Living Church, wherein all glowed with radiant vitality, came not from furnace and fuel, but from obedience to him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself."

—Henry Hitt Crane.

Reprinted from Shelton Memorial Church Bulletin.

News Flashes

Mrs. Frank Lewis, of Shelton Memorial Church and the widow of its former pastor, has been reported ill. We wish her a speedy recovery.

The February 24 issue of The Christian Sun has been designated the "Elon College Issue." We hope to have much interesting news of our college.

The Mt. Pleasant Church in the Western North Carolina Conference, Rev. George M. Tally, pastor, has recently completed a basement for Sunday school rooms, and they have installed a heating plant. Congratulations to this church on its improvement program.

The sermon for this week is from the pen of Dr. Wofford C. Timons, presently the pastor of our church at Southern Pines, North Carolina, and formerly connected with the devotional work of our National Boards. This sermon was delivered at a conference on evangelism sponsored by our Mission Boards.

Dr. Francis Carr Stifler, secretary for public relations of the American Bible Society, and for the past 18 years editor of the Society's publication, *The Bible Society Record*, retired from his active duties on February 1. Dr. and Mrs. Stifler will spend the next two months in Florida, returning to their home in Summit, New Jersy in April.

Rev. Ralph M. Galt has announced that Rev. Fred Register, Secretary of Stewardship and Evangelism of the Southern Convention will be the guest speaker at Concord and Bethlehem churches, in the Valley Conference, on Sunday morning, February 13. Mr. Register will also be the guest preacher at the Woods Chapel revival beginning on Sunday evening, February 13, at 7:30 p.m., and continuing at the same hour each evening through Friday, February 18.

Five special services will be held during the Lenten season in the homes of the members of the Shelton Memorial Church, Portsmouth, Virginia. It is expected that all of the people will find it possible to attend one of the services, which are designed to set forth the meaning of Lent and to prepare those who participate for the coming of Easter. The entire church membership will be divided into groups, and each of these will be assigned to a particular "home service."

Dr. Shacklock Named to Literacy Post

Teaching the world's "silent billion" illiterates to read and write is dangerous business unless they are provided with Christian literature as a guide in using their new found knowledge, a leading church literacy expert declared in New York last week.

Speaking at the annual luncheon meeting on Thursday of the Committee on World Literacy and Christian Literature of the National Council of Churches, Dr. Floyd Shacklock, former Methodist missionary and the new executive secretary of the organization, told the church leaders, "education is not enough. It must be Christian education."

"In meeting this greatest hunger of all—the hunger of the mind," he declared, "lies the irresistible opportunity facing the churches today. It is the open door which no man can close."

The National Grange Favors Dry Measures

The National Grange is not interested in promoting liquor and beer as a help in solving the farm surplus problem, according to Lloyd C. Halvorson, economist for the farm group.

Said he, "We would rather go back to the kerosene lamp and wood stoves."

Halvorson was one of the witnesses who testified in support of the Langer bill to ban interstate advertising of liquor in newspapers, magazines, radio and television. He said that it had been suggested to him that the bill should not be passed because of the agricultural surplus of corn, rye, barley and other farm crops that are used in making liquor and beer.

Halvorson continued, "We in the Grange would not want to solve the farm problem one iota by sales of products that do obvious social and individual damage.

Besides, he said, the farmer gets only five to ten per cent of the consumer's dollar spent for alcoholic beverages, as compared to about 50 cents of the dollar spent for milk.

A Practical Demonstration of Our Christian Concern for Africa

Fifty-nine four footed and feathered representatives of America's Christian concern for Africa, namely nine high grade Nubian milk goats and fifty selected Leghorn chickens, sailed on Friday, February 4, from New York on the freighter *African Glade* (Farrell Lines) bound for Rev. Carl R. Dille, Congregational Christian agriculturalist, and the Ovimbundu of Elende, Angola, Africa.

The goats and chickens, selected by experts, duly examined and inoculated, will be on the high seas around 22 days, after which they will travel by truck for two days with Mr. Dille who will meet them at the port of Lobito and transport them to the Rural Life School he runs in Elende.

The goats come from Barebill, Pa., and the chickens from Jacksonville, N. Y. They are being given to Mr. Dille by Heifer Project, Inc., and Robert S. Zigler of that organization, and Frank Stowers, assistant buyer of the American Board of Foreign Missions were on hand to see that their charges were loaded safely and started on their way.

In Elende, Africa, the goats and chickens will help improve the present stock at the mission-founded Rural Life School, to which come young Ovimbundu men from many villages in areas served by six different missions of the American Board and the United Church of Canada.

At this school young Ovimbundu men are trained in how to be better Christians in their local churches and are given courses in general science, health and sanitation on the village level, in agriculture and in animal husbandry. In a year or two, they go back to their villages with precious "know how" that means food for hungry stomachs and hungry souls.

"The economy of the Ovimbundu rests on agriculture, but the farmers have little or no scientific knowledge and almost every family has at least two months out of each year when they 'sleep with hunger' as the native saying goes," said Mr. Dille as he left the United States, following his recent furlough.

Ohio-born, Carl Dille first went to Africa in 1938. He sees the Christian church, more than any other agency, reaching out into the countless little villages scattered throughout the African bush and touching there the lives of the people.

(Continued on page 13.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Program of Rally to be Held at Elon College, February 20, 1955

General Theme: *"Christian Leadership."*

* * *

For all of our men and their teen-age sons.

* * *

Program

2:00 p. m. Registration.
3:00 p, m. Assembly in the Whitley Auditorium.
Greetings—Chairman W. B. Williams.
Hymn—Song Leader W. H. Baker.
Welcome—Dr. L. E. Smith.
Music—Elon College Choir.
Addresses:
Rev. Fred P. Register.
Rev. George Alley.
V-Chm. J. Earl Danieley.
Panel Discussion.
Trip to Moonelon.
Cornerstone Laying.
6:00 p. m. Banquet in College Dining Hall.
Address—Dr. Rockwell Harmon Potter.

* * *

Please send in reservations for the Banquet not later than February 14.

* * * * *

Last Call for National Convention

The first National Convention of the Laymen's Fellowship will be held in Chicago, February 25-27. We will want to have a large number representing us. Who is to represent your Conference, or your local fellowship? Now is the time to make plans to attend!

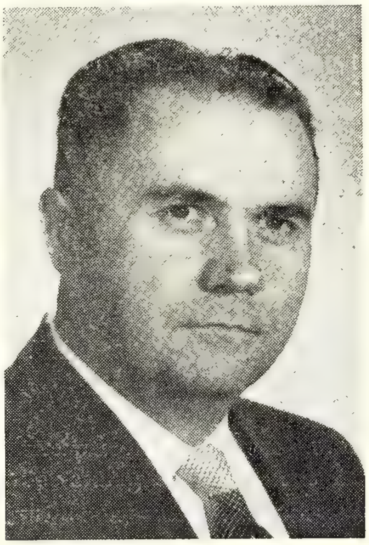
* * * * *

Christian Temple Fellowship Meets

The Laymen's Fellowship of the Congregational Christian Temple in Norfolk, met in their regular monthly meeting on Thursday evening, January 27, at 6:45, in the Social Hall of the church. A delightful dinner was served under the direction of Woody Woodhouse. A good crowd was in attendance. The guest speaker was Rev. H. H. Flitton, pastor of Willowwood Presbyterian Church.

Western North Carolina Laymen Meet

The laymen of the Western North Carolina Conference met January 29, at Pleasant Ridge. The ladies of the Pleasant Ridge Church served chicken with all the trimmings to the 119 men present. Rev. Fred Register spoke to the group on the general theme of Lay Evangelism. An offering of $59.00 was received for Moonelon. The $119 profit which the ladies made on the dinner is to be used to make a payment on the organ recently installed at Pleasant Ridge.



MR. HUBERT BEANE

Hubert Beane is to be congratulated on the fine work he is doing as the president of the Western North Carolina Conference Fellowship.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor	J. T. Kernodle

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun
( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:
To .... Church ....
Address ....
( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
My Name .... Church ....
Address ....

Editorial . . .

The Ministering Church

The conception of the fundamental purpose of the Christian Church is shifting back more nearly in line with that of the New Testament. Among Protestant denominations there is a wide diversity of ideas as to what constitutes the Church. At one end of the list is the Episcopaal tradition that the Church is an organization of local churches subscribing to a certain body of beliefs, governed according to certain prescribed rules, and worshipping through the following of an accepted liturgy. At the other end of the list are the congregational groups which hold that everything essential to a church is to be found within the local congregation.

All denominations claim that their beliefs, scheme of organization, and modes of worship, are based upon the New Testament. They offer numerous scriptural references to substantiate their claims. One branch of the Church makes the proud boast that it is the only true church. Another branch claims that it alone has the New Testament Church without any corruptions, omissions or additions.

In so far as we are acquainted with the various branches of Christ's Church, we know of none of them which do not have many of the fundamental requirements which Christ set forth for his disciples. As we are acquainted with the various branches we know of none of them which measure up to the full requirements of the New Testament, as we understand them. We do believe, as we said in the beginning, that we are shifting back toward the New Testament conception of the Church.

The New Testament does not seem to us to recognize the lines of demarcation and separation between groups within the church, as those lines seem to exist within the churches today. A case in point is the respective positions of the clergy and the laity, in the thinking of innumerable Christian people. It is the accepted position to expect of the clergy an allegiance to higher moral standards, an exemplification of more marked righteousness, an enthusiasm for spiritual realities, and a dedication to sacrificial living, which are not expected of laymen.

There are no such double standards for clergymen and laymen in the New Testament. It is true that there are certain sections of the New Testament which give in detail what is required of the elders and the bishops; but if you read the teachings of Christ you will find that everything which is required of the bishop is also required of every disciple of Jesus. We once heard the wife of a deacon telling the wife of a minister what the Bible said a minister's wife should be. It was perhaps unholy satisfaction which we had in citing the deacon's wife to the biblical requirements for the wife of a deacon.

There has also existed in many churches the idea that churches exist, in a peculiar way, for the sake of the members. Church members will not realize the extent to which this assumption operates in churches, until they have done a bit of careful self-examination. We are unaware, we church members, how much we talk, think, plan, and pray, about what we like, and what helps us, and about what we want. This has gone so far, that within Christian circles, there has developed a cult which teaches that Christianity is the best medium by which to obtain the things we desire most.

The Church of the New Testament has its purpose for its existence outside itself. It, like its Master, is come not to be ministered unto but to minister. Christians are not called to be saints, that they may spend their time enjoying their saintliness. They are called to be saints in order that they may teach others the way to be saints. It is not only the minister who must learn to be the healer of souls. It is the work of the entire church.

We are saying that the thinking of Christendom is beginning to shift back toward the New Testament idea of a ministering church. But to date it is only a beginning. Before the reorientation is complete some very drastic changes will have to take place. Such changes will be a death blow to our present denominational strategy, which is geared more to the glorification of denominations than it is to the glory of God.

The sort of ministering church which the New Testament envisions demands that every member have a definite responsibility for this ministering which will change the hearts and lives of the people whom the church is to reach. There has been an increasing awareness of a church's obligation to its community. What is needed now is a pin-pointing of responsibility that each member's total abilities may become a part of the power of his church.

Experimenting with the Laboratory Method of Religious Training in Church Schools

When little Jonny and Mary go to Sunday school and spend half an hour or more, most parents are satisfied that their children are getting the finest and most thorough religious instruction that the church can provide.

The churches themselves are not so complacent. Not enough of their church school teachers are well enough trained, and there are just not enough teachers. Although we have two and a half million teachers, we have 20,500,000 children, youth, and adults enrolled in the nation's Sunday church schools.

Local churches conduct training schools, so do denominations, in their efforts to provide leaders. Some 300,000, or a little more than one out of ten Sunday school teachers, took such training last year among the 39 Protestant denominations which carry on cooperative work through the Division of Christian Education of the National Council of Churches.

In addition to these denominational schools, 503 interdenominational leadership schools were held in 1953-54, sponsored by councils of churches and ministerial associations in 44 states. Rev. Paul H. King, associate executive director of the department of administration and leadership of the National Council of Churches, reports that last year close to 45,000 church school teachers and laymen attended these interdenominational schools. This was 10 per cent more than in the preceding year.

The curriculum, devised by the denominations working cooperatively, included 150 courses in such general fields as religion in personal and social life, the Bible, the church, psychology for church leaders, and missionary education, plus specialized courses in children's and youth work, leadership development, and administration.

"A relatively recent development in training teachers," said Mr. King, "is the laboratory method, the application to the church field of the technique found so successful in the teachers colleges."

By this method, Sunday school teachers plan with an experienced instructor, observe that instructor actually teaching boys and girls, and then evaluate the strong and weak points of the instruction.

Several denominations have been conducting more and more laboratory schools in recent years, and this trend will be facilitated by publication this spring, through the National Council, of a laboratory school manual for the training of children's workers written by Miss Margie McCarthy of the Methodist board of education.

Experiments in the use of this method in youth and adult teacher training are now going on, but techniques have not been sufficiently standardized, as in the case of the training of children's workers. Whereas traditional church school teacher training uses the course and its subject matter as the center around which training proceeds, the laboratory method places the pulpit in focus as the center of training. What the pupil studies (in the laboratory class), the teacher in training observes and studies.

"And for this training," Mr. King emphasizes, "we need 500,000 volunteers a year. The day is not far away when we will have 25 million in our Sunday church schools who will need teachers."

A Most Interesting Field Trip to Eastern Virginia

It is always a pleasure to go among the churches and to be of such service as we can. Recently I had a most interesting trip to Eastern Virginia in connection with visits to Hopewell, Norfolk (First), Elm Avenue, and our new church in Warwick, Virginia.

At Hopewell the church is hoping, under the leadership of Rev. James W. Madren, to erect an Educational Building in the near future. The church is enthusiastic about its plans and is following in a splendid way the leadership of Mr. Madren, their new pastor.

At Norfolk, First, where Rev. Olin B. Pendleton is the pastor, there is a steady improvement in the church attendance, financial affairs, and in the business of the church. The attendance at the Sunday school and morning services has increased considerably during the last few weeks and is receiving impetus through the Church Attendance Crusade. Mr. Pendleton is a faithful pastor and is attempting to lead his people in a progressive program. This is our oldest church in the Norfolk Area and has over the years rendered a significant service for the Cause of Christ. We are delighted to see the renewed interest in this church and its work.

The Elm Avenue Church, under the leadership of Rev. Clyde Koon, is considering the possibility of relocating. They are trying to find a lot in a growing residential section to which they might move this church. The attendance at the church services and Sunday school is good. Some new members are being added to the church, and we believe that with a re-location this work may grow to be one of our stronger churches in the area.

The visit to our newly organized church in Warwick, Virginia, was most interesting. Approximately thirty of the church members gathered at the home of Mr. and Mrs. Aubrey T. Jarvis for a business meeting, where they considered plans for their first building. One of the first acts of the church in its work was to make a "Declaration of Purpose" for the Church Building Loan Fund Campaign of the Congregational Christian Churches. They paid their semi-annual payment of this Fund. The church closed its charter membership on January 2 with 60 members. They have 80 in the Sunday school and have an average attendance of about 60 at both the Sunday school and the church services. The Woman's Organization is holding fellowship meetings and is doing a splendid job. They are now trying to complete arrangements for the purchase of their building site and they hope in the near future to be able to start their first unit. Rev. Lanson Granger, pastor of our Newport News Church, is serving as tem-

(Continued on page 15.)

News from the Churches . . .

Ecumenicity in Training

The Sunday school teachers of the Eutaw Community Church participated in a recent county-wide Methodist training school held in the city of Fayetteville. For the most part the training was of such a nature as to be pertinent to teachers of Sunday schools regardless of denomination. The Methodist brethren were most cordial in their reception of their visitors. For a church of our fellowship somewhat removed in an area dominated by other denominations, this seemed a good Christian way of training teachers and we recommend it to others in like situations.

Reporter.

* * * * *

Attendance Crusade at Liberty Spring

Dr. Jesse H. Dollar, president of the Southern Convention and pastor of Liberty Spring Christian Church, reporting for the church, has this to say: "Our Church Attendance Crusade is moving along with most encouraging signs. To date 175 people have signed a Church Loyalty Card, indicating that it is their purpose to attend church service every Sunday through Easter, unless providentially hindered." "We are having a special prayer hour at five o'clock every Sunday afternoon, with splendid attendance. Our special purpose of prayer yesterday (January 23) was the Centennial program of the convention."

* * * * *

Letter to the Editor

Dear Editor:

I saw an old friend the other day and realizing he had been a member of one of our churches for years asked if he subscribed to The Christian Sun. Here was his answer: "Well I used to but you know it got where there was nothing in it about our church so I saw no need of continuing to pay out good money." I inquired of this friend if he or any of his fellow church members ever sent anything to the editor's office about their church. You guessed the answer—"No" I am still trying to figure out how The Christian Sun can publish material about a church from which no information comes.

Reporter.

* * * * *

Report from Hunterdale

The Hunterdale Christian Church, the Rev. Clyde Fields, pastor, is participating in the Southern Convention Church Attendance Crusade (January through Easter). The church roll has been divided into 20 groups with a married couple serving as Captains of each group.

Team Captains will give credit of one point for attendance and five points for visitors brought by a member of the team. Individual members will keep their own card of attendance and to each person attending at least one service each Sunday during the Crusade a Certificate of Loyalty will be given.

The attendance for the past four Sundays has been 170, 187, 187, and 166. The goal has been set at 250 present before Easter. The previous record attendance in Sunday school is 205. The present church membership is 315.

The Hunterdale Church will also conduct a Pastor's Class for young people and adults who desire church membership. The Class will be held each Sunday, beginning on March 6 and continuing through April 3. It will be held at 10:00 during the Sunday school hour. The Class is to help young people and adults to understand the Christian Faith, the church, and Christian discipleship.

* * * * *

Mortgage Burning at Apple's Chapel

Sunday, January 16 was a great day in the history of Apple's Chapel Church, for it was on that day that the mortgage of the Educational Building was burned. The people of Apple's Chapel feel proud of their new educational building, and they have every right to be. It has ample space for the Sunday school and the Ladies' Aid Society of the church is in the process of furnishing the kitchen in the basement. There has been a great deal of work, prayer, and thought put into this building.

A lovely service was held when the mortgage was burned. Rev. John R. Lackey, who was pastor of Apple's Chapel during the time of the building and who saw it through its debt, spoke at the morning service. He made a very impressive talk on "What the Educational Building Says to Me as I Pass the Church." Much appreciation goes to the Rev. Mr. Lackey for standing by the church and the people during this great project.

The Educational Building was built in 1950, and the last payment was made in December 1954. We feel that this is a wonderful record.

Dr. John Truitt, Superintendent of Elon Orphanage, made an interesting talk in the Educational Building before the mortgage was burned. His topic was, "The Mortgage Speaks." A solo, "Bless This House" was sung by Mrs. Betty Carol Elmore. This was indeed a great day for the people of Apple's Chapel.

Bland A. Leebrick,
Pastor.

"A Sense of Kinship One With Another"

The National Council of Churches in a strongly worded message addressed to the 35,500,000 members of its 30 constituent communions, has denounced "any and all forms" of racial prejudice as a "sin—contrary to the will and design of God."

The 500 word text coupled with a 16 point outline of suggested steps to be taken by local churches and individuals in combating prejudice and discriminatory practices, was released recently for use in connection with the 33rd observance of Race Relations Sunday, February 13.

"As a child of God, a man is a member of one family, the human family," the message asserts. "Whatever increases the sense of kinship one with another brings man closer to his Father; whatever destroys this feeling of oneness, drives man away from his Father."

"Any and all attitudes, moods, concepts, feelings, customs, practices, laws, personal and collective acts that arbitrarily separate men are against the human family. If they are against the family, they are opposed to the will of the Father. If they are against God, then, whatever may be

(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Resolutions that Call for Action

Two weeks ago there appeared in THE CHRISTIAN SUN the preamble to my report to the Board of Trustees of Elon College assembled in mid-year session. Today I am giving to the constituency and the reading public the resolutions that were presented to the Board and passed with the exception of resolutions seven and eight. These resolutions were passed on to the proper committee with affirmitive approval of the Board as a whole. They have to do with the Trustees' share in the campaign. Their individual and personal share in effort and contribution. With all interested individuals working together and pushing on with resolute determination nothing can defeat the campaign or Elon College.

The resolutions calling for action follow:

RESOLVED:

1. That we note with pride that a number of our faculty members are in graduate school preparing themselves for better services to the college—and direct that the secretary of the board send each a congratulatory note expressing the board's appreciation.

2. That we regret to lose from our active role of instructors by retirement two of our most loyal, devoted and efficient faculty members, Dr. N. F. Brannock and Professor J. W. Barney. That the secretary of the board be and is directed to express the board's appreciation of their many years of faithful services to the college and assure them of our regrets in the loss of their active services to the college.

3. That it is the thoughtful opinion of the Board of Trustees that compulsory chapel attendance has a place in the program of Elon College and that we authorize its continuence.

4. That we express our appreciation of the fine work being done by the Alumni Association, Mrs. Ruth G. Boyd, secretary, and urge the association to increase its annual receipts from alumni dues to an amount equal to the annual cost of the office.

5. That we recognize our responsibility to repay the loan of $675,000 secured from the United States Government and instruct the College Administration and the Executive Committee of the Board of Trustees to discover means by which the annual stipend for interest and reduction of principal be assured.

6. That we express to the churches of the Southern Convention our great appreciation of the increased interest in the college, expressed by vote in their several conferences in annual sessions to undertake to secure $300,000 toward the college building fund and that we pledge our active co-operation in this commendable undertaking.

7. That in view of existing needs and the necessity of underwriting our obligation to the United States Government we pledge ourselves as members of the Board of Trustees of the college to continue our support annually for the next five years on the same basis as we gave or were asked to give on the five year period now ending, or so long as we are in a position to do so.

8. That we consider the advisability of forming six teams of six members out of the membership of the Board of Trustees and request each team to undertake to secure $5,000 annually for the next five years. Each team counting the contributions of its own members and feel free to secure contributions from others; individuals, businesses, corporations, etc.

9. That we favor and direct a special program on the occasion of ground-breaking for the new buildings or corner stone layings for the same and that church and college officiaals, prominent citizens of the county and state be invited to attend, the program to be such as to appeal to the general public.

* * * * *

Apportionment Giving

We have an excellent report for this week with reference to total sums. Eleven churches and Sunday schools have forwarded to the college a total of $646.48. This in comparison with last week's report of $34.00. As you read these reports in THE CHRISTIAN SUN and realize the cost of operating our college as I am sure you do, you must be made to wonder how on earth we keep the operating accounts of the college out of the red. Also, you doubtless wonder why more of the churches and Sunday schools do not send their contributions for the college.

We are very happy that this week's report atones in a good measure for the small amount reported last week. We are encouraged by the large number of our churches and Sunday schools who have not as yet made any payment on 1955 Apportionment. Presently they will begin to forward their contributions and then the total amount will rise accordingly and the College Fund for current accounts will be increased in proportion to the amounts contributed.

Together we, the college and the church, stand or together we fall. Fall we cannot. Stand and move forward we must.

Previously reported		$ 882.58
Eastern N. C. Conference:		
Auburn	$ 95.00	
Lee's Chapel S. S.	46.00	
Morrisville	8.94	
Mt. Auburn S. S.	9.39	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S. .	$ 34.49	
Mt. Carmel S. S.	20.79	
Newport News S. S.	25.85	
N. C. and Va. Conference:		
Mt. Zion	$ 7.69	
Union (N. C.)	337.00	
Western N. C. Conference:		
High Point, First	$ 20.00	
Albemarle	24.00	
Virginia Valley Conference:		
Bethel S. S.	$ 17.33	
		646.48
Total to date		$ 1,529.06

"Prosperity is the Fruit of Labor"

Every ultra-liberal is adept to catch-phrases. One standard example is the cry that "human rights" must always be superior to "property rights."

This appeal to the unthinking evades the fact that the right to own property is one of the most basic and important of the human rights. That idea was powerfully expressed by Abraham Lincoln in these words:

"Property is the fruit of labor; property is desirable; it is a positive good in the world. That some should be rich shows others may become rich, and hence it is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

New Leader for Women of Denomination

Mrs. Williams Chosen Vice-President

From the Mid-Winter Meetings of the denomination comes the word that Mrs. Edgar A. Bark of Wauwatosa, Wisconsin, has been elected president of the National Women's Fellowship of Congregational Christian Churches. Closer home, our Mrs. W. B. Williams is one of the vice-presidents; the other is Mrs. Axel Anderson of Massachusetts.

For the past two years Mrs. Bark has been president of the Wisconsin Women's Fellowship. In 1954 she was the assistant moderator of the Wisconsin Congregational Conference. In her local church she has taught in the released time weekday Bible school and has been a member of the board of deacons. She is also active in the work of the United Church Women.

Other interests include the League of Women Voters, Women's club, Parent Teacher Association, National Conference of Christians and Jews, Women's Court and Civic Conference, Wisconsin Association for Mental Health, and Community Welfare of Milwaukee County.

Her leadership in these varied organizations indicates the breadth of her interest and her ability to lead. Sounds as though she would make a fine leader for the nearly half a million Congregational Christian women!

And we know that she will have a fine assistant in the person of Tudor Williams, who has served nearly four years as our president here in the Southern Convention.

Shown with the Friendly Service gifts at the Shallow Well December meeting are: Mrs. Julius Rice, minister's wife; Mrs. Henry Todd and Mrs. Harold Mansfield, hostesses, and Mrs. Paul M. Rosser, Friendly Service chairman.

Shower at Shallow Well

Circle No. 1 of the Shallow Well Christian Church met at the home of Mrs. Henry Todd, with Mrs. Harold Mansfield as co-hostess, for the December meeting with 20 members present. Decorations of Mrs. Todd's home made a festive Christmas scene.

The chairman, Mrs. Julius Rice, had charge of a short business session. Names of servicemen and shut-ins were taken so that they might be remembered at Christmas.

Mrs. Paul M. Rosser, Friendly Service Chairman, had charge of the program which was in the form of a stork shower, with each member presenting a baby gift to be sent through Church World Service to Korea. Games were played as at stork showers. The gifts were placed around a world globe and a stork on the dining room table. A beautifully decorated Christmas tree formed a background.

Those taking part in the program were Mrs. Charlie Watson, Mrs. Lonnie Watson, Mrs. Gordon Wicker, Mrs. David Rosser, Mrs. Lawton Maddox, and Mrs. Gordon Wood. Mrs. Julius Rice led the prayer of dedication of the gifts, aand Mrs. Fairley Cameron led the closing prayer.

Mrs. David Rosser,
Mrs. Cranford Fincher.

* * * * *

Excelent Institute at Suffolk

The Rev. Quentin Leisher of Boston, Massachusetts, spoke to more than two hundred women of the Eastern Virginia Woman's Missionary Conference on Wednesday, January 12, at the Suffolk Christian Church. The deep snow which fell the day before did not seem to dampen the spirit of the meeting.

After the call to worship and a short period of "Getting Acquainted," Mrs. Harvey Carnes sang "How Beautiful Upon the Mountain" by Harker. Mrs. William T. Harrell read the news article about Timothy Chang which has recently appeared in The Christian Sun.

Mrs. A. C. Moore, Mrs. E. G. Middleton and Mrs. D. F. Cofer had an attractive display of articles from India which drew the attention and comments of all present. The ushers wearing beautifully draped saris gave another colorful note to the meeting. They were members of the Suffolk Women's Fellowship, of which Mrs. James Crocker is president.

After the noon-day prayer was said by Mrs. I. W. Johnson at the luncheon, Mrs. Crocker graciously welcomed each one present. The "Quiz" was informative and stimulating, with Mr. Leisher giving ample time for each question. Mrs. W. B. Williams, president of the women of the Southern Convention, used a lovely orchid-colored silk sari, which had been given her by her friend, Miss Ariam Paramasamy, to demonstrate how a sari is draped and worn by the women of India.

The film, "The Village of the

(Continued on page 15.)

A Letter Missive to Congregational Christian Churches From the Executive Board of The General Council

THIRD, AND FINAL INSTALLMENT.

The immediate occasion of the joint meeting was the instruction given by the General Council in 1952 and renewed in 1954, as follows:

> "Be it resolved that the Executive Committee be instructed to seek joint meetings with the General Council of the Evangelical and Reformed Church; that the resolutions submitted by the Massachusetts Congergational Conference and the New York Congregational Christian Conference be referred to those two bodies meeting jointly; and that all other resolutions and suggestions originating in our fellowship which are of common interest to the two communions be likewise referred to them; and be it further resolved that these two bodies meeting jointly be requested, if both approve, to be responsible for the preparation of a draft of a proposed constitution for the General Synod of the united fellowship to be made available to the membership of both communions for discussion and suggestion." (Part of Vote 28 of 1952.)

The resolution submitted by the Massachusetts Conference called for the drawing of a tentative constitution for union with the Evangelical and Reformed Church that would be consistent with the principles enunciated by the Committee on Free Church Polity and Unity, said tentative constitution to be presented to the churches for discussion and to the General Council meeting in 1954. As it turned out, the Committee on Free Church Polity and Unity was not able to make its own report until the meeting of the Council in 1954.

The resolution submitted by the New York Conference was in part as follows:

> "The delegates and churches of the New York Congregational Christian Conference urge the General Council to consult with representaative persons in our fellowship and with leaders in the Evangelical and Reformed Church with a view to discovering what wise and necessary steps should be taken to implement the earlier action of the General Council and, so far as possible, by unanimous action."

The Executive Committee and the Evangelical and Reformed General Council had these two resolutions before them when they took their recent action in Cleveland.

The body did not approve preparation of a draft of a proposed constitution for the General Synod of the united fellowship. After prayerful discussion of the subject it was felt, as the joint declaration indicates, that the Basis of Union with the Interpretations adequately provides for the drafting of such constitutional instruments as will be needed, and that the spirit of a union in Christ with full trust in one another might be jeopardized if ecclesiastical legalities were put to the fore.

The Executive Committee, meeting later by itself, debated at length the appointment of a commission to study the constitutional problem among the Congregational Christian Churches. (a) The hope that the careful work of a commission might take the place of public controversy had proved vain since public controversy regarding the work of the commission had already been launched. (b) Having just agreed with the Evangelical and Reformed representatives that it would be better to put off constitution-making until after the proposed union, we did not wish to give the appearance of abrogating this agreement by exparte activity. (c) At the time of the meeting of the General Council in June it had been thought that it might take a long time to come to an agreement with the Evangelical and Reformed Church, but now the scene had changed, and we hesitated to ask the distinguished persons we had in mind for the commission to concert themselves with the problems of a short interim. With these thoughts in mind and with the knowledge that all immediate and lesser constitutional problems might be handled by committees already in existence, the Executive Committee unanimously voted to postpone the appointment of the Commission to Study the Constitutional Problem, at least for the time being.

The instructions of the General Council to the Executive Committee laid down the mandate:

> "That on all the Congregational Christian bodies responsible for the implementing of the resolution above [kindly refer back to the part of Vote 28 of 1952 last quoted] there be representatives of the different points of view among us; and that the process of cooption be employed wherever desirable."

Since the Executive Committee already enjoys the membership of "representatives of the different points of view among us," two of whom were nominated to it by the organized group opposed to the Basis of Union and Interpretations, it was not felt to be "desirable" in this case to resort to the process of coopting others.

We wish that we could communicate to you in its fulness the awareness of spiritual dedication and responsibility present in the recent meeting at which the joint decision was made to proceed with the proposed union. The call of Christ to mission and unity—a far better witnessing to the renewing and reuniting love of God—was upon us. The decision was a solemn one. We believe that it will fill the hearts of most of our people with hope. We believe that history will say of it, well done. The last session of the joint groups ended with a prayer meeting.

Wishing you grace, mercy, and peace, we remain,

Yours faithfully,
RAYMON B. WALKER,
Chairman.

By the secretary,
DOUGLAS HORTON.

"A SENSE OF KINSHIP ONE WITH ANOTHER."

(Continued from page 6.)

the bases for them—ignorance, fear, prejudice, or aught else—they are sin."

The message will be read on Race Relations Sunday from the pulpits of many of the 147,000 local churches embraced by council communions. It is prepared each year by the National Council's Department of Racial and Cultural Relations. The 1955 message was adopted as an official pronouncement by the Council's policy-making General Board.—*The Religious Newsweekly.*

A Page for Our Children

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

February is a short month but it certainly is an important one. It has many dates to be remembered. Abraham Lincoln and George Washington, two of our greatest presidents, were born during February. St. Valentine's Day is observed far and wide by young and old. Thomas Edison who invented the electric light bulb was born during the month.

One of the greatest events is Brotherhood Week when people are asked to think about others. It is a time for sharing experiences and loving one's neighbors. Much good comes from this week of friendly thoughts toward those different from ourselves. Sometimes ministers exchange pulpits, minister of other races, or minister and rabbis. Our Nation has a great organization called The National Conference of Christians and Jews that helps throughout the year. Please think of others and pray that we may understand one another.

If you would like something different for Valentine's Day, make a mobile. Cut the hook from a clothes hanger. Pull the ends to form an upside down U. Paint this with red enamel or cover it with red ribbon. Cut lengths of springy cooper wire to fasten your designs which may be hearts, birds or gemoetric designs. Hang it where a breeze will strike it and give your Mobile a chance to wish all hearts "Happy Valentine."

Once at Southern Pines we heard Miss Marrietta Vanderveer give an interesting and clever report on the month of February. She not only listed the names of the great born during the month but added that the minister's mother and she, herself, had been born to add glory to February. If you have a birthday during the month, you might like to do the same. And don't forget the Leap Year folk who don't have a chance to remember their birthdays as often as the rest of us.

Each month is new, with weeks and days to learn, and to grow and to praise God.

J. J. H.

Ellen's Memory Book

By GRACE HELEN DAVIS.

Ellen and Marjorie were at Grandmother Mason's again for a visit, and now on this first evening they were gathered about her in the cozy sitting room, Marjorie on the arm of grandmother's big chair and Ellen seated at her feet on a cushion.

"Doesn't this seem like old times?" said Marjorie reminiscently. "Do you remember last summer when Cousin Ruth was here, too, and we all went on a picnic?"

"Yes," put in Ellen, "and the cream was sour, and you got a bad case of poison-ivy, Marjorie."

Marjorie laughed merrily, "So I did," she said, "but it was a jolly picnic!"

Thoughts were stirring in grandmother's mind, too. "I remember so well when you three were little girls, all visiting me at once," she said. "You did enjoy yourselves then."

But Ellen was staring moodily at grandmother's bear rug. "Whenever I think of Ruth when we were little girls, I remember how she put mud in my doll's hair because I wouldn't play house with her one day," she said.

"Oh, Ellen!" cried Marjorie. "I think what I remember oftenest is one time when I had hurt an ankle and had to lie all day in the swing, and Ruthie picked me a lot of strawberries. Her fingers were all stained red, and she was so sympathetic."

But Ellen went on, "And then I remember, too, when we were older and were going to a party, and grandmother said we could each wear a pretty pin or some beads of hers. Ruth chose just the pin I wanted to wear, and she said it looked better with her dress than with mine.

"Ellen, you just would remember that!" chided Marjorie. "Ellen always remembers the things that are unpleasant, grandmother."

Grandmother Mason was silent, a thoughtful look on her usually bright face. She was recalling now that she had many times noticed this tendency of Ellen's to call to mind the less cheerful things. Now suddenly the grandmother's eyes sparkled as a scheme popped into her head.

In the next two days, brisk little Mrs. Mason was quite busy assembling her materials, and then the completed project was ready. When the two sisters came into the sitting room that evening, Ellen spied a new photograph album lying on the small center table.

"My Memory Book," she read off the title. "Oh, grandma, another photograph book? I do so enjoy looking through yours! Come on, Marge."

Marjorie, with a twinkling glance at her grandmother, obeyed, and the two girls seated themselves on the sofa. Ellen opened the album eagerly, and then her look turned to dismay.

"Why, grandmother, this first photograph is only a negative! And —the second is so dull it can't be made out! Grandmother, they're all negatives or dull photographs, and I don't see that it makes a nice memory book." Ellen's face was comical in its puzzled bewilderment.

"Why doesn't it make a memory book?" warmly asked grandmother. "Those negatives and poor pictures were really taken!"

For a moment Ellen's face looked still more astonished and bewildered, and then slowly a red flush suffused her face. "I see!" she said. "That is just what I said the other day about remembering things," and suddenly Ellen sprang up and threw her arms around Mrs. Mason's neck.

"Thanks for showing me, grandmother," she said. "Hereafter I'm going to put only positive and happy pictures in my membory book of my mind. I don't want a mind-album made up of negatives and gloomy things as this one is."—*The Junior World.*

"How to Get On in Life"

"How best get on in life?" asked the kettle.

"Take pains," said the window.

"Never be led," said the pencil.

"Do a driving business," volunteered the hammer.

"Aspire to great things," said the nutmeg grater.

"Make light of things," the fire.

"Never do anything offhand," said the glove.

"Reflect," advised the mirror.

"Be sharp," said the knife.

"Find a good thing and stick to it," said the glue.

"Try to make a good impression," said the sealing wax.—*Exchange.*

Youth at Work in the Church

Thomas W. Madren, Box 103, Elon College, N. C.

Youth Week at Rosemont, South Norfolk

Youth Week was held in the Rosemont Church, South Norfolk, January 30-February 6. The theme was "One Fellowship in Christ." In keeping with this theme, each one of our young people was asked to act as an officer of the church during the week. At the services on January 30 and February 6, each young person was given the opportunity to tell what their office was and what they were supposed to do.

On Saturday night, January 29, at 7:30, the Youth Choir sponsored a "Miscellaneous Shower" for Glenn and Betty Garrett. As you know, they now have a church and are setting up housekeeping. Glen is a ministerial student and is now student pastor at Carolina Church, near Burlington, North Carolina.

* * * * *

Report of Pleasant Ridge Group

The Junior Pilgrim Fellowship at Pleasant Ridge was organized last September with the following slate of officers: Larry Cox, president; William Beane, vice-president; Elaine Beane, secretary, and Jeannette Dunn, treasurer. Their mascot is the pastor's dog, "Ginger." Counselors are Mrs. J. C. Newell, Mrs. Colbert Allen, and Rev. and Mrs. Max Vestal.

In October they had an UNICEF Halloween Party at the parsonage. Four carloads of boys and girls went around the community and realized the total of $35, which was sent to Europe to help needy children. Returning to the parsonage, games and refreshments made for a memorable evening.

"Do I Have Any Freedom?" was the topic of their program held in November at the home of Mrs. Colbert Allen. Discussion on hours to be kept, pdaces to go, and money matters, was held, and all took a lively part.

Christmas wreaths for shut-ins were made at the December meeting and party at the home of Miss Claire Beane. Legends about some of our Christmas customs were read by the members of the fellowship, and their favorite carols were sung. Many beautiful wreaths were made from coat hangers, crepe paper, pine cones, pine, holly and other evergreens, and ribbons.

In January, Mrs. Max Vestal led a study on collect prayers. The fellowship divided into three groups, and each group composed a collect prayer, using for their topics, "daily needs," "needy people," and "missionaries."

Also in January, the planning committee met with the counselors and lined up meetings for the rest of the year. Members of the fellowship will be in charge of the programs. An ice cream supper and a picnic supper are part of the summer activities planned. All are looking forward to a busy and full year.

Mrs. J. C. Newell,
Counselor.

"A Man of Distinction"

By One of His Victims.

I'm not so bad—

I'm a good neighbor—I love people.
I love my wife and children.
I'm kind to dumb animals.
I wouldn't step on an ant if I could help it.
I'm a decent citizen.
I pay my taxes and obey the laws of my state.
I belong to the church, sometimes I go.

You wouldn't catch me dead—

Playing cards for money.
Taking dope.
Betting on a horse race.
Evading my taxes—stealin.

I'm a peaceful sort of fellow—

I like to be liked.
I've got a tender heart if you only knew it.
I mind my business, I work hard.
I like to see other fellows get ahead.

I'm no criminal, I'd die before I'd—

Deliberately kill another man.
Rob a bank.
Set a man's house on fire.
Take away another's property.
Injure another man's wife or children.

I'm not bad!

But look what I did—

The other night I went out to the Grill to see the boys . . . I ordered a sandwich and a couple of beers . . . I think it was a "couple." A few hours later I decided it was time to go home . . . I got in my car. The fellows tried to stop me, but I knew what I was doing . . . Sure, things weren't quite clear, but I felt good . . . I started out across the River Bridge . . . I was going pretty fast the lights mixed me up . . . the rain didn't help . . . I reckon I got on the wrong side of the road . . . then I hit this fellow . . . I hit him hard . . . it was head on. I ruined his car—the one he hadn't finished paying for . . . I left it a jumble of broken glass and torn, twisted steel. I threw him against the steering wheel . . . broke five of his ribs and cut his face bad. I threw his 19-year-old son through the windshield . . . I cut his face up 'til it looked like a bowl of stirred-up cherry Jello . . . cut his nose almost off . . . broke his ankle. I left his wife with her coat torn off, covered with cuts and bruises and numb through shock and fear. I broke the ribs of another woman in the back seat . . . hurt her arm . . . cut her leg. I sure messed things up!

Me? I wasn't scratced. But gosh! It was quiet and dark there for a few minutes . . . I thought they were all dead. I was afraid . . . I ran . . .

But, honestly, I'm no so bad . . . I'm just . . .

A Drinking Driver.
—*Presbyterian Outlook.*

Women and Our Economy

How big a role do women play in our economy? A mighty big one! Here are some figures which prove their importance:

They own 85 per cent of the nation's buying power; 50 per cent of the outstanding corporation stock; 50 per cent of all stock; 40 per cent of home titles; 70 per cent of the nation's wealth, and 80 per cent of all life insurance policies.

And, that's not all. Women pay for 80 per cent of the nation's consumer goods, manage 76 per cent of all pay checks, and have 45 per cent of all savings accounts.

To the above might be added, that though men fill most of the boards and committees of the church, it is just about 100 per cent run by the women.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Church and its Sacraments (Ordinancees)

Lesson VIII—February 20, 1955.

Memory Selection: *"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."*—Matthew 28:19-20.

Background Scripture: Matthew 26:26-28; 28:19-20; Acts 2:38-41; I Corinthians 11:23-29.

Devotional Reading: Romans 6:1-11.

Concerning the Sacraments.

A sacrament is an outward and visible sign of an inward or invisible and spiritual grace; one of the solemn religious ordinances or ceremonies enjoyed by Christ or by the church for the spiritual benefit of Christians. There is a division in Christendom as to the number of such sacraments. The Catholic Church and the Eastern Church recognize seven sacraments: baptism, confirmation, penance, the Eucharist or Communion, extreme unction, holy orders and marriage. Protestants for the most part, recognize only two: baptism and Holy Communion. The Friends or Quakers do not recognize any sacraments, rejecting them as unnecessary outward rites.

There are three general views of the sacraments: (1) They are the channels by which divine grace is conferred, and are inherently efficaceous, that is through them the Spirit of God is mediated. (2) They are seals or ratifications of a covenant between God and the individual soul. This is the view generally held by the Protestant Church, the former view being held by the Catholic Church. (3) Finally, they are signs or badges of a Christian profession, simply visible signs or symbols of something invisible and spiritual, but having no value if the invisible or spiritual reality is missing.

The lesson for today is concerned with the two sacraments or ordinances generally accepted by the Protestant Church, baptism and Holy Communion or the Lord's Supper.

The Sacrament of Baptism.

Our Congregational Christian churches recognize baptism as a sacrament. They do not believe that this sacrament has any saving value in itself; but regard it as a sign or a symbol of an inner or spiritual grace—it is an outward expression of something thaat has taken place in the heart of the believer. Just as water cleanses one's body, baptism is a sign that the Spirit of Christ has cleansed one's heart. Of itself, baptism has no power to cleanse. But when one repents of his sin, seeks forgiveness for his sin, is cleansed of his sin and guilt, he submits to baptism as a token of something that has already taken place in his heart. The point is this: unless a man has been baptized by the Holy Spirit, the baptism of water will have no value or power. It is significant that when his hearers ask Peter what they must do, he said "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Repentance is a prelude to baptism and baptism is a symbol of the inner change wrought by the Holy Spirit.

There is a difference of opinion among Christians as to the manner or mode of baptism, even within a local church. There are those who insist that one must be immersed. Others say that it is sufficient if one is baptised by sprinkling or pouring. While the Quakers do not submit to any form of water baptism, being content with the baptism of the Holy Spirit. The important thing is not the mode but the spirit. Without the baptism of the Holy Spirit, water baptism avails nothing.

The Sacrament of Holy Communion or the Lord's Supper.

The Sacrament of Holy Communion was divinely instituted. All of the gospel writers make that plain—Jesus himself instituted it in the Upper Room. And Paul says that he has given to his Christian brethren that which he had received from the Lord—that Jesus, the same night in which he was betrayed took bread, and the cup, and told his disciples "This do in remembrance of me." It is well to keep this in mind—the Communion Service was instituted by our Lord Jesus Chreist himself. There are several elements or ideas embodied in it.

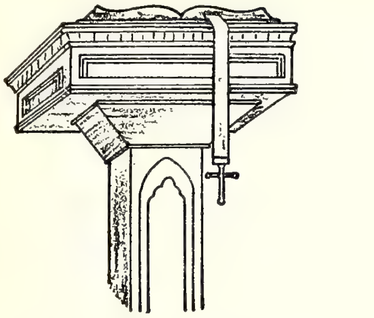
1. *Commemoration.* "This do in remembrance of me." The Communion Service is a direct and inescapable reminder of Christ, his life, his words, his death on the Cross, his Resurrection. It brings these things to our remembrance. It hardly seems possible that any one can go into a church or chapel and see the Communion Table made ready for Communion, and not be reminded of Jesus Christ. It has been a most effective way of keeping his memory alive through the centuries.

2. *Thanksgiving.* "And when he had given thanks." The element of thanksgiving looms large in Holy Communion, even though we are prone to overlook it. Indeed some Churches refer to the Communion Service as "The Eucharist" which is the Greek Word for "giving of thanks." And this giving of thanks is for a favor received. One should come to the Communion Service with the spirit of gratitude for the grace of God so freely bestowed.

3. *Sacrifice.* "This is my body, broken for you . . . this is my blood." He loved us and gave himself for us. The blood represents the life. The broken bread was a symbol of his broken body on the Cross. Here was the supreme sacrifice. "Greater love hath no man than this; that he lay down his life for his friends." Christ sacrificed himself for us and for all men. The Cross reveals God's great love for us and the extent to which God will go to make that love known and to make it effective.

4. *Mystery.* There is mystery here. Only a couple of weeks ago, the writer heard a great preacher, a scholarly man and a man filled with the Spirit frankly say that he could not explain the mystery of Christ's death on the Cross. And he said he doubted whether any other man could do it either. We are, indeed, in the presence of a great mystery, in some senses an unfathomable mystery. But here as elsewhere we can experience what we cannot explain. And through the centuries, Christians have felt that what was done for them by Christ on the Cross, in

(Continued on page 15.)



The World we are Facing "In the Hunger of Heart"

By Dr. Wofford C. Timmons,
Minister, Church of Wide Fellowship
Southern Pines, N. C.

Text: "*. . . and I will not send them away fasting, lest they faint in the way*" Jesus. Matt. 15:32.

I have but one thing to underscore: and that is that the basic need of our world is an *inner* need; the fundamental hunger is a *hunger of heart.* This is already written in unfading letters on every Christian page; but it needs to be underlined again and again, especially at a time like this when we are called upon to see with an X-ray insight the deeper, as well as the wider, inplications of our task.

We have had a panoramic view of the world we are facing; but I am sure we have all sensed that it is something more than just a swing of our vision around the great expanse of a needy world; what we have been seeing is an intensely, humanly personal picture. Everyone of these presentations, even though necessarily comprehensive, comes to sharp focus, in actual human hearts.

I would venture to say that each one of the speakers with the swing of his view to this crucial area or that, has some very real human image upon the lenz of his soul, as he has flashed his picture here upon the screen of our consciousness. In facing this world we are doing something more than looking *at* it; we are looking *into* it: we are making something more than a surface survey; we are going beneath the surface, to the soul of being, where belief and desire and behaviour begin.

Let no one say that our passion to see and to satisfy the fundamental heart-hunger in any sense lessens our undertaking to help meet all other hungers. Indeed, we are witnessing a new and encouraging phenomenon: Not only are spiritual forces concerned about material needs, but material forces, like Government itself, seem to be concerned about spiritual needs. It is encouraging, to say the least, that leaders who have looked into the terrified and terrifying eyes of this world are humbly, and in some cases imploringly, calling for religious renewal as basic to all our hopes.

It therefore needs no explanation or qualification of any sort, that when our Mission Boards bring us together in a meeting like this we should see again as our immediate and ultimate objective the spiritual hungers of human hearts and realize that the "Bread of Heaven" is our answer to that need. When the world we are facing reveals this hunger of heart we are seeing something more than what appears on the surface, as terrifying as the turblance and expanse of that surface may be. What we are seeing is something that is both organic and functional, and therefore very specific; just as specific as a bread line in Greece or a race riot in Detroit or a share-croppers shanty in the cotton belt or a dead-locked conference in London or a coal miners' strike in West Virginia.

Perhaps the *heart* hunger of humanity is what we get to when we get down deeply enough; when we realize that other satisfactions, however nesessary, are only an amelioration. I say, not that the amelioration is not necessary and, as now, immediate, but we have only touched the surface if we stop there.

Of course, in the Christian life and work of our Mission Boards they never once think of stopping there; everything they do has the intent of the ultimate reach—deep into the hearts of human beings where the real hunger is, and where the eternal food we have to offer is veritably life and health and strength. So, to see our world now as Christians are expected to see it, and as they will see it under the compassion of Christ, is to look deeply into the elemental need which underlies all other needs, that which the Grace of God as revealed in our Christian Gospel is alone sufficient to supply.

Now there are a few evidences about this hungry-hearted world that ought to get hold of us. One of these evidences is this: that in the tragic longing of this distraut world, humanity feels its hunger but does not know its nature. Some hungers are a matter of poverty or famine, or, as now, the dislocations of revolution; and sometimes the pain of hunger is a matter of gnawing malignancy: but always there is a natural, normal hunger of the human heart which insistently cries out. This heart hunger is there, even in the midst of plenty; and it goes before and follows after all the frantic strifes of this world. We can muffle this cry with some of our theologies, but it persists. And men have tried to appease it by all sorts of panaceas, but still it persists.

To those of us who are permitted to serve, the Master says again: "They need not depart; give ye them to eat." Never in human history has humanity been so eager and so confused at the same time. And by the same token, never before has the need for what we have been more apparent, or the challenge stronger to make it known and available. One of the evidences, then—and this ought to trouble us—is that this inward yearning has so taken the form of bewilderment and disappointment and frustration that the very hungry themselves do not seem to understand.

One other matter, then, is equally evident as we look into the heart-hunger of this world: our Christian mission is signifficant beyond any secuuar understanding because it immediately, directly, and personally delivers the Bread of Life to the only place it can be received—the mind and heart of human beings. Certainly we are concerned about "The shape of things to come;" certainly we reach forth our hand to heal and restore broken bodies; certainly we pit our strength to rebuild the bombed bridges of understanding and good-will: but first and last and always we lead a hungry-hearted world to the Table of him who said, "I am the Bread of Life. . . . For the Bread of God is he which cometh down from heaven, and giveth life unto the world . . . he that cometh to me shall never go hungry, and he that believeth in me shall never thirst."

OUR CHRISTIAN CONCERN.

(Continued from page 2.)

"What is happening now in Africa and what is going to happen in the future is of vital importance to the rest of the world," he adds earnestly. Mr. Dille trained for his work at Ohio State University College of Agriculture, as well as at Defiance College and Yale Divinity School.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

The Burlington Elks Lodge certainly made us happy this week with a check in the amount of $2,500.00.

Thirteen Eastern N. C. Conference churches made their record on the *chart of the churches* for January.

Twenty-six Eastern Virginia Conference churches made it.

Fifteen for North Carolina and Virginia are in January listing.

Five for Western North Carolina show on the January list.

Nine churches from the Valley of Virginia helped us in January.

It is a good time of the year to check and see if your Sunday school will receive a monthly offering for the Orphanage. Put your church's name in the contributing column on the *chart of the churches* by having your monthly offering sent in promptly, or by sending a personal contribution letting us know which is your church. Even a memorial gift will be credited to your local church's "extra" if we know which is your church. We need the money and we want every church to get full credit.

Micheal Wayne Wise, 9 years old, Durham, N. C., was admitted to the orphanage, February 1. He and his mother and grandmother lived in two rooms of a small cottage. His mother, according to a physician's certificate is a permanent invalid under the constant care of the boy's grandmother. The grandmother has had to stop work which she was doing for the maintenance of the little, poor family. The grandmother and mother were praying that the boy might be given a home. The little family were too proud to ask for help until their serious situation was discovered by a group of church folk. An appeal was made to our orphanage and after the prerequisite investigations the case was presented to our committee. Having all the forms filled out with physician's examinations, the committee recomended he be admitted.

Michael is in the third grade and makes only Bs and As on his work at school. He is a good looking little boy, and was pleased to know that under the circumstances he could come to the orphanage. An aroused group of good business men, churchmen, saw to it that the boy had good clothes, that the family was looked after, and they hope to see that the orphanage is more than repaid for this care of the boy. When I visited him I learned firsthand that all I had been told was true. His young mother whose husband left her before the child was born took my hand and thanked me for the orphanage and the people who had been so kind to her for our help. As we stood around in that crowded little room I led us in a prayer for the mother and the grandmother. I prayed, too, that their son might grow in "wisdom and in stature and in favor with God and man." Those who knew the situation were high in their evaluation of a church home for a lad who in spite of the odds against him so far was of a bright, humble spirit. May the time come when the church can feel gladder still that it had the opportunity to help this little fellow.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 2, 1955.

Commodities for the Week.

Clothing:
Mrs. W. C. Ray, Chapel Hill, N. C.
Mayflower Cong. Church, Minneapolis, Minn.

10 N. C. Symphony tickets:
Levin Brothers, Inc., Burlington, N. C.

Coupons:
Mrs. J. H. Burgess, Jr., Leaksville, N. C.
Woman's Miss. Society, First Christian Ch., Burlington, N. C.
First Cong. Christian Church, Greensboro, N. C.

Play tickets:
Hub's Bee-Line Wheel Service, Burlington, N. C.

Floor lamp and clothing:
Woman's Miss. Soc., Palm St. Church, Greensboro, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$ 3,029.70
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00	
Mt. Carmel S. S.	17.87	
		37.87
N. C. and Va. Conference:		
Bethel S. S.	$ 9.39	
Bethlehem	2.00	
Mebane	6.00	
Union (Va.) S. S.	5.00	
		22.39
Virginia Valley Conference:		
Newport S. S.	$ 28.20	
Winchester S. S.	10.00	
		38.20
Total		$ 98.46
Grand total		$ 3,128.16

Special Offerings.

Amount brought forward		$ 3,032.75
Lee's Chapel S. S.	$ 15.00	
Plymouth Sunday School	40.00	
United Cong. Christian S. S., Columbus, Ga.	4.43	
Elm Ave. Christian S. S., Portsmouth, Va.	15.83	
M. J. Averett	20.00	
Vane Langston	1.00	
A Friend	3.00	
A Friend	5.00	
Coy Franklin, Durham, N. C.	6.00	
Elks' Lodge No. 1633, Burlington, N. C.	2,500.00	
New Hope Christian Ch., Roanoke, Alabama	3.83	
Willing Workers S. S. Class, Cong. Christian Church, Olney, Illinois	10.00	
Burlington Mills Foundation	250.00	
Hebron Cong. Christian S. S., Clarksville, Va.	10.00	
In Memory of Mrs. A. E. Patterson	5.00	
In Memory of Dr. Alfred Bell	5.00	
In Memory of Dr. A. L. Bell	5.00	
In Memory of John H. Eley	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

What About Universal Military Training?

Universal Military Training continues as the number one objective of the Eisenhower administration as a matter for consideration by the 84th Congress. The present "draft law" is to expire on June 30, 1955. This means that UMT is very likely to be under heavy discussion well before that time.

Reports from Washington would indicate that any form of UMT to be brought before the 84th Congress, will be extremely different from the present draft law. The main addition to the law may be in the provision of another alternative to the two year term of service. This alternative may provide for a short-term training period (possibly only six months) followed by long-term reserve duty (maybe as much as seven and one-half years). Reserve duty would include compulsory attendance at drills and summer camps and would be enforced by threat of re-induction for active duty. It has been suggested that the administration may ask for the program on a temporary basis—possibly until 1959.

The majority of church groups, in the past, have officially opposed all forms of permanent peacetime Universal Military Training. Committees of Baptists, Methodists, Friends, Mennonites, Brethren as well as other church groups have taken specific action in making known their opposition to Universal Military Training. One exception is the American Council of Christian Churches, which has gone on record as favoring UMT.

A Solution for Drunk Driving

A Boise, Idaho, traffic judge. so it is reported, had before him two drivers who had been involved in an accident, both of whom had been drinking. Said the judge: "I wish to commend you two for running into each other instead of some innocent person. If this sort of thing can be encouraged, I think we may have hit upon the solution of this most serious problem."

Self relianace can turn a salesman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are to be tomorrow's leaders those who sit above the clang and dust of time, with the world's secret trembling on their lips.—*Hillis.*

AN INTERESTING FIELD TRIP TO EASTERN VIRGINIA.

(Continued from page 5.)

porary pastor, holding an early morning service at the Warwick Church, with Sunday school following. This new church in Warwick is a tribute to Mr. Granger and to the Newport News Church, which have given of their time, talents, and money. In addition to this, the Newport News Church has been very generous in giving members to this new church as we believe that this work will develop into a strong and useful part of our Congregational Christian fellowship.

We also had the privilege of attending the Eastern Virginia Ministers' Meeting, which is always an inspiration. We have a splendid group of pastors in the Eastern Virginia Conference and that accounts for the fact that through the years this Conference has been one of the strongest in our area.

William T. Scott.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Poor," was shown immediately following the luncheon. This film is recommended to those desiring a good film on the life of India.

The women of the Eastern Virginia Woman's Missionary Conference wish to express appreation to Rev. Mr. Leisher for this engagement just before leaving the American Board to accept a position with Boston University. We are certainly "Better Acquainted" with the affairs in India than we were before our Mission Institute.

Mrs. Garland Spratley,
President.

* * * * *

Ryder Memorial Hospital

Recently I walked the corridors of the Ryder Hospital in Humacao, Puerto Rico. On New Year's Eve, which is very much a holiday there, Ryder Hospital was the only one that was open to people in desperate need. Other doctors were off on holiday, but not at the Mission Hospital. Desperate parents came, having previously knocked at the closed doors of another institution. They brought a child—perhaps 8 years of age—but they came too late. Before the last moment of the old year had gone, the child's life ebbed away. But as more clinics are held, as our social worker gets into the hills, as mothers and fathers learn not to wait until too late, the Mission of healing can be extended.

Working there is Dr. Pendleton, affectionately known as "Penny." With a son now 7 years of age, she is giving herhelf particularly to the women. As a young woman she served in the Presbyterian Hospital at San Juan; later, after her marriage, she and her husband went to China, where they worked at the same Mission, as Dr. Leiper's son Harold, and his wife Jane. During the disturbed period in China, in the late 1940s, her husband died. Now she is at work with the Board of Home Missions in Ryder Hospital. She symbolizes the oneneess of the Mission of our Fellowship. In her very person she has carried out the intents and purposes of the American Board, the Board of Home Missions, the Council of Social Action, and the Congregational Christian Service Committee.—*From address by Miss Jennit Doidge at Mid-Winter meetings.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

the giving of his life, had meaning and efficancy for them. They have experienced the saving grace of Christ, even though they could not explain it.

5. *Victory.* "I will not drink of this cup until when I drink it new with you in the Kingdom of God." "Ye do show forth the Lord's death until he come." Do you get that! Here is the shout of victory. Jesus knew full well what awaited him on the morrow. But his enemies and the forces of evil did not have the last word. The future belonged to him and to God. Therefore let us be of good cheer and courage.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

In Memory of J. Ellis Hazoum	5.00	
In Memory of J. H. Winslow	5.00	
In Memory of Miss Sara E. Anderson	10.00	
In Memory of W. H. May, Sr.	10.00	
Special Gifts	390.73	
		3,324.82
Grand total		$ 6,357.57
Total for the week		$ 3,423.28
Total for the year		$ 9,485.73

LAYMEN'S MID-WINTER RALLY!

Big Rally at Elon College
Sunday, February 20, 1955

Registration at 2:00 P. M.
Banquet at 6:00 P. M.

Hear Dr. Rockwell Harmon Potter

Dean Emeritus of Hartford Theological Seminary

Dr. R. H. Potter

Alley, Register and Danieley will speak on some of the most important matters confronting our church today.

Attend Cornerstone Laying at MOONELON

Attend Banquet

For Fun, Fellowship and Inspiration

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

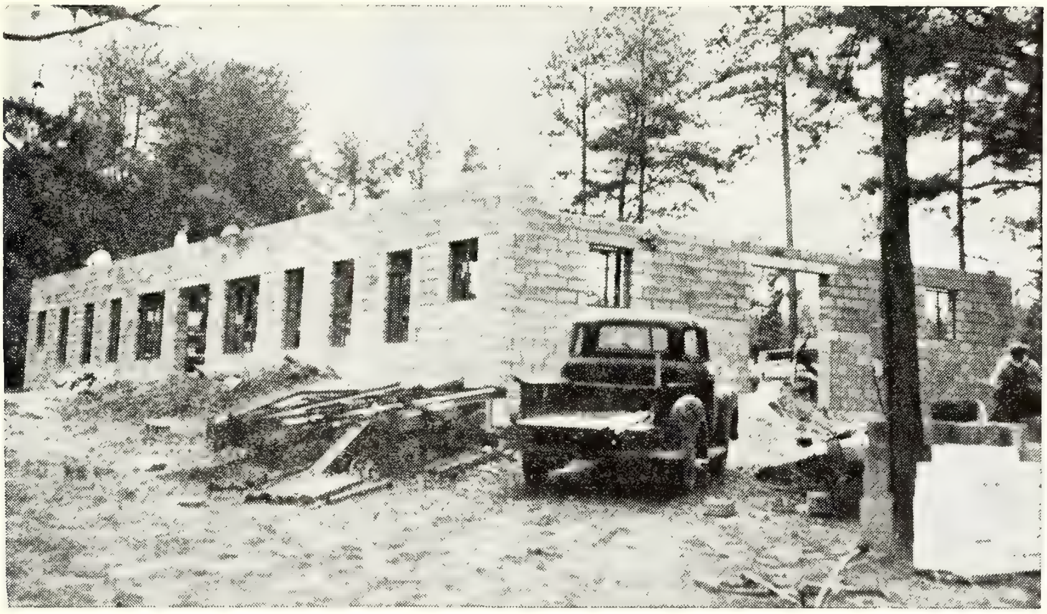
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII   RICHMOND, VA., THURSDAY, FEBRUARY 17, 1955   NUMBER 7

Laymen Will Participate in Corner-Stone Laying



As part of the day's program at the Convention-wide Laymen's Rally to be held at Elon College, on Sunday, February 20, there will be held at Moonelon a corner-stone laying for the main building of the Conference Center and Assembly Grounds of the Southern Convention which is now under construction. The building, pictured above, will be 85 by 40 feet and will contain kitchen, dining and assembly hall, rest rooms, and office space. The Laymen's Fellowship of the Convention is sponsoring the major improvements being made on the property.

News Flashes

Dr. H. S. Hardcastle is in Lynchburg this week, where he is teaching a course on Recreation in a city-wide school sponsored by the Christian (Disciples) Churches of the city. The school is being held at Lynchburg College.

Mr. Louis Wisseman, father of Dr. W. E. Wisseman, pastor of First Church, Greensboro, lied in Dallas, Texas, Thursday, February 3, 1955. Mr. Wisseman was an octogenarian, but until very recently was in good health for a man of his age. The funeral service was held Sunday afternoon, February 6, 1955, in Mason Texas. THE CHRISTIAN SUN family extends its sincere sympathy to Dr. Wisseman and the other members of the family.

Crime Prevention Week

February 13-19, 1955.

Theme: "Crime Prevention Starts in the High Chair, not in the Electric Chair."

Last year there were over two million crimes in the United States, over half of which were committed by persons between the ages of 10 and 17. Further, authorities recently stated that if statistics continue at their present rate, the year 1960 will see a staggering total of one and a half million juveniles on trial for crime.

At present, there are 129 state schools caring for convicted juvenile delinquents in the United States; they cost the American taxpayer about $45 million each year.

Last year juveniles under 21 years of age accounted for 47 per cent of all arrests for larceny; 68 percent of all auto thefts, and 35 per cent of all those arrested for rape.

—From *The Torch,* published by Elon Community Church.

Tribute to the Late Dr. Mott

Church leaders throughout the world paid tribute to Dr. John R. Mott, the "elder statesman of Protestantism," who died on January 31 at his home in Orlando, Florida, at the age of 89.

Funeral services for Dr. Mott were held at the National Cathedral in Washington on February 7. Interment was in the Cathedral crypt. Representatives of the numerous organizations in which he was active during his life were present.

In a message to Dr. Mott's widow, typical of the many tributes received, the National Council of Churches said it "praises God for the great Christian, John R. Mott, whose faith, wisdom and dedication challenged and inspired the whole work of the church around the world."

A world-wide leader of church cooperation and a promoter of international understanding, Dr. Mott was an honorary president and one of the founders of the World Council of Churches, and a founder and the chairman for 20 years of the International Missionary Council. He also helped found the World's Student Christian Federation, the American Christian Student Movement and the Student Volunteer Movement, now a unit of the National Council.

In 1946 Dr. Mott was awarded the Nobel Peace Prize for his participation in five world church and missionary movements. During both the World Wars he was active on behalf of prisoners of war, and was awarded the U. S. Distinguished Service Medal.—*Religious News Weekly.*

John Preston Dalton of Holland, Virginia, Dies Suddenly

John Preston Dalton, treasurer of Nansemond County, Virginia, for twenty-nine years, died suddenly of a heart attack on Monday, February 7, 1955. Mr. Dalton was sixty-nine years old.

The range of service to the church given by Mr. Dalton through the years has been great. He has served on the Mission Board of the Southern Convention. For years he has been a member of the Apportionment Committee of the Eastern Virginia Conference. When the present building of the Holland Christian Church was erected, Mr. Dalton was chairman of the Building Committee. For many years he served as chairman of the Finance Committee. At the time of his death, and for many years previously, he was chairman of the Board of Deacons.

Mr. Dalton came to Holland at the age of 17. After working as the local agent for the Southern Railway for twenty-four years he was appointed county treasurer in 1926 and held the post until his death. He also was one of the organizers of the Farmers Bank of Holland and last year was elevated from president to chairman of the board. At one time he served the town of Holland as Mayor. A charter member of the first Ruritan Club ever formed, that in Holland, he served a term as president of it.

He is survived by two sisters, several nieces and nephews, his children, John P. Dalton, librarian at the University of Virginia; George Warren Dalton of Charlottesville, Va.; Robert H. Dalton of the faculty of Cornell University, Ithica, N. Y., and Mrs. Lawrence Nelson of Sweet Briar, Va., and eight grandchildren.

Radio Programs to Stress Themes for Brotherhood Week

Inter-group themes will be featured on seven of NBC Radio's regular religious and inspirational programs in observance of Brotherhood Week (Feb. 20-27). The Week is observed annually under auspices of the National Conference of Christians and Jews as part of its year-'round educational program to promote better inter-group relations among Americans of all religious faiths, races and national origins.

Harris Hubble will direct his brass and voice choirs in contemporary arrangements of hymns of many faiths on *Thy Kingdom Come* Saturday, February 19 (6:30 p. m., EST). The Rev. Dr. Ralph W. Sockman, presiding minister of *National Radio Pulpit,* has chosen "The Royal Law" as his sermon subject for Sunday, February 20 (10 a. m., EST). The Rev. Dr. Norman Vincent Peale, counselor on *The Art of Living,* will speak on "The Miracle of Love and Good Will," Sunday February 20 (9:45 p. m., EST). All three programs are presented regularly in cooperation with the National Council of Churches.

A drama, "How Rabbi Kalman Disappeared," will be the *Eternal Light* production Sunday, February 20 (12:30 p. m., EST), under auspices of the Jewish Theological Seminary of America. A historical drama, as yet untitled, will be the *Inheritance* bill Sunday, February 20 (5 p. m., EST), under American Legion asupices.

Two *Faith in Action* broadcasts (Network except WRCA, 9:30 a. m., EST), presented on this occasion in cooperation with the American Council of Christian Churches, will have an inter-group theme. They will be

(Continued on page 10.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Program of Rally to be Held at Elon College, February 20, 1955

GENERAL THEME: *"Christian Leadership."*

* * *

For all of our men and their teen-age sons.

* * *

PROGRAM

2:00 p. m. Registration.
3:00 p, m. Assembly in the Whitley Auditorium.
  Call to order and Greetings—Chairman W. B. Williams.
  Hymn—Song Leader W. H. Baker.
  Welcome—Dr. L. E. Smith.
  Music—Elon College Choir.
  Addresses:
    "Our Need for Ministers," Dr. L. E. Smith.
    "The Rewards and Satisfactions of the Ministry," Rev. George Alley.
    "Reasons for a Shortage of Ministers," Vice-Ch'n J. E. Danieley.
  Panel Discussion.
  Recess.
  Trip to Moonelon.
  Laying of the Cornerstone, Dr. Henry E. Robinson.
6:00 p. m. Banquet in College Dining Hall.
  Address, "Christian Leadership in the Field of Human Service," Dr. Rockwell Harmon Potter, Dean Emeritus, Hartford Theological Seminary.
  Adjournment.

* * * * *

Conference Center Building Corner-Stone Laying

The main building of the Conference Center and Assembly Grounds of the Southern Convention of Congregational Christian Churches, that is being constructed at Elon College, about one quarter mile from the college campus on the grounds of Moonelon, is now nearing completion. The building will be 85 by 40 feet, and will contain a kitchen, a dining and assembly hall, rest rooms and office space. A large front porch will also be included.

The corner-stone laying will be held February 20, as part of the day's program at the Convention-wide Laymen's Rally. Every effort is being made to have all major construction ready by June 1, that our youth conferences may be held there this summer. This construction includes cabin units, also on the planning-board which will consist of four sections to accommodate eight persons each, or thirty-two per unit.

REV. GUY VEAZEY

The Laymen's Fellowship of the Southern Convention is undertaking the major improvements on the property.

Rev. Guy H. Veazey has recently moved into the residence on the property and is acting as manager. The

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Convention Needs a Historian

The Christian Sun carried a list of Centennial Churches in last week's issue. One of the reasons for publishing the list of churches was that if there should be any error in the listing someone would probaably know the facts and would be interested enough to furnish the correct information . We were correct in our surmise for once. Three letters came within a week, for which we sincerely thank the writers.

Mayland Church in the Virginia Valley Central Conference is listed in the Year Book as having been organized in 1808. Mrs. B. F. Frank of Harrisonburg, Virginia, writes that Mayland Church, Broadway, Virginia, was organized by Dr. W. T. Herndon of Elon College, North Carolina, and was admitted to the Valley Conference in 1899. Mrs. Frank also gave the names and dates of organization of five other churches of the Valley Conference which were organized prior to 1856. Two of these changed their names and are active churches today. The other three have disappeared.

The Rev. James H. Lightbourne, Jr., states that the Holland Christian Church was organized in 1853. The Year Book lists it as 1874. We remember, since Mr. Lightbourne has called it to our attention, that the Holland Church celebrated its Centennial in 1953.

Cypress Chapel Christian Church is one of our most historic churches and is correctly listed in the Year Book. Its omission was an inexcusable oversight on the part of the editor, who has been well acquainted with Cypress Chapel since early boyhood. The editor's father learned reading, writing, and arithmetic there in an afternoon Sunday school immediately after the Civil War.

Some very interesting history was brought to the attention of the editor, who would like to pass it on to all readers of The Christian Sun.

Cypress Chapel became a regular place of worship of the Episcopal Church about 1750. This connection had ended by 1791.

During the Revolutionary War a Wesleyan Society was formed at Cypress Chapel. It was here, on July 8, 1780, that the Rev. James O'Kelly—the founder of the Christian Church, and Bishop Francis Asbury, of the Methodist Church, first met.

Cypress Chapel became a Christian Church in 1795.

The first regular Conference of Eastern Virginia Christians assembled at Cypress Chapel on September 25, 1818.

The Southern Christian Convention was organized at Union Chapel, Alamance County, North Carolina. The first regular session of the Convention met at Cypress Chapel in May, 1858. The Eastern Virginia Sunday School Convention was organized in 1868, and the first session waas held at Cypress Chapel.

The history of the Christian Church as it developed in the South, within the bounds of what is now the Southern Convention, has never been written. Much priceless source material has already been lost, and much of what remains will be lost to us unless we make an immediate and determined effort to see that it is preserved for the historian whom we hope will be minded to write a real history of the Southern Convention.

Mrs. Oma U. Johnson, librarian at Elon College, became interested in the collection of historical data concerning the Southern Convention. Several years ago, through Mrs. Johnson's interest and efforts, a Church History Room was provided in the Elon College Library, and much valuable material has already been collected. Mention of this was carried in these columns some weeks ago. We are now suggesting to the Executive Board of the Southern Convention, that at its next meeting plans be formulated to catalogue the material now in the Church History Room, and make it available for use.

History not only records the history of the notable achievements of the past, it also introduces us to the personalities and principles which are responsible for making those notable achievements. Some of the churches which were founded by our forefathers more than a hundred years ago have been growing steadily through the years. Many of them have made notable advances within the memory of those who will read this. They have grown because of the faith and service of those who constituted their membership.

A hundred years ago, as most of us have heard, a preacher was regarded as not worth bothering with if his sermons were not an hour or more long. Did you ever wonder what he said during that hour or two he preached on Sunday morning? We have made one suggestion to the Convention Board in this little editorial. We are minded to make another.

The second suggestion is that the Convention offer $5.00 for the full-length copy of any sermon preached one hundred or more years ago, by a minister of the Christian Church. Such a sermon would be a collector's item.

Bearers of the Vessels of the Lord

By REV. RICHARD K. MORTON
Jacksonville, Florida

Christians, whether in the pulpit or the pew, have the primary obligation to be worthy examples of the Christian faith in action.

In Isaiah 52:11 there is this arresting and timely word: "Be ye clean, that bear the vessels of the Lord."

While this might be applied specially to ministers, it is properly applied to all who bear the name of Christian. Otherwise the word might apply to his servants which is found in Isaiah 56:10; "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

The Psalmist (132:9) adds another revelent word here: "Let thy priests be clothed with righteousness; and let thy saints shout for joy."

Bearers of the holy vessels of the Lord—of whatever nature and where ever found—must be men of yearning and unsatisfied goodness and virtue. Before they touch the ark of the Lord or the sacred vessels, they must make themselves clean. And any laymen must do likewise. Only those with clean hands and pure hearts can worthily bear the vessels of the Lord.

Such bearers must be mindful that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10) Such bearers must be men seized by great convictions and impulses, who have glimpsed a vision of heavenly things and who have searched the deep things of God.

Paul wrote in II Corinthians 12:2 thus: "I knew a man in Christ above fourteen years ago . . . such an one caught up to the third heaven." In this he was speaking of his own experience. A layman or minister today must indeed be a "man caught up." Such a man must indeed also have the Spirit, for he alone makes possible the apprehension and the use of the mysteries of the world and God. "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Anyone who bears the vessels of the Lord must be ever cleansing himself from all unworthiness. He must be ever serving. He must have vision and boldness. He must have strength and kindness. He must have character and humility. He must have love.

If we are to build on the foundations of the apostles in these days, we must do so on the lives and works of men and women who are worthy and clean to bear the vessels of the Lord. We have too many today who attempt to represent our Lord and his church who have not first made themselves right with their fellow men, who have not humbled themselves before God, and who have not sought forgiveness and cleansing from God through Christ. Many of us are picking up the sacred veessels with unclean hands and acting with unclean hearts.

The Psalmist well knew that the priest must have wisdom and energy and love, but he must above all be clothed with righteousness. His hands must be clean.

I remember going to a radio studio, not so long ago, on a hot day when I had been indulging in sports. A group of children were ushered into the reception room to watch broadcasts, including mine. When I came out, I started conversation with one little girl, who asked: "Are you really a preacher?" I said yes, but that I knew I did not look much like one at the moment. The woman guiding the children then asked the child: "But how would you expect a preacher to look?" The child replied with a look of implied rebuke at me: "Always dressed up!"

Now the child may have been unduly severe or impressed by the dignity of clothing. But she touched upon a truth. A bearer of the vessels of the Lord must seek to make sure that while his garments may not always be ceremonial, yet he is at all times a worthy servant of his Lord. He must not ever deal lightly or flippantly with what faithful believers regard as sacred and infinitely worthful.

Let the bearers of the vessels of the Lord be ever clean, and let all his priests be clothed with righteousness!

Survey Shows Need of Films in Church Program

The child who watches religious movies in Sunday school is better informed than the ones who must rely for knowledge solely upon the teacher and the printed word.

Motion pictures are given a slight edge over older forms of religious education in the first major study of the use of films released recently. It was made in 102 Protestant churches of Greater New Haven, Conn., by the Communications Research Project of the National Council of Churches, under the supervision of Yale Divinity School.

The two-year study showed that films open doors to children and make them more receptive to the Christian religion. However, the church must still rely upon person-to-person contact to develop in the child a sense of Christian dedication and service.

Class discipline, a problem that has plagued many teachers, was greatly lessened by the use of films, both children and teachers said they greatly enjoyed movies and found them helpful.

The survey developed that children receive a more vivid mental image of Christ and other Biblical figures from movies than from Sunday school book illustrations.

The Rev. Dr. Everett C. Parker, who directed the survey, said the artistic quality of religious films is low.

"Too many suffer from poor scripts, lack of good direction and mediocre performance. In some cases Biblical stories are distorted and too often tend to stereotype the prophets and apostles as aged characters with long beards and stooped shoulders, instead of portraying them as they were—vigorous, active human beings. Christ is often made to appear effeminate and artificial and therefore, to children of today, unconvincing in what he says and does."

The survey showed that while motion pictures in the churches are being shown primarily to Sunday school and other youth groups, they are not presented as an integrated part of Christian education, but as entertainment.

Pastors of the 102 churches expressed belief that motion pictures should be planned to fit programs of the local church, and to help train church school teachers and other lay leaders.—*The Religious Newsweekly.*

News from the Churches . . .

The Liberty Spring Christian Church bulletin recently carried this item: "One Covenant More: The Slogan of our Church Attendance Crusade is, God Is Our Strength: Attend Church Every Sunday—Pray every day. From five to six o'clock every day will be Prayer Hour. Every day, sometime during that hour, whatever you are doing, stop and pray, for yourself, your church, and others. Start the habit by coming to the church today at five. Pray every day during the week. Get closer to God."

* * * * *

Pre-Lenten Services Conducted at Holland Church

A series of Pre-Lenten Services were conducted at the Holland Christian Church, Holland, Virginia, the week of January 31-February 4, by Dr. Wofford C. Timmons, at present pastor of the Church of Wide Fellowship in Southern Pines and formerly director of the Commission on Evangelism and Devotional Life of our Congregational Christian Churches.

During the week Dr. Timmons brought a series of interesting, informative and inspiring messages leading the church to preparation for the observance of the Lenten season and for active participation in the Centennial Program of Advance of the Southern Convention.

While the music for the services was brought for the most part by the Adult and Junior Choirs, on one night the Male Chorus, which first was organized for Laymen's Sunday, performed. It seems there is interest now in maintaining the organization for regular service.

As a result of the ministry of Dr. Timmons the church is looking to a period of awakened interest and renewed dedication. Impetus has been given to the Church Attendance Crusade which will last until Easter.

* * * * *

The Henderson Congregational Christian Church Reports

On the first Sunday in December, the Congregational Christian Church of Henderson, N. C., dedicated three beautiful stained glass windows.

One memorial window was donated by V. E. Rawles, Jr., in memory of his father and mother, Mr. and Mrs. V. E. Rawles, Sr. It was presented by Miss Nancy Rawles, his daughter.

One art glass window was donated by Mrs. Harold W. Anderson and Mr. and Mrs. W. E. Simpson and was presented in their behalf by J. Lee Lessiter, Jr.

All of these windows were acknowledged on behalf of the church by R. P. W. Seaman.

In January, the pastor, Rev. J. Frank Apple, presented to the church a Pastor's Individual Communion Set given by Mrs. J. W. Dowling, deceased, through her children, Mrs. J. T. Hamm, Jr., John W. Dowling, Mrs. Albert Brietzke, Mrs. Corbitt and Miss Jennie Dowling. This set will enable the pastor to serve Holy Communion to the sick and to shut-ins.

Services were held by the pastor on February 6, dedicating two beautiful brass vases. They were presented to the church by Mr. and Mrs. Archie Newman and Ronnie Evans in loving memory of their daughter and mother, Mrs. Mae T. Newman Evans. Mrs. Evans was a devout Christian and a loyal member of the church.

Our church has joined in the 1955 Nation-Wide Church Attendance Crusade. Various church members are making visits to potential and inactive members, and the pastor directed letters to the entire membership to renew its loyalty and pledge its attendance during this special emphasis period. There has been a marked increase in both the church and church school attendance since the beginning of this crusade.

A Youth Church Solves a Problem

By REV. LAWRENCE A. GEDCKE

Minister of First Congregational Church, Elmhurst, Illinois

How can we hold young people in the church? What do we do when they don't want to go to church-school classes any longer? Why don't young people choose to attend the regular church services as once they did?

Have you ever bothered with these questions- I don't know a church which hasn't. Across our country, maybe not more than 10 or 15 per cent of the high-school youth is active in church life. Somewhere in the junior - high or high - school grades they "graduate" from church-school classes (or we should say more plainly, they quit) and often never return to the church.

New Approach.

When I talked with some of them, I found them quite sure that they had outgrown the church school. They were not, however, quite so frank in saying that they hadn't grown up enough to feel at home in the adult worship service, but that was really behind their explanations. It convinced me that some better intermediary step had to be conceived to save these young people for the church. Would a Youth Church do it?

It was not easy to convince our adults of the necessity for this move. One man had a class of some twenty-five boys whom he had nurtured from the sixth grade until they were sophomores in high school. They were "his boys" and he was doing good work with them. Finally, though, I obtained the consent of the deacons, who were acting at that time as the committee on Christian education, to try out the Youth Church idea on a trial basis. . . . And now, ten years later, no one would think of abandoning the Youth Church.

In essence, the movement is simple. The youth of high-school and junior-high ages are organized into a group with all the characteristics of an adult church. They conduct their own worship services at 9:30 on Sunday morning. A minister of youth, with full ministerial standing, works exclusively with this age-group and the college youth. We have the usual Pilgrim Fellowship for junior-high and high-school, financed out of the Youth Church treasury.

The over-all values of this Youth Church program are two: First, their

(Continued on Youth Page.)

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*This article by Mr. Gedcke is reprinted from a recent issue of "Advance." The author is the minister of the First Congregational Church of Elmhurst, Illinois.

News of Elon College

President L. E. Smith, Elon College, N. C.

Who Should Go to College?

The population of this country is increasing. There are more children born in this country annually than ever before. There are more children to be enrolled in public schools than in the history of our country. The population has grown much faster than the States have provided rooms and instructors. Consequently, there are more high school graduates than ever before. A greater percentage of high school graduates enter college than ever before; and colleges are overcrowded.

The privately endowed colleges will need finances to increase their facilities so as to do their share in the education and training of the youth of our land. The United States is a democracy. The constituency of a democracy must be enlightened and informed if that democracy is to stand and serve its people. In our country it is mandatory that our young people be trained regardless of the cost.

No one questions the fact that every child born in America is an American citizen, and as such is a part and parcel of our democracy. No one questions the fact that the constituency of a democracy should be educated and otherwise prepared for citizenship. But some fellow comes along, and his number is increasing, and raises the question as to who should go to college, contending that a large percentage of the high school graduates in this country today are not college material; that there are many enrolled in college that should not be in college; that only those students with a high I. Q. should be permitted to enter college.

Such advocates are unaware doubtless that a student may be brilliant in one field and extremely dull in another. Some years ago we had a student at Elon College who had no difficulty with any written language. He was a genius in that field, but positively dumb in mathematics. He just simply could not handle figures. Then, too, we have enrolled students with poor grade that did very poor work in college through their sophomore year, but then in their junior and senior years proved themselves scholars in all departments required for a Bachelor of Arts degree. Judging from many years of experience, I should say that every individual who is sufficiently intelligent to secure a diploma from an accredited high school should be given a try at a college curriculum. Indeed, a college has far more to offer a young man or a young woman today than what is to be found in textbooks or what may be given in classroom lectures. The social, the moral and the religious contributions that are made to a college student on a Christian campus are extremely worthwhile to the building of character and the moulding of manhood.

When the question of entering college is settled, the next important question is what college? What do you expect to find at college? What kind of college do you want to enter? What kind of preparation for life are you seeking? These questions should be of value in selecting a college. If you want to develop the whole of life—the physical, the mental and the religious life, then you should select a college that has built for itself a curriculum that aims at the development of these phases of your personality. It is folly to think that an institution that places but little ehphasis on spiritual matters will develop a student's spiritual life, particularly when the college does not propose to develop spiritual life. That college may have a course in Religion or the History of Religion, but only for the purpose of information, not for the purpose of nurture and development of the spiritual force within an individual's heart and make-up of personality.

There is an evident turning to religion in this day. The turning is evident in the business and corporate life of the nation. Of course, not all people are alike in desires, but when it comes to training for life and living, they are realizing the importance of spiritual emphasis in the total program of their education. Particularly is the turning to religion evident on the college campus today. Students have an unconscious hunger for the things that the world does not offer or that man of himself, within himself, or by himself cannot give. There is a desire within the human heart that can only be satisfied with that that comes direct from the heart of God.

That college or university that proposes to train young men and young women without purposely training them in religious and spiritual values, misses its one great opportunity, is false to the young men and young women on its campus, and is untrue to the trust that has been committed to it in the matter of building character for citizenship in a Christian community.

* * * * *

Apportionment Giving

Did you ever go fishing? Plenty of water, plenty of hook and line and plenty of bait, and all the patience of Job, and yet no fish. Not a bite! Then all of a sudden they begin to bite, and you begin to pull them in and what a time you have out fishing.

This matter of contributions from the Sunday schools and churches of the Convention is pretty much the same way. You need money for certain expenses. You need it badly. You look out on the field. There are plenty of churches and plenty of Sunday schools, but you wait, and you wait, and you wait, and you open up your mail with enthusiastic expectancy. Instead of contributions from all the churches, all the contributions you have come from but a few churches; very small totals.

Then all of a sudden you open up your mail, and there they are: a number of contributions. And when they are totaled, you have a sizable amount; an amount that helps tremendously in meeting monthly bills and in paying salary checks.

It is wonderful to have two hundred and a-half dozen churches that are your friends and your support. It is more wonderful still when the expected support arrives and your treasury is filled a bit. I am sure that if all understood what their contributions to the College mean and what the College inturn means to the churches of our Convention and the constituency of the church at large, that they would be more generous and more punctual in their contributions.

Our report for the past week follows:

Previously reported		$ 1,529.06
Eastern N. C. Conference:		
Fayetteville	$ 9.00	
Wake Chapel	18.85	

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions
MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

A Friend of Mine from Ceylon

By MRS. W. B. WILLIAMS.

This past summer I had my "once in a life-time" opportunity of attending the International Seminar of our American Board of Commissioners for Foreign Missions. I say "once in a life-time," because no person is allowed to attend but one time, because the experiences gained in such a Seminar should be shared by many people--and not reserved for just a few.

My roommate at this Seminar was Miss Ariam Paramasamy, who is a beautiful daughter of Ceylon. In the two weeks that we lived together Ariam and I shared many experiences, and grew to love each other very dearly. For these memories and her love I shall always be grateful.

Ariam has the distinction of holding the principalship of the oldest girls' boarding school in Asia—the Uduvil Girls' English School, Ceylon. Its classes include girls from kindergarten-age through high school. Ariam holds master's degrees in education from both the Women's Christian College, Madras, India and Oberlin College, Ohio. During this past year she was in this country again on study leave. She is a member of the Central Advisory Council of Education to the Government of Ceylon. Her school, founded by our American Board, is in the Jaffna Diosese of the Church of South India. She was an official representative of her church at the meeting of the World Council of Churches at Evanston this past summer.

Ariam Paramasamy is small of stature—but she has a heart large enough to hold love for all of God's children. Her glowing personality reflects the spirit of a Christian who witnesses for Christ through every phase of her life.

In telling of the meaning of her Christian faith, Ariam says that she learned the "joy of forgiveness" when she was a child and left the garden gate open to the mercy of animals. Her father did not scold her, but said, "Too bad—we shall begin all over again." She learned the "sense of living together" in harmony with the rest of the world through the responsibility of chores she shared with the members of her large family. She learned to "love her church" because whether the congregation was large or small the church was always open. She said she had a "soul awakening" when she was called from school and told her father was dead. She said she was very sad, but there was no feeling of insecurity—she just felt her father had gone home to be with God. Her "soul awakening" was that it is in God's judgment that his will is done.

I shall always be grateful to the American Board for the Experiences I had at the International Seminar at Old Orchard, Main, in the summer of 1954. If the result—for me— had only been my contact with Ariam Paramasamy, a witnessing Christian of Ceylon, I would consider my two weeks one of the highlights and most enriching experiencees of my life.

* * * * *

Brotherhood Sunday

The following fine suggestions for the observance of Brotherhood Sunday will probably reach you too late to be used on February 20, for they will appear in the issue of Fedruary 17, which may not be delivered to you until February 21 (our current issue was delivered on Tuesday).

However, we can put brotherhood into practice on any Sunday in the year. So plan to use the ideas, whether or not you can do it on the suggested date.

Suggestions for Observance.

1. Ask your pastor to preach a Brotherhood sermon.
2. Present the Brothersood program in the Women's Packet.
3. Encourage your pastor to invite a choir of another race to participate in your worship service.
4. Sponsor a Sunday Evening Forum led by members of various races.
5. Encourage alert young people to visit (by pre-arrangement) a Negro Church, a Jewish Synagogus, a Catholic Church on Brotherhood Sunday morning and report the highlights of these visits to the Youth Fellowship that evening.

MRS. CARL WALLACE,
Social Action Chairman,
N. C. Women's Conference.

* * * * *

Clothing Is Appreciated

Sometimes people question whether the clothing they send through church channels — either Church World Service, or the Congregational Christian Service Committee—ever reaches those who need it. The following letter, which was sent to us by Mrs. Ralph Galt, came to a woman in our Wissler's Chapel, who sent clothing in good condition through Church World Service, and who, no doubt, pinned her name and address in a pocket. This is not a literal translation of the German, but was written after Mrs. Susanne Henkel read it and gave the English meaning.

* * *

230 Schoeningsdorf
Krs. Meppen Ems River
Germany
November 12, 1954

Very honored Mrs. Baker!

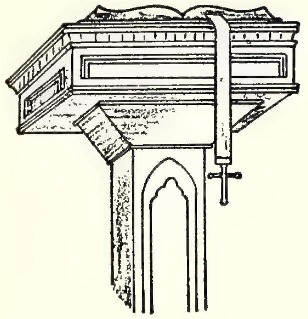
From a gift distribution of the Evangelical Church (Protestant Church) received your address and want to thank you for the gift you sent. Many homeless refugee families are helped by these gifts. I am a refugee from Koslin in Pomerania which now belongs to Poland. We lost everything because we were not able to take anything with us. Now we must for the second time begin to build again, and it is not easy because we are fifty years old. We have lost both daughters (dead) and my son is missing in action since 1944, perhaps also dead. So fate has treated us.

We appreciate the help that is given us. Let me know if you receive this letter. Hearty thanks from myself and my husmand, and many loving regards (greetings) from Germany.

MRS. META TREDER.

The saying that knowledge is power is not quite true. *Used* knowledge is power, and more than power. . . . But mere knowledge, left unused, has not power in it.

—Dr. Edward E. Free.



"The Supreme Witness"

By Roy C. Helfenstein, D. D.

Text: *"And he bearing his cross, went forth."* John 19:17. *"If any man would come after me, let him deny himself, and take up his cross daily, and follow me."* Luke 9:23.

The Cross of Christ is the central fact—the very heart of Christianity. Jesus bore his cross, and from his Cross the love of God has illumined the whole world. The Cross of Christ, though erected by the sins of man, was sanctified by the hand of Christ who bore it and who made it God's strongest appeal to men and women to turn from the wrong paths and to seek the right.

The Cross was the mode of capital punishment in that day—it was the most gruesome type of death imaginable. We speak of the Cross of Calvary as if there had been but one cross erected there. The fact is that there had been hundreds of crosses erected on that same hill top, but only one that counted in God's plan of human redemption. For years death on a cross had been the penalty for agitators who talked against the State. It was the mode of punishment for numerous other offenses as well. Two thieves met their death at the same day and hour as the execution of Jesus. Hundreds of other men had similarly died. Strange then that a Cross should be the central fact of the Christ who was crucified on a cross!

Two enemies of Christianity were conversing on how to make a new religion that would offer only enjoyment and pleasure in this life. The one said, "But there is something lacking in any religion that deals only with one world." And the other said, "Yes, there is something lacking in any religion that does not have a Cross as its central fact."

The Cross of Christ bears witness to God's oneness and to his nearness to men. Christ's Cross was one of three that stood on the hill that day—it was the middle cross—"One on either side and Jesus in the midst." The Son of God shared with those two criminals, the one penitent and the other impenitent—he shared with them the agonies and the ignominy of death on a Cross. And thus he bore witness that no matter to what depths of sin men may go, God is willing to be in their midst to save and redeem. The Cross itself was the emblem of ignominy, disgrace, and dishonor; but Christ upon the Cross transformed the Cross into an emblem of love and salvation. The Cross of Christ was not God-appointed, but man invented. But Christ glorified it by his willingness to bear it for all mankind in lighting the way of generations yet unborn that they might find their way to God.

Time was when the Church had a hard task to try to explain the queries about the Cross. If the Cross was set up by the will of God and appointed of God, what then was the guilt of those who brought Jesus to the Cross? Was Judas really guilty, if, after all, he was enabling God's decree to be carried out? Why was Pilate to be blamed? But we realize that not God but man put up the Cross for the Son of God to be crucified upon—and that the truth, and love—the righteousness, and courage—the divinity and the beauty of Jesus Christ glorified it—and made it not only the emblem but the medium of our salvation. A thing of shame became a thing of glory because a thing of glory became the World's greatest lover died upon it to prove to what limit love would go, rather than to compromise. Jesus could have evaded the Cross. He could have died a normal death, had he been willing to compromise with the religious leaders of his day. It was his own love for truth, for God, and for humanity that took him to the Cross!

"The Cross of Christ is God's suspreme witness of love. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The Father's love was matched by that of his only begotten Son. Love is the greatest motive power in Heaven or on Earth. The Cross of Christ is God's beacon light of hope to men and women who have lost their way. It is God's light of confidence for those who are walking in the way that leads to the Homeland of the soul. The Cross is God's searchlight revealing the inhumanities of man and the sins of those who rebel against love and truth. The Cross of Christ is God's sunlight of promise dispelling the darkness of death enabling us to look into Eternity.

The Cross has never lost its power, and it never will. In the better moments of our lives we realize its significance, we catch its spirit. "And if I be lifted up from the earth, I will draw all men unto me." The Cross of Christ is to be interpreted in the light of Christ's life of love, service and sacrifice. He went about doing good. Christ's life was a revelation, and the Cross was the culminating act of love,—"It is finished." Arguments about the miracles of Jesus may satisfy some minds, but they disturb other minds that may be equally as sincere. Arguments about the miracles of Jesus divide those who have pledged allegiance to the Man of Galilee. But at the Cross of Christ all who have pledged allegiance to him unite in reverential admiration and devotion. And every sincere Christian, both liberal and conservative alike, respond—"Love so amazing, so Divine, demands my life, my love, my all."

At the Cross of Christ, all Christians draw together. The Cross is the final proof of the Fatherhood of God. Jesus' teachings of Fatherhood, and his story of the Prodigal Son are not enough, but the Cross proves as does nothing else "the Fatherhood of God and the sonship of Christ." A great Scotch Divine was asked by a mother to talk to her daughter who had but a few days yet to live. The mother said, "I hope you can get her in." The minister went to see the daughter and talked about God's love—told her the story of the Prodigal Son, etc., but got no response, until he told her the story of the Cross. That story gave light and showed the meaning of all the rest. He went back to the old mother and said, "I got her in, and I got myself in too." The Cross of Christ is the Divine Magnet which draws men and women to God today as in days past.

The Cross reveals the consequences of sin. It reveals the pathway of duty. It is the keystone in the arch of human hope. Take the Cross out of Christianity and you have Jesus alongside of Confucious, Buddha, Socrates, and the rest of that group of noble souls. The Cross reveals the basis of man's hope for forgiveness.

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

In the early fall a little boy came to my door one day and shyly held out a closed hand. "Here's a present for you, Mrs. House," he said. When I extended my hand and he laid the cold something in it, I wished I had not been in such a hurry to accept his gift for it was a snake and I am not very fond of them!

But there he was, and I couldn't show my fear to a little boy who had gone to so much trouble to bring me a present. The snake was brown, a little garter snake, and he seemed as afraid of me as I of him. Quickly as I could I put the little fellow in a jar. The next day I took him to school where he lives in a terrarium. He has a pleasant glass house with sand and rich earth in the bottom, covered with velvety moss and a big piece of granite for coiling and stretching. We added a wood's plant with red berries and a big twig so the snake could climb.

One of the boys named him "Izzy" and they began taking turns bringing live earth worms to fed the snake. We borrowed a book of reptiles and read all we could about this harmless variety of snake. Although he may bite if provoked, it is not likely that our Izzy will do so. He likes freshly dug earthworms and eats one every two or three weeks. He swallows the worm whole and digests it slowly and we can see the bulgy part become thin again.

Another boy found a shiny black skink, a variety of lizard, under a rock and brought him to join Izzy. At once he was named "Dizzy." The two seem to get along well, but Dizzy could not stand the cold during the Christmas holidays and we found him dead on our return. It looked like the snake was dead too. He shed his skin and left it on the rock where he usually climbs and twists, and look as we would we could not find the snake.

It seemed well to dump the contents but then I decided to remove the skin, the skink and the twig by hand. Suddenly my fingers closed around something very cold and I hastily dropped the surprised snake. Izzy's skin was tender from shedding and he had coiled into a small ball in a crevice of the moss.

This little fellow has taught me to be tolerant of lowly, crawling creatures. He is an excellent weather prophet, for sunny days find him stretching and crawling from one side of his home to the other. He seeks sunny spots and lazes happily. Cold snowy days find him asleep or quietly settled on his rock or moss crevice. He has made a fine present and a good pet. When spring comes we shall let him go in the woods.

* * * * *

Dr. Riggs Serves as "Father Christmas"

Dear Friends:

Christmas has come and gone, and on the whole I think it was a very nice one, altho' it would have been fun to have been with you all. We had a lot of fun preparing the children for Christmas. One day we took them down to "Toy-land" here in Bangalore, and Ed took Louis to one store while I took Joy to another to help them get each other a present. Then we tried to get the kiddies not to tell each other about their presents, but they just couldn't keep secrets. Joy described to Louis the jeep she was giving him in such detail that he was demanding to see it right now.

When Christmas morning finally came the children opened each other's gifts, and then forgot all about the rest of the tree. We practically had to beg them to open their other presents. Ed brought home a paper Christmas set of the "Baby Jesus in the Stable" scene, and we had the same Christmas tree this year as last. In Berkeley, our tree loked very small and conservative, but here everybody "oh"-ed and "ah"-ed and we were ever so pleased when we put it in the front room where the whole house could enjoy it. Christmas afternoon we went to the Nurses' Christmas games and tree at the hospital. Ed played Santa Claus. (They called him "Father Christmas.") He frolicked and chased nurses around and was very undignified for Ed, but Joy and Louis thought it was wonderful.

We have thought of you all and wish we could see you to say Happy New Year.

Cordially,

Fran Riggs.

Cinderella in Egypt

Cinderella's real name, it seems, was Rhodope; and she was a beautiful Egyptian maiden, who lived during the reign of Psammeticus, one of the twelve kings of Egypt.

One day Rhodope ventured to go in bathing in a clear stream near her home, and meanwhile left her shoes, which must have been unusually small, lying on the bank.

An eagle, passing above, chanced to catch sight of the little sandals, and mistaking them for a toothsome tidbit, pounced down and carried off one in his beak. The bird then unwittingly played the part of fairy godmother: flying directly over the city of Memphis, where King Psammeticus was judging the people, she let the shoe fall right into the king's lap. Its size, beauty and daintiness immediately attracted the eye; and the king, determined to know the wearer of so cunning a shoe, sent throughout all his kingdom in search of the foot that would fit it.

As in the story of Cinderella, the messengers finally discovered Rhodope, fitted on the shoe, and carried her in triumph to Memphis, where she became the queen of King Psammeticus, and the foundation of the fairy story that was to delight boys and girls twenay-five hundred years later.—*Selected.*

RADIO PROGRAM TO STRESS THEMES FOR BROTHERHOOD WEEK.

(Continued from page 2.)

two roundtable discussions: "The Bible and World Brotherhood," Feburary 20, and "The Bible in a World Society," February 27. The *Anthology* program on Sunday, February 20 (1 p. m., EST) will feature a reading of Robert R. Davenport's "My Country."

APPORTIONMENT GIVING.

(Continued from page 7.)

Eastern Va. Conference:	
Rosemont	$ 75.00
N. C. and Va. Conference:	
Burlington, First	$ 56.04
Durham S. S.	23.70
Greensboro, First	57.66
Happy Home S. S.	47.23
Pleasant Ridge	88.00
Lynchburg	6.00
Western N. C. Conference:	
Big Oak	$ 1.00
New Center	11.00
Randleman	9.00
	402.48
Total to date	$ 1,931.54

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Pilgrim Fellowship Activities in First Church of Burlington

Several programs of interest have been held recently in the Pilgrim Fellowship group at First Church, Burlington, N. C.

Mrs. Marjorie Hereford of the Community Council spoke on the many phases of the work of the United Fund. Mrs. E. I. Brame spoke the following week of the work of the local chapter of the American Cancer Society.

On January 30, the local youth group was host to three other downtown youth fellowships and supplied a light supper and program to about 175 young people.

Mrs. Eugenia Wilson is advisor to the group, succeeding Rev. John S. Graves.

A YOUTH CHURCH SOLVES A PROBLEM.

(Continued from page 6.)

worship service, although patterned after that of the adults, is scaled to their own level of thinking and to their own peculiar personal and social ways of living. No punches are pulled by the minister as he deals with any problem of youthful interest, and these problems are placed in relationship to the highest reference of their lives, namely worship.

The second major value of our Youth Church program is that it gives our youth firsthand experience in the responsibilities of churchmanship. They have their own moderator, clerk, treasurer, financial secretary, deacons and trustees.

Independent Organization.

They carry on their own financial program, are responsible for their own budget and offering envelopes, and oversee the financing of their entire program, plus their support of the parent church and missions, which comes out of their own treasury.

In the conduct of worship, the minister of youth does no more than to preach the sermon. Two young people take over the rest of the service. They prepare for this responsibility by practice for a full hour ever Saturday. A youth choir and their own ushers complete the organization.

A problem in working with youth which I had previously faced, has ceased to be a problem, and has become, instead, the focus around which junior-high students are related to the Youth Church. The usual six-week pastor's class had never seemed adequate as a preparation of youth for church membership. Nor had I ever achieved success in securing anywhere near the 100 per cent commitment of our youth to church membership which I desired. We therefore took our Youth Church, which had been in operation successfully for a number of years, and made it the center around which to organize a real confirmation program.

The seventh- to eighth-grade boys and girls are brought first into the liturgical part of the Youth Church service and then dismissed for preparatory classes, which meet during the sermon period. We emphasize the fact that all the experience of the two preceding years is part of church membership preparation.

Instruction Program.

Participation in the junior-high Pilgrim Fellowship helps to get them ready for leadership in the Youth Church service and for the responsibilities of office. They take part, also, in the communion service and learn its meaning from practice.

We have built our own confirmation instruction program, with from six to eight of our lay members serving as teachers. These usually are selected from members of an adult Bible class, taught by a college professor. The aim of instruction is to give young people a comprehensive view of the Bible and an appreciation of how the Christian church grew and what belonging to the church means.

The first year is devoted to the Old Testament, during which the historical development of the Hebrew nation is traced, while all the other Old Testament literature is fitted into its proper historical setting. Many high moments are experienced in the class when its members discover the modern parallel and moral implication of some ancient episode or situation.

A similar study is made, in the second year, of the life and teaching of Jesus, followed by a study of the growth of the Christian church. In this course, the young people are led to an appreciation of each Christian group that exists in our community today. Much time is given, also, to the study of Congregational origins and to what it means to be a member of a church. This second year is climaxed when an opportunity is given to each boy and girl to make his or her decision to join the church, and to do so in a church service given over entirely to this purpose. Formerly, we wore confirmation robes, but now we lay more stress upon the inner meaning of the act than upon its outward symbolism.

The ten years this Youth Church program has been in operation have convinced us all of its fundamental worth. No one in our church would give it up. We have embarked upon a building program, one part of which is to be a youth chapel which will seat 235, and a youth parlor of the same size.

We now have from 85 to 90 per cent participation of all young people on our family records. In a growing suburban community, where many families are only casually connected with the church, this is a good record. The average attendance of our young people at their church worship is from two to three times that of our adults at their services. The missionary giving of our young people is proportionately three times as large as adult giving to the same cause. The young people underwrite their total operational program, contribute toward the youth minister's salary, provide scholarships to summer camps and are currently subscribing $1,000 each year to our new-building fund.

Membership Ratio.

When, in times past, we conducted the usual pastor's class, we were fortunate to receive as many as one-third of the youth involved into our church membership. Now, our participation is 100 per cent, and only three times in eight years have there been any who have chosen not to join the church.

The value of this program may be judged by what happens to these young people after they graduate from high school. The majority goes

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Church Proclaims the Gospel"

Lesson IX—February 27, 1955

Memory Selection: *"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."* Romans 1:16.

Scripture Background: Mark 16:15; Acts 2:14-41; Romans 10:8-15; I Corinthians 1:18-25; Collossians 1:24-29.

Devotional Reading: Ephesians 3:1-12.

The Nature of the Gospel.

The Gospel is "good news." That is the root meaning of the word from which we get our word "gospel." It is, of course, good advice, but it is more than that: it is good news. It is "good tidings of great joy." It is the greatest and best news in the world. For it is the good news of God's love for man, of God's interest in man, and his initiative in approaching man with the offer of salvation and a more abundant life. This fact needs to be emphasized. Many people think of the Gospel as something stern and forbidding, as something that gives them advice that is hard to follow. But, essentially, the Gospel is "good news," "good tidings of great joy."

The Seeming Foolishness of the Gospel.

Come to think of it, it seems a little strange that God should choose the preaching of the Gospel to save the world. The folks of Paul's day certainly thought so. The preaching of the Cross was to them "foolishness." But Paul declared that God had chosen "the foolishness of preaching to save them that believe." There is, alas, too much preaching that is foolish, but the fact remains that this thing which is called preaching, and which many people think is so foolish, is the divinely ordained way of saving those who believe.

Faith comes be hearing, and hearing by the Word of God through preaching. All this is dramatized in the life of our Lord. He came as the Son of God, the Saviour of the world. He came to reveal God to men and to bring men to God. *And he came preaching the gospel.* He depended on the power of the spoken word, because he believed in the power of truth and because he believed in men. Be sure of this fact: as long as there are people in the world there will be preaching. It sometimes seems like foolish and futile business, but God has chosen the foolishness of preaching to save those who believe.

The Content of the Gospel.

The gospel or the "good news" has many themes and subjects, but basically it has three dominant subjects: the life, the death, and the resurrection of the Lord Jesus Christ. There are many variations of these themes, but essentially, the gospel, the good news is that God sent his Son into the world, that his Son gave himself on the cross for the sins of the world, and that the Crucified Son of God arose from the dead and is alive forevermore. And folks, that is good news!

The Universality of the Gospel.

"For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." "For there is no difference between the Jew and the Greek." These verses from today's lesson are but a refrain from a mighty chorus emphasizing throughout the Bible the universality of the gospel of Christ. *It is for all men and for all of man, for every man and for all of man.* There are those who believe the gospel is for a favored few, people of a certain color or a certain class or a certain creed. But Jesus sent his disciples and his apostles into all the world. He died for all men and every man. All men have sinned and come short of the glory of God, and hence all men need the gospel of God's seeking and redeeming love and grace in Christ Jesus. And all men have the capacity to respond to the gospel—there is no difference between the Jew and the Greek. Furthermore in God's sight all men stand on an equal footing in the gospel. He is no respector of persons.

This universality of the gospel applies not only to all men, but to all time. It is as applicable to this century and as it was to the first century. To be sure the gospel must be interpreted in terms of contemporary life, but the gospel itself does not change. It never will change. It will be the good news through all the ages to come.

The Power of the Gospel.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The man who wrote these words lived in a world which knew power, and which emphasized power. Indeed Rome was a synonym for power. But Paul knew there were several kinds of power: money power, military power, natural power, political power. He also knew that there was moral and spiritual power, the power of ideas, the power of truth, the power of the Spirit of the living God. And he knew that there was power in the gospel. Had he not seen it at work in the lives of individuals and in society, a dynamic, transforming power far beyond any other manifestation of power. Indeed doing what no other form of power could do. The word which he uses is significant: it is the Greek word "dynamus" from which we get the word "dynamite." If he were writing today he would probably use the figure of the atom or the hydrogen or the cobalt bomb. And he was not ashamed of the gospel of Christ simply because it was the power of salvation unto every one that believeth. It could do what no other power could do—it could save men, regenerate men, redeem men, transform men.

We live in a world in which power is a word to conjure with. Recent years have been marked by man's discovery of unsuspected and frightening sources of power. But the gospel is still the power of God unto salvation. It alone can save. And it alone is the hope of the world.

Appropriating the Gospel.

"If thou shall confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shall be saved." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." It is the word of faith which he preaches. Salvation is a matter of faith. One does not earn it, nor buy it, or work for it.

(Continued on page 13.)

A Call to Prayer

Church people of the United States were called upon by the National Council of Churches "in this hour when the peace of mankind is imperilled" to pray that the crisis may be resolved without war.

The call to prayer was issued by the National Council through its president, Rev. Dr. Eugene Carson Blake, on the eve of his departure for Geneva, Switzerland, to attend a meeting of the executive committee of the World Council of Churches.

Dr. Blake said that, as he looks forward to meeting Christian leaders of many countries "he wants them to understand that the people of our American churches are praying that peace and justice may prevail."

The Council's statement said:

"In this hour when the peace of mankind is imperiled, the National Council of the Churches of Christ in the U. S. A., through its president, Dr. Eugene Carson Blake, calls upon the people of the churches to pray:

"That God's will for justice and concord among the nations will prevail.

"That divine wisdom and understanding may be given the President of the United States and his advisers to the end that the present crisis may be resolved without war.

"That the United Nations will remain steadfast in its purpose to establish the conditions of peace and thereby save the world form the scourge of war.

"That our government will persist in its efforts to find, through the processes of negotiation, a solution which will establish both justice and peace."—*The Religious Newsweekly.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

One simply accepts it. By faith in God's word, the gospel, man receives Christ in his heart. And then he makes public confession of that fact before men. The confession is an outward witness to an inner experience. Let the redeemed of the Lord say so.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Money is a stupid measure of achievement.—*Steinmetz.*

"THE SUPREME WITNESS."

(Continued from page 9.)

The Cross reveals the only source of peace and power.

Nothing but contact with God could have enabled Jesus to have borne his Cross as he did. At the Cross of Christ men find deliverance from bondage of sin and a power to enable them to walk in a newness of life. The Cross of Christ reveals to his disciples their lot in life, that they too must be willing to be crucified with Christ. The same sins that crushed the heart of Christ should crush our hearts. Because these sins do crush our hearts, we should feel that we are partners with Christ—fellow-workers of God on earth. The person whose physical maladies are so excruciating that he feels there is nothing he can do with a Cross, may accept his suffering as his Cross, and, in the spirit of Christ, he may by patience and uncomplaining add luster even to the Cross of Christ. "There is a place on the Cross right near to Jesus for every sufferer." On the Cross of suffering man may come the closest to Christ. There is no crowding away there. At the Cross of Christ, the world may find the secret, the only secret of how peace and brotherhood and good will may be established among men.

The days of Lent find thousands of people taking inventory of their lives, and seriously considering their need of setting their lives in order before God for their own sake, for the sake of their loved ones, and for the sake of their influence. No life is complete without a Cross.

Jesus showed the world that the key to unlock heaven is "a Cross." His religion is a religion of joy, of power, and of peace, because the Cross makes available to the individual the divine resources giving one access to the very heart and mind and love of God. The Cross of Calvary shines with eternal splendor, lighting the way of life for all mankind. The world has never been the same as it was before that eventful day—when outside the city walls of Jerusalem —Jesus Christ bore literally that Cross, as a symbol of the crosses he had carried all through his life and of the crosses that his disciples would need to carry if they would come after him.

The Christian Way is the way that appeals to men and women of courageous soul. Jesus wanted people to understand that his way of life had crossed all along life's path, but that only by the way of the cross could men and women become acquainted with their best self, only by the way of the Cross could man find God, only by the way of the Cross could the world be saved. And so, he flung out his challenge to all heroic souls—"If any man will come after me, let him deny himself, and take up his cross and follow me." "Whosoever doth not bear his Cross and come after me, cannot be my disciple."

The religion of Jesus appeals to the heroic in men and women. Weak and timid, inert and selfish souls that prefer "some flowery bed of ease" to a cross, reject the challenge of Jesus; and, following the lines of least resistance, fail to experience the joys and the delight, the peace and the power that are experienced by those who, looking to the Cross of Jesus, are willing to take up their cross and follow him.

In every life that has power, you will find a cross. In every life that knows the true joy of living, there is a cross. In every home that stands secure before all threatening storms, stands a cross. In every successful movement for human progress there must be a cross. "The Way of the Cross Leads Home," and the Way of the Cross leads to strength of personality and to true self-realization. The Way of the Cross leads to understanding, between individuals, and to peace between nations. Let every member of a home take up his cross and follow Christ; and wars and rumors of wars would speedily cease. Nothing but the cross can save our lives and the life of the world. It is either "A Cross of Catastrophe,"—"Christ or Chaos!"

People who believe in the Cross of Christ, people who believe in the Jesus-way of life are challenged by the Lord Christ, himself, to identify themselves with some Church that bears his name that they too may take up their cross and follow Christ in loyal service to God and humanity. Only thus can men and women be saved, and only thus can the world be saved. And even in our generation there is still point to the question—"What is a man profitted if he gain the whole world and lose his own soul?"

Our lives will miss God's purpose for us, and we shall miss the truest joys of life unless we accept the Challenge of Jesus and take up our cross and follow him. Only in this sign can we conquer!

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

The youth worker in our local church wanted one of our girls to share with others in assisting our pastor to conduct the regular morning service in church. She was timid, but the worker insisted that she read the scripture lesson. Finally she said: "I'll do it for Dr. Truitt. He is so good to me, and I know he would want me to do it." The little lady doesn't know that the youth worker gave me this information. Thus I had some of my best pay. I shall not have to report it on my income tax returns, but it is the best of pay after all.

This morning I carried six of our children to the doctor. Five of them are to have their eyes checked. The other one will have her throat examined. They will behave themselves, although there will be a fairly long wait for their turn. They will be quiet and sweet, and they will make friends. At least that has been my experience heretofore. And they know I trust them.

It seems to develop these children to trust them to do right and fine, especially when the responsibility rests squarely on their little shoulders. To be sure there are some disadvantages in having to live for a while in an orphanage. But believe me, it has its advantages, too. One matron just this morning remarked to me as I handed her two big boxes of candy, "I never saw children who had so many favors."

I have just been checking report cards from school. One girl who has been here nine years has the following grades: Reading B, language A, spelling A, writing A, geography B, citizenship A, health A. physical education A, elementary science B, arithmetic A, music B, and art B. The only thing I see wrong with those grades, knowing Jo Ann Black as I do, she should not have made any B's. We have some report cards better than that one and several that are worse. In every way we can we strive to see that our children make good in school.

On February 20, a large number of laymen will be coming to a meeting at the College. If any of you want to spend the night, either the night before or the night after, we would be glad to have you accept our invitation to visit us. This laymen's meeting will emphasize need for recruits for the gospel ministry. Laymen are asked to bring their sons with them. I am counting on having one of the boys of the orphanage with me. That leads me to ask you to pray that God may call some of the fine boys here at the orphanage into the ministry. There are a number of boys here with talents and intelligence in a marked measure. They will make good in life. Being reared in a church institution, I think it would be good if some of them chose to give a life in service to the church that has helped them.

How many preachers has your own home church given to the ministry? How many missionary doctors or nurses or teachers or preachers? I know of no greater time than the present for the church to look to its recruiting. It is a good time for the church to help the world re-evaluate the really first things in life. Help us here at the college and the orphanage to do our part while we have so great opportunity.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 9, 1955.

Commodities for the week.

Clothing:
From "Three Friends," Reidsville, N. C.
Mrs. J. M. Riddle, Sanford, N. C.
Miss Nellie Mae Holt, Dothan, Alabama.

Refrigerator:
Epsilon Sigma Alpha Sorority, Burlington, N. C.

Coupons:
First Cong. Christian Church, Portsmouth, Va.
Woman's Fellowship, Pope's Chapel.
A friend, Raleigh, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$ 3,128.16
Eastern N. C. Conference:		
Auburn	$ 83.00	
Lee's Chapel S. S.	40.00	
Morrisville	6.51	
Sanford	100.00	
Shallow Well	54.00	
		283.51
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 48.25	
Christian Temple	20.00	
		68.25
N. C. and Va. Conference:		
Burlington, First	$ 64.00	
Greensboro, Calvary	16.00	
Union (N. C.)	193.00	
		273.00
Western N. C. Conference:		
Albemarle	$ 19.00	
		19.00
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
		2.00
Total		$ 645.76
Grand total		$ 3,773.92

Special Offerings.

Amount brought forward		$ 6,357.57
First Cong. Christian S. S., Roanoke, Ala.	$ 11.30	
D. M. McLelland and Family, Elon College, N. C.	10.00	
Mrs. F. L. Rodgers, Fayettville, N. C.	25.00	
In Memory of Mrs. Stella Frawner Caulk	3.00	
Special Gifts	363.70	
		413.00
Grand total		$ 6,770.57
Total for the week		$ 1,058.76
Total for the year		$10,544.49

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.
—*Lord Macaulay.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address..

Eastern North Carolina Committee on the Ministry Meets

The Committee on the Education and Standing of the Ministry of the Eastern North Carolina Conference met on February 7, in Raleigh, North Carolina, and unanimously received the following men, pending approval of the Annual Conference in November:

1. Rev. Thomas Madren, "Transfer of Ministerial Standing" from the Western North Carolina Conference of Congregational Christian Churches.
2. Rev. Hugh Hartshorne, "Transfer of Ministerial Standing" from the New Haven Association of Congregational Christian Churches. (Dr. Hartshorne has been professor of Christian Education at Yale Divinity School for many years and brings to this area a great wealth of knowledge and experience. He is residing in Chapel Hill, N. C., and is a member of the United Church pastored by Rev. Richard L. Jackson, a former student of Dr. Hartshorne.)
3. Rev. C. Rexford Raymond, "Transfer of Ministerial Standing" from the Southeast Convention of Congregational Christian Churches. 'Dr. Raymond is a member and "Pastor Emeritus" of the Church of Wide Fellowship, at Southern Pines, N. C.)
4. Mr. William George Shearin was received as a member of the Biblical Class and a candidate for the ministry under the care of this committee. He satisfied the committee of his calling and other specified requirements. (Mr. Shearin is a life-long member of our Oak Level Christian Church and is now a junior, studying Religion at the University of North Carolina.)

Carl Wallace,
Chairman.

When a man has a small trouble, he can laugh it off. But when he has a big trouble—a real trouble, he should go for a long walk. He should walk at least five miles quickly. That will send the blood bounding through his veins. It will take the blood out of his head. It will help to put him in control of himself.—*G. M. Cohan.*

LAYMEN AND THE CHURCH.

(Continued from page 3.)

N. C. Monroe Construction Company of Greensboro, N. C., is supervising the building program.

H. E. Robinson.

* * * * *

Laymen of High Point Hold Organizational Meeting

On Sunday evening, January 16, 1955, the laymen of the High Point Congregational Christian Church met and organized a Laymen's Fellowship. At the present they have sixteen men on roll.

Lester Smith was elected president and Bruce Woodell as secretary and treasurer.

On the fifth Sunday evening, January 30, the laymen had charge of the evening worship service. They have wonderful ideas in mind for the future promotion of the church and growth of God's Kingdom.

Gale Brady,
Pastor.

* * * * *

Laymen of Burlington First Church Hear Youth Center Delegation

A large number of laymen from the First Church, Burlington, heard a delegation of the men from the Umstead Youth Center, Buntner, N. C., on Friday, February 11. The Center selects younger men from our State Prison and Prison Camps and brings them to Butner for a period of supervised readjustment with skilled advisors. The results have proved amazing in reclaimed lives. This effort points the way to a far better technique of dealing with men who received time for major offenses. It is hoped that more such centers can be established over the state.

Laymen from our Beverly Hills Church were in attendance making this a joint meeting of the two fellowships.

* * * * *

Laymen of South Boston-Danville District Organize

An organizational meeting of the laymen of the South Boston-Danville district was held at Ingram Christian Church on Friday night, February 4, with Mr. J. K. Landrum of Ingram Church serving as chairman pro tem, and Mr. Irving Anderson of Center Church serving as vice-chairman and secretary pro tem.

The district is composed of the following churches: Center, Hebron, Ingram, Lebanon, Liberty, Pleasant Grove, Third Avenue of Danville, The Church of the Covenant of Lynchburg, and Union of Virgilina. All of the churches, with the exception of two, were represented, with a total of 73 laymen.

After a wonderful dinner, served by the ladies of Ingram Church, Mr. Parke C. Brinkley, Virginia State Commissioner of Agriculture, delivered the address of the evening, based on the speed at which the world is living and bringing out the point that our world's needs can be met to a large extent by the laymen working through the church.

A nominating committee composed of H. C. Landrum, chairman; Clarence Willis, Reams Long, George Talbitt and Frank Tuck was named. The committee was requested to bring in a slate of officers for the next meeting to be held at Center Church of South Boston on May 6, 1955.

E. Irving Anderson.

A YOUTH CHURCH SOLVES A PROBLEM.

(Continued from page 11.)

to college—a few to the local institution of higher learning, the rest away from home. We keep constantly in touch with each one of them and find that the ratio of participation in church life at college is three or four times greater than the general average of the student body. Few of our young people return to live in Elmhurst. They marry and find professions that take them to the four corners of our country. But usually, within a year or two, almost every one of them writes for his or her letter of dismissal in order to join a church in the new community which now is his or her home.

A gentleman who has spent many years of his life in capturing wild animals, says of the wolf, that, when attacked, he will first note the eagerness with which the enemy presses the attack, and, if he shows great determination, he scampers away. But if he detects the least fear in his pursuer's movements, he will defend himself with great bravery. The same way with old Satan: he tempts us by first placing some trivial thing in our paths; and if we offer no resistance, he suddenly attacks us with all his force, and overcomes us.—*W. W. Landrum.*

LAYMEN'S MID-WINTER RALLY!

Big Rally at Elon College
Sunday, February 20, 1955

Registration at 2:00 P. M.
Banquet at 6:00 P. M.

Hear Dr. Rockwell Harmon Potter

Dean Emeritus of Hartford Theological Seminary

Dr. R. H. Potter

Alley, Smith and Danieley will speak on some of the most important matters confronting our church today.

Attend Cornerstone Laying at MOONELON

Attend Banquet

For Fun, Fellowship and Inspiration

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

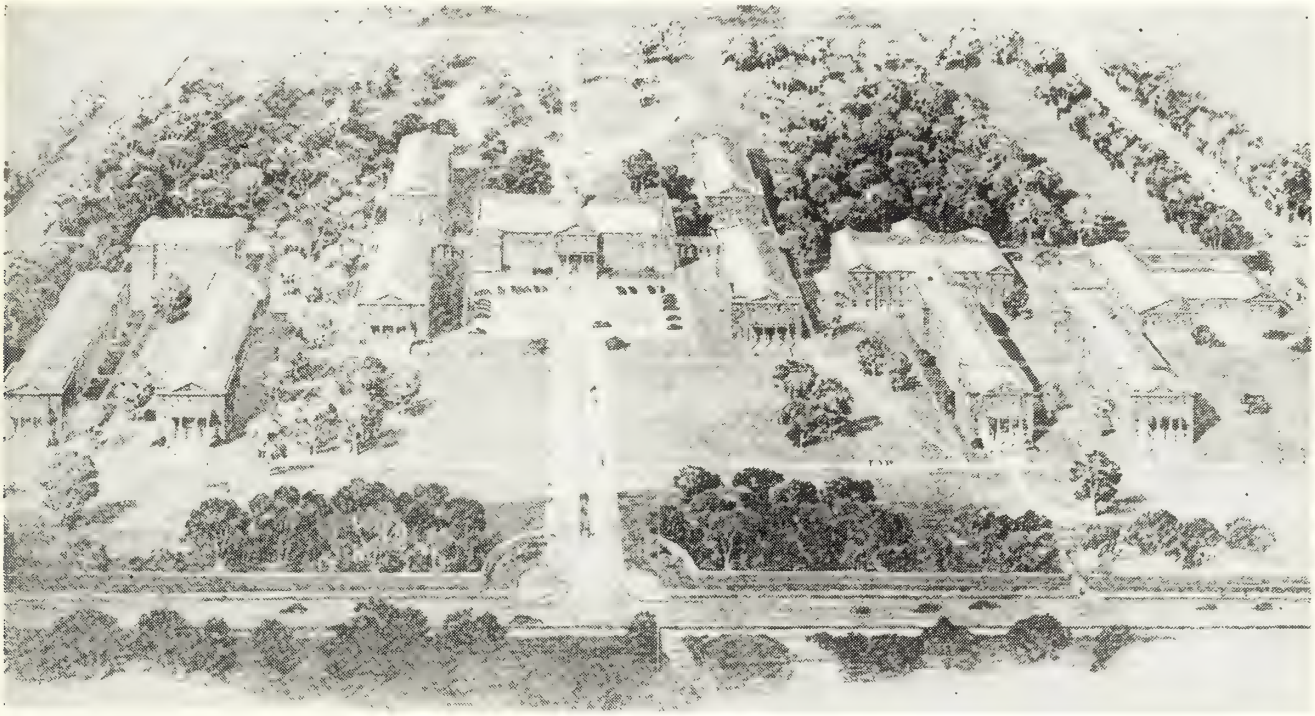
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, FEBRUARY 24, 1955 NUMBER 8

Special Elon College Number

Elon College Library X

THE PROGRAM OF PROGRESS
FOR ELON COLLEGE



Pictured above is the architect's conception of the appearance of the Elon College campus when the building program is completed. Two Dormitories, one for men and the other for women, and a Dining Room are scheduled for immediate erection.

The Two and One-Half Million Dollar Campaign

To Date: $1,400,000.00 in Cash and Pledges

To be Secured by January 1, 1957: $1,100,000.00

Borrowed to be repaid over a term of years, $650,000.00

To be invested as Endowment, $425,000.00

ALL FOR ELON! - - ELON FOR ALL!

My Share

I am not a rich man, if you reckon riches in dollars and cents, but I am a rich man, if you reckon riches in spiritual values and abundance of grace. With these imperishable riches in my heart, I have access to the riches of time and eternity, so long as I recognize God's authority over me, my obligations to Him, and have faith in His goodness and mercy.

The world is His, He made it. I am His. He created me. My needs are supplied according to my faith and willingness to share what He lends me for the good of His own and the coming of His Kingdom on earth.

As a churchman, I am a part of the church. As a part of the church and to that extent, I am responsible for its program. Whatever that program enjoins upon me, I should do.

My church is in the midst of a Campaign to raise Two and One-Half Million Dollars for Elon College. I have a responsibility, a share in this campaign. I must assume this responsibility. I must do my share if I am to maintain a happy relationship in my church. The question is, "How much? What is my share?" Others are giving large amounts. I do not have a large amount. I can only give as I have. Where much is given, much is required. I am warned by my Christian conscience that little is expected and must be given.

I am tempted to feel that since I cannot give but little, and others are giving much and the amount to be secured is large, that my share is so small that it will count for so little it won't be missed badly if I do not give my share. Right I am. It won't be missed badly. The fund will suffer but little, but I, withholding my share, will suffer much. The heaviness will be on my heart. I did not do my share. It matters not what the reasons are, my Christian conscience still speaks out—"You did not." I am not responsible for what others do. I, and I alone, am responsible for what I do or what I do not do. I must do my share as a churchman if I am to maintain a happy relationship with God, who is my Father, whose resources, material and spiritual, are inexhaustible.

I refresh my mind with the paternal philosophy of the old hymn:

"My Father is rich in houses and lands;
He holds the wealth of the world in his hands.
Of rubies and diamonds and silver and gold
His coffers are full. He has riches untold!"

So long as I maintain the relation of a son to God as my Father, I need have no wants, I shall have no wants. He shares with me by day and by night, as I in faith and generosity share what I have with Him.

I have a share in this campaign, and I must do my share.

Elon College Operating Budget for School Year 1954-1955

ANTICIPATED INCOME

Tuition and Fees	$194,526.00
Special Charges—Art, Music, Typing, Dramatics, and Dining Hall (net)	18,500.00
Proposed Increases in Music and General Fees	20,300.00
Laboratory and Other Special Fees	8,500.00
Room Rent	19,020.00
Bookstore (net)	5,000.00
Athletics—Admissions and Guarantees	9,000.00
Gymnasium Rentals and Concessions	1,500.00
Government Housing	15,400.00
Faculty Housing	7,000.00
Gifts, Summer School and Miscellaneous	17,000.00
Endowment Income	21,000.00
Church Income (Apportionment)	24,000.00
To Be Raised to Balance Budget	48,706.90
Total Anticipated Income	$409,492.90

PROJECTED EXPENDITURES

Administration and General	$ 52,856.00
Includes salaries of President, Business Manager, Field Secretary, Bookkeeper, Office Secretaries, Office Expenses, Alumni Office deficit, General Expenses, and Miscellaneous.	
Academic Salaries for All Departments (based on 34 Teachers)	129,155.00
(Due to increased enrollment the number of teachers and the salary budget had to be increased. There are actually 39 full-time teachers now employed with a salary budget of $141,799.00 which makes the average teacher's salary $3,635.87)	
Expense for Academic Departments	22,200.00
Library	12,500.00
Buildings and Grounds	73,900.00
Includes heat, lights, repairs, janitorial services, etc.	
Miscellaneous	83,300.00
Includes Athletics, Literary and Ministerial Scholarships, Social Security Tax, Sewer System Allotment, and Student Activities.	
Fifteen per cent of income from Laboratory fees, tuition and fees, room rent, and special charge courses for withdrawals, bad debts, and cost of collection	34,581.90
Total Anticipated Expenditures	$409,492.90

Apportionment Giving

Below are given the receipts from churches and Sunday schools of the Convention applying on apportionments since our last report:

Previously reported		$ 1,931.54
Eastern N. C. Conference:		
Bethel	$ 2.00	
Hope Mills	7.00	
Eastern Va. Conference:		
Windsor S. S.	$ 30.96	
N. C. and Va. Conference:		
Pleasant Grove	$ 25.00	
Shallow Fork	20.00	
		84.96
Total to date		$ 2,016.50

Student enrollment, to date, for the school year 1954-55 is 1,006.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Editor .... S. C. Harrell
Managing Editor .... J. T. Kernodle

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Board of Publications—W. W. Snyder, Chairman; S. T. Holland, Secretary; Clyde W. Fields, S. E. Madren, F. P. Register, W. L. Cooper, Treasurer, ex officio.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Subscription Price: 1 year, $3.00; 2 years, $5.00

Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Church and the Church-Related College

Dr. Truman B. Douglas, addressing the recent mid-winter meetings of the Congregational Christian Missions Council, stated that the most urgent task before the churches of America today is to restore close relations between church-related colleges and the churches and to make the colleges the equal of any other institutions of higher learning. Dr. Douglas questioned whether the churches or the colleges can give "a clear and unmistakable answer to the question, What is a Christian college?"

In this issue of The Christian Sun, dedicated to Elon College, there are many urgent appeals for liberal financial support for the college. With these appeals should go a word about what the churches of the Southern Convention are depending upon Elon College to do.

The founders of this country were profoundly interested in homes, churches and schools. It probably never occurred to them that the time might come when groups of people would be deeply concerned about one of these institutions and not be interested in the others. As higher education developed, church people established colleges because colleges were necessary, and the State was not in a position to build all that were needed. There is still an urgent need for church-related colleges to train the ever increasing number of young people seeking an education.

It is the task of the church-related colleges to plan and offer curricula based upon the fundamental principles of Christianity as those principles have been accepted and taught by American Christians. It is our considered conviction that American Democraacy cannot long survive unless it is rooted and grounded in the Christian tradition.

The church-related college should establish and maintain a community that is as nearly Christian in its every phase as is humanly possible. Christianity is best taught by a life which exemplifies the spirit of Christ. The college which dares call itself Christian can justify its claim only by a very special type of community life.

The church-related colleges are under obligaation to the churches which established them and which share in their maintenance to do creative work in the field of religious education. The specialists in religious education have for half a century directed their efforts toward teaching how to teach. The churches now need to be taught **what** to teach.

Our Unnecessary Enemy

"Ignorance is freedom's **unnecessary** foe."

This sentence is from a New York Times book reviewer's; the bold face type is ours. He was discussing Erwin N. Griswold's book, "The Fifth Amendment Today," and the political liberty of the citizen; we are discussing the future of Elon College, and the spiritual liberty of the Christian. His opening sentence, which we are borrowing, is valid for any discussion of liberty.

We as Christians are traditionally pledged to enjoy the right of private judgement and the liberty of conscience, and to accord these to others as well as to practice them ourselves. Therefore we cannot afford ignorance. Ignorance enslaves us to habit, hearsay, and huckstering, at worst; at best, it commits us to our own irresponsible opinions. Our liberty is always threatened by active malice, hatemongering, wilful foolishness; Jesus observed that such things have to come, and promised woe to the man by whom they come. If we surrender our spiritual freedom to ignorance, its **unnecessary** foe, we may expect greater woe for ourselves, and for our children.

Suppose a merchant went abroad, to buy linen, and bought a shipment of it without considering the rate of exchange, the usefulness of linen in comparison with other fabrics, and the demand for it at home; suppose he brought it back and announced that he would sell it and make his fortune. We would certainly think him a fool. But he would be wisdom personified compared to the Christian who thinks he can store up treasures in heaven by hoarding ignorance in his own mind, who makes moral choices in terms of "I don't understand this but I know what I like."

Elon College exists to fight ignorance, that is, to defend liberty of conscience and the right of private judgment by positive action. Its current physical needs must be met, so that its spiritual purpose can be carried out. When unnecessary inconveniences are out of the way, our unnecessary enemy can be attacked and driven out, and it will be time to think of Jesus' parable of the clean and empty house.

A Program of Progress for Elon College

The Cupola of Elon's Administration Building at Night

Since its founding, over a half-century ago Elon College has been a Beacon to the Southern Convention. The Churches of the Convention look to the College for leadership in the pew as well as in the pulpit.

A Program of Progress for Elon College — As the President of the Convention Sees It

Over the years we have heard a lot about money for Elon College. If we let our minds stop there we shall find ourselves weary with the whole proposition. But we must think on, even as this program of expansion must go on. We have never been asked to give money to Elon College in order that she might have it, but in order that she might transform our dollars into Christian character. Nothing is more valuable than good character, but when we say "Christian character," it becomes the most desirable quality any parent could wish for his child. It is better than stocks and bonds, or house and lands. When it is time for the young person to leave the sheltered life of the home and seek the best equipment for life, the Christian college opens its doors, its heart and guiding hand, to assure that the prayers learned at mother's knee will not be forgotten. Elon College was founded to give that guidance to the youth of our homes and churches. Her record speaks for itself when we look into the homes, pulpits and pews of our convention, and even across the world. Shall we make it possible for Elon to continue, and to expand, this ministry? Time will tell. What will it tell?

The expansion program of Elon is at a point when we cannot stop. In order to meet the demands for better living conditions for on-campus students, better dormitories must be built. To get the job done now the college has borrowed the money to build them. No one who knows the conditions of the dormitories could question their immediate necessity. A new dining hall and one half million dollars for endowment are in the plans. A generous memorial gift has provided much of the money for the dining hall, and the endowment is a necessity also if Elon is to remain a member of the Southern Association of Colleges. That, too, is a must! We can underwrite these imperative needs for our college. We cannot go forward as a convention without Elon College! She cannot go forward without us.

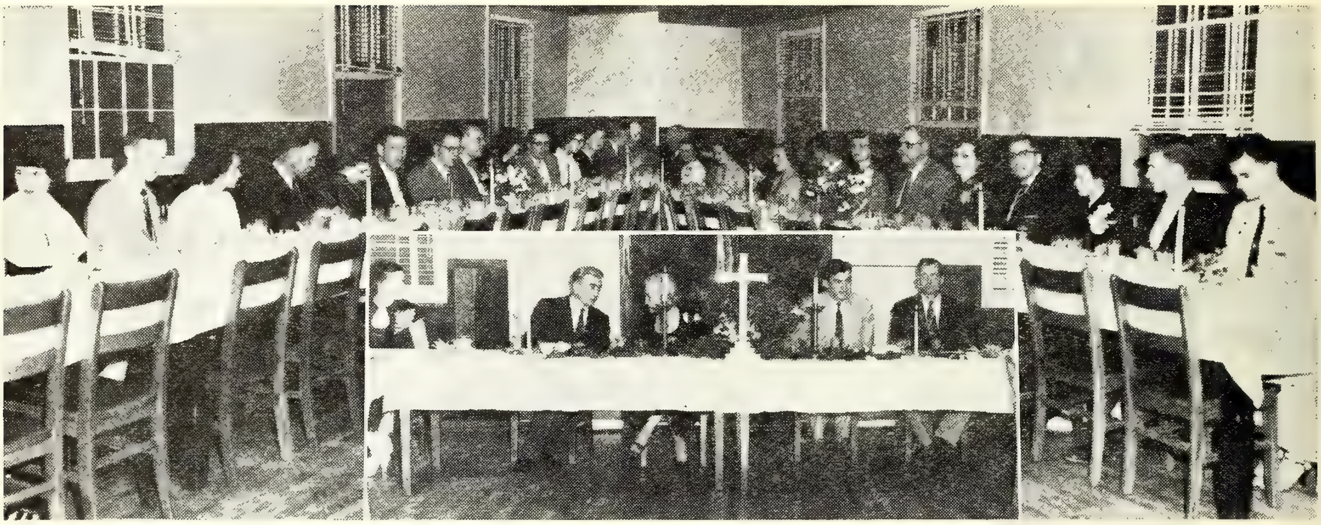
We call upon the constituenty of the convention—churches and individuals—to rise to the call. It is an investment in your personal happiness and in the church as you will wish it to be tomorrow.

Jesse H. Dollar.

A Program of Progress for Elon College — As the Convention Superintendent Sees It

Since her founding fathers stood in the forest of giant oak trees and declared their purpose to establish and maintain an institution of higher Christian education, Elon has been in the march of progress. With her progress has gone the well-being and growing strength of the churches of the Southern Convention.

Through toil, sacrifice, prayer, and gifts Elon was established in 1888 to



Ministerial Banquet

The progress of our Church in the South has been, to an immeasurable extent, due the outstanding ministerial leadership produced at Elon College in the past. Today, such leadership is needed as never before.

be the place of hope and opportunity for eager youth. For a generation the labors of her founding fathers brought progress to the lives of many of us—through Elon. Then came that fateful day of January 18, 1923, when old Elon lay in the smouldering ruins of disasterous fire. There she lay in a massive heap of smouldering debris. But that was not to be the end of so noble a beginning.

Friends, churchmen, alumni gathered again on that historic campus—to think, to pray, to plan, and to go forward. A new Elon arose under the leadership of the late Dr. William Allen Harper. The five new buildings bore witness of Elon's continued progress. But then another seeming disaster struck.

In the early thirties the financial depression struck, seemingly determined to end the days of Elon's usefulness. Faced with a staggering debt and in most difficult times, again friends, churchmen, and alumni arose to Elon's dire needs for strength to survive. One of her noble sons, Dr. Leon Edgar Smith, was summoned from the ranks of the parish ministry to lead Elon in those difficult days. Well he led in the settlement of debts, expanding the campus buildings, increasing the endowment, and increasing many times the student body.

Summoned by the needs of the present day and future youth for education, Elon has reached another crisis. This crisis comes as an inviting opportunity and not as a tragedy befalling us. Only the lack of physical equipment with which to continue Elon's mark of progress can there come tragedy. Elon moves forward in her program of progress. Soon the badly needed dormitories and dining room will be provided. Elon and the churches of the Southern Convention which sponsors her will continue in the line of progress, that the millions of youth of our day and days that come may have the full advantages of education in the atmosphere of Christian concern.

During the 1954-56 biennium when we observe the centennial Program of Advance in the Convention, may Elon receive her rightful share of our prayers, our youth, our concern, and our gifts that her progress may be sure! Your support of the Two and One-Half Million Dollar Campaign for Elon College will help to insure Elon's continued Program of Progress.

William T. Scott,
Superintendent.

A Program of Progress for Elon College — As the Stewardship-Evangelism Secretary Sees It

I am always interested in any progressive program, which involves Elon College. My family and I have recently moved to the Elon College community and our hearts have been warmed by the consecration of the members of the faculty. We have literally thanked God for the joy of associating again with Christians who were our former instructors in the classroom and who shall forever be our instructors in Christian living. We have met some new members of the faculty and found this same spirit. The greatness of a Christian College lies in its faculty, their ability in their fields and in their consecration. Elon is a great Christian College when measured by its faculty.

It is essential that a college have a physical plant. I certainly rejoice over the prospects for Elon's becoming physically equal to her opportunity. I have been pleased to discover a great deal of interest and enthusiasm among our churches over this present building program. I am constantly asked, "Have they started building yet?"

The need and great opportunity for a free and Christian voice in the realm of higher education appears more important each day. Some of us recall what happened in Germany shortly after the State took over all education. It is certainly most encouraging to see a program of progress in process which will enable us to be in a better position to bear our Christian witness in the realm of higher education.

Fred P. Register.

A Program of Progress for Elon College — As the Dean of the College Sees It

Winston has defined progress as an "advancement or improvement in mental, moral or physical condition"; this is the keynote of our program at Elon College. With deep appreciation for the great contributions which Elon College has made through the years, we resolutely set our faces to the future and the challenge which awaits us. We envision continued programs in many areas; we would like to have you share our hopes and aspirations:

(a) Campus morale—the building of new dormitories and a dining hall will make it possible for our students to live under more desirable conditions, thus making possible the continued good spirit and high morale which characterizes our campus.

(b) Academic standards—we believe that it is fair to give every qualified student the opportunity to do college work; we are careful, however, to stress the value of diligence and accomplishment. We believe it to be our duty to work constantly to help the average student obtain a college education and to give added encouragement and assistance to all who show promise of becoming scholars.

(c) Social standards—we believe in a coeducational program; it is wholesome, natural, and appropriate for young men and women to attend classes together. We always insist on high standards of moral conduct—and this is what the young ladies and gentlemen who attend Elon College expect.

(d) Christian emphasis — we believe that Elon College was founded because of the Church's concern for education with a Christian emphasis; we feel obligated to carry on in this tradition. We want all of the faculty and staff of Elon College to be men and women of genuine Christian convictions; we want students who are Christians to come to us; we want others to become Christians while they are here because of our influence. This is our heritage and a vital part of our program of progress; we witness to it without apology.

Surely this type of program will catch the vision of all of our church people, and we can be assured of their interest, cooperation and prayers; surely our church people will want their sons and daughters to be trained at such an institution—Elon College.

J. Earl Danieley.

A Program of Progress for Elon College — As the Registrar of the College Sees It

A survey of enrollment in the colleges and universities shows for the second consecutive year an upward trend in contrast with the preceding five-year period of decreasing enrollment after the exodus of World War II veteran students. Prediction on the tidal wave of students sweeping through our elementary and secondary schools is that they will engulf the colleges and universities in a few years. Increased enrollment is based on the increasing number of births and the increasing proportion of high school graduates who are attending college. In 1900, only four percent of the college-age youth attended college. Today, thirty-three percent are attending, and is is predicted that by 1970, fifty percent of the college age youth will be attending college.

The enrollment at Elon College is following the national trend. The 1954-55 enrollment is the largest in the history of the college. A total of 1,005 have enrolled this year in the morning and evening classes. The fall registration showed 915 students enrolled. Twenty-eight new students entered the winter quarter of the morning classes and 62 new students came in the spring term of the evening classes. There will be approximately 25 students to enter the spring quarter on March 14.

With the return of the Korean veterans, our veteran enrollment has more than doubled the number of veterans enrolled last year. The number of seniors going into the teaching profession shows an increase of eight per cent over last year. Our enrollment comes from 23 states and two foreign countries.

As the program of progress proceeds, we shall have new dormitories, a new dining hall and new equipment, all of which will accentuate the the presently increasing number of dormitory students which will mean sustantial gain to the college along all lines. Anything that anyone will do to advance the program of progrees will render a great service to our college.

Hazel Walker.

HOTEL
CAROLINA SODA SHOP

Elon's famous Band parades down Burlington Street on the Occasion of Home-Coming Day

A Program of Progress for Elon College — From the Faculty Point of View

The faculty of Elon College is composed of forty men and women teaching full time. Twenty per cent of these teachers earned the bachelor of arts degree at Elon College. More than thirty-six institutions of higher learning in the States and abroad have granted one or more advanced degrees to members of the Elon College faculty. It is a group of men and women with adequate academic preparation and rich experience in the field of higher education,

The Elon College faculty is proud of the training it has been permitted to give to the students who have become alumni of this institution. The faculty views with pride the standing of business and professional men and women who have been members of the student body under its leadership. The success of the alumni in various fields of worthy occupations, such as elementary, secondary and higher education, the ministry, religious education, home making, medicine, dentistry, law, business, as well as other occupations, is an inspiration.

There is a great satisfaction in realizing that time and energy used with the youth in the class rooms and on the campus in extra-curricular activities brings forth a maturing individual who will take his or her place in a constructive and corporate society. The personal contacts made in a small college are beneficial to both instructor and instructee.

The faculty is pleased with the congenial atmosphere which exists between faculty, students and administration on the campus. Of course, as in any well-regulated family, there are "ups" and "downs," but here they are mostly "ups."

The academic freedom in the class rooms is outstanding and wholesome. It is a pleasure to work as a member of the Elon College faculty.

A. L. Hook.

Snow adds a Beauty all Its Own to this View of the Elon College Campus

A Program of Progress for Elon College — As a New-Comer to the Convention Sees It

I came to the Southern Convention, just one year ago, with the firm conviction that Christian education is the most vital and important responsibility of the church. Nothing has happened to change that conviction. A very happy relationship with the administration and student body of Elon College has led me to believe that the program of the college ought to be our crowning emphasis in this supreme task. Frequent visits to the campus, including an extended period during Religious Emphasis Week last fall, have impressed me with the urgent need for new and renovated dormitory facilities. While what happens in the church-related college (in terms of challenge and inspiration toward the development of Christian character in our young people) is of far greater importance than the setting in which it happens, the fact remains that until we provide adequate facilities at Elon some of our best college material will be siphoned off to other schools which do.

Compared with what other denominations are doing to support their colleges in Virginia and North Carolina, we in the Southern Convention have fallen far short of the mark in the support of our college. But Elon is more than our responsibility. It is our opportunity! If we give sufficient support to the Program of Progress now entering upon its final phase, future generations will rise up to call us blessed. If we fail to do this, our children and our chilchildren's children will wonder, and with just cause, about the depth of our Christian concern.

George Douglas Alley.

A Program of Progress for Elon College — As a New-Comer to the Faculty Sees It

Although a new-comer to Elon, I did my undergraduate work on the campus of a Christian college, and my appreciation of that early train-

Dramatic Group discusses a Play with Professor Cox, Instructor

ing added to the enthusiasm with which I began my service here. That enthusiasm has been enhanced considerably by the launching of The program of progress for Elon College.

The expansion program, planned by dedicated men and women with vision, comes at a time when there is an increasing awareness of the distinctive contribution that can be made by the small liberal aras Christian college. And few would deny that the realization of that contribution in its fullest measure depends to a considerable extent upon the physical plant of the college. Adequate facilities can do much toward creating spiritual inspiration and a cultural atmosphere, and the consummation of Elon's program of progress will better enable us all to achieve our mission of combining knowledge with faith in graduating creative individuals instead of mass-men, persons who have a sense of personal responsibility and an understanding of the ends for which they live.

Today the United States stands in the forefront of all the world's nations in the possession of material might, but, as Allan Nevins, one of the truly outstanding students of American development, has so succinctly stated, our technical skills, our great mills and factories, and our scientific knowledge are valuable only as they buttress "a civilization in which spiritual forces are predominant." The Program of Progress will make it possible for Elon College to emphasize more effectively the moral and spiritual element in education.

H. H. Cunningham.

A Program of Progress for Elon College in Which Burlington and Alamance Co. Rejoice

The citizens of Burlington and Alamance County have, over the years, had a sincere interest in the development of Elon College. We rejoice in her growth and wish for Elon College every possible success in her expansion program.

Over the years about one-half of all the students attending Elon College came from Alamance County. With this area growing, the percentage will, no doubt, continue to remain about the same even though Elon College grows into a much larger institution. Burlington and Alamance County realize that Elon College has a good faculty and a fine curriculum and that young people attending Elon College are well prepared at the time of their graduation.

It is impossible to tell how valuable Elon College has been to Burlington and Alamance County. We have hundreds of citizens who have been to college at Elon who could not have gone away from home and attended school. Their training has prepared them to render a great service to the community, to increase their earning power, and to become better citizens.

Burlington and Alamance County have supported Elon College financially over a period of years and will continue to do so. We will want to have an important part in the completion of the two and one-half million dollar campaign. We want to see Elon College grow to broaden its curriculum and to offer greater opportunities for the young people of this area as well as young people of the Congregational Christian Church.

Yes, Burlington and Alamance County believe in Elon College; we appreciate Elon College; we have supported and we are going to continue to support Elon College. We want to see her have new buildings, a broader curriculum and additional faculty members, and all other facilities needed to make her one of the South's leading small colleges.

George D. Colclough.

Student Home-Coming Day Committee

A Program of Progress for Elon College — As the Field Secretary Sees It

The addition of Virginia Hall, Carolina Hall, and the McEwen Dining and Banquet Hall (to be followed by others) will add far more than eye-appeal to our campus.

It is true that the success or failure of a college may be determined largely by the degree of attractiveness of its facilities, but it is also true that a reputation for offering good education can shine through and brighten even the prospect of living in a North or a South dormitory. Elon College has proven this last point by the success which it enjoys today—over forty years after the last major dormitory facility on its campus was completed. But competition for good students is keener today and we must prepare. And we are told that there will be more students entering college.

Some earnest friends of the college will complain that the cost of these new buildings is too great and not worth the effort. But they have not measured this cost against that of seeking a replacement for the prospective student who has come to our campus and gone away the same day to find better quarters elsewhere. For everyone who might have come and stayed, a salary or portion of a salary must be paid to find another to take his place. Nor is this the total expense, for a compromise in the quality of student must often be made, or a room left unoccupied.

The future success of Elon College, in contrast to the past, will be governed by a proper balance of reputation for good education and an attractive and adequate physical plant. It is good that we shall soon enjoy both.

Roger Gibbs.

A Program of Progress for Elon College — As the Alumni Secretary Sees It

The Elon College "Program of Progress," moving ahead as scheduled, must be carried to a successful conclusion if our Alma Mater is to keep pace with the increasing demand for the training of American youth under moral and religious influences.

The enrollment at Elon College for the 1954-55 session is the largest in the history of the school; but the American Institute of Management predicts, after a recent survey, that applications for college admission will have increased an additional 50 per cent by 1960, and Elon must make ready to share this increasing educational load.

The same survey shows that 99 per cent of our liberal arts colleges are now in need of additional buildings and that many are operating at a deficit. Millions of dollars worth of classroom and dormitory buildings will be needed to provide adequately for the student population of 1960.

Elon is definitely catalogued among the institutions now needing additional buildings, and it is a question whether the two new dormitories and the new dining hall, which are to be built at once on the Elon campus, will be adequate to the need five years from now. Certainly they will not answer the need if the present enrollment grows as the experts predict.

With such a prospect ahead, it is imperative that the alumni and the friends of Elon College, cooperating under courageous leadership, furnish the spiritual and financial support to keep the college in pace with the times and ready to grasp its growing opportunities.

Mrs. Ruth G. Boyd.

A Program of Progress for Elon College—As a Past Secretary of the Alumni Association Sees It

When Dr. Smith first told me of the possibility that money might be available from the United States government, on a loan basis, for the construction of new dormitories and a dining room, it seemed too good to be true. Now we learn that the loan has become a reality, and construction is to begin in April!

As a student in 1939-1943, the need for dormitories, both for boys and for girls, was so apparent that even as a freshman, one wondered if it would be possible to draw students to Elon College much longer if nothing was done to improve the living quarters. When the dining hall annex to West Dormitory burned in 1942 and we had to eat in a makeshift arrangement in the Student Union building we all knew that the first building that would be constructed at the close of the war would have to be a dining room.

However, when I returned to the campus in 1946 as alumni secretary I was informed that the first building to be constructed would be a new Power House. Well, you had to have heat to run a college! The second building was to be a new gymnasium!

"Why a new gymnasium?" I was asked time and again by realistic alumni. They realized as I did, that unless we had better living quarters for our students than was then available, the new gymnasium would be of no avail. It was difficult to give an intelligent answer to this question. The answer given was, "It will have more appeal for the soliciting of funds from the alumni body than a dormitory." How often I wondered if this were true!

Now, the new dormitories for boy and girl students is to be a reality instead of a dream. HALLELUJAH.

Jimmy Darden.

A Program of Progress for Elon College — As a Member of the Student Body Sees It

The expansion program which is already under way at Elon College could not have begun at a more ideal time. More and more students are wisely choosing Elon College as their alma mater. An additional fine service is being rendered to the community through the night classes which are offered.

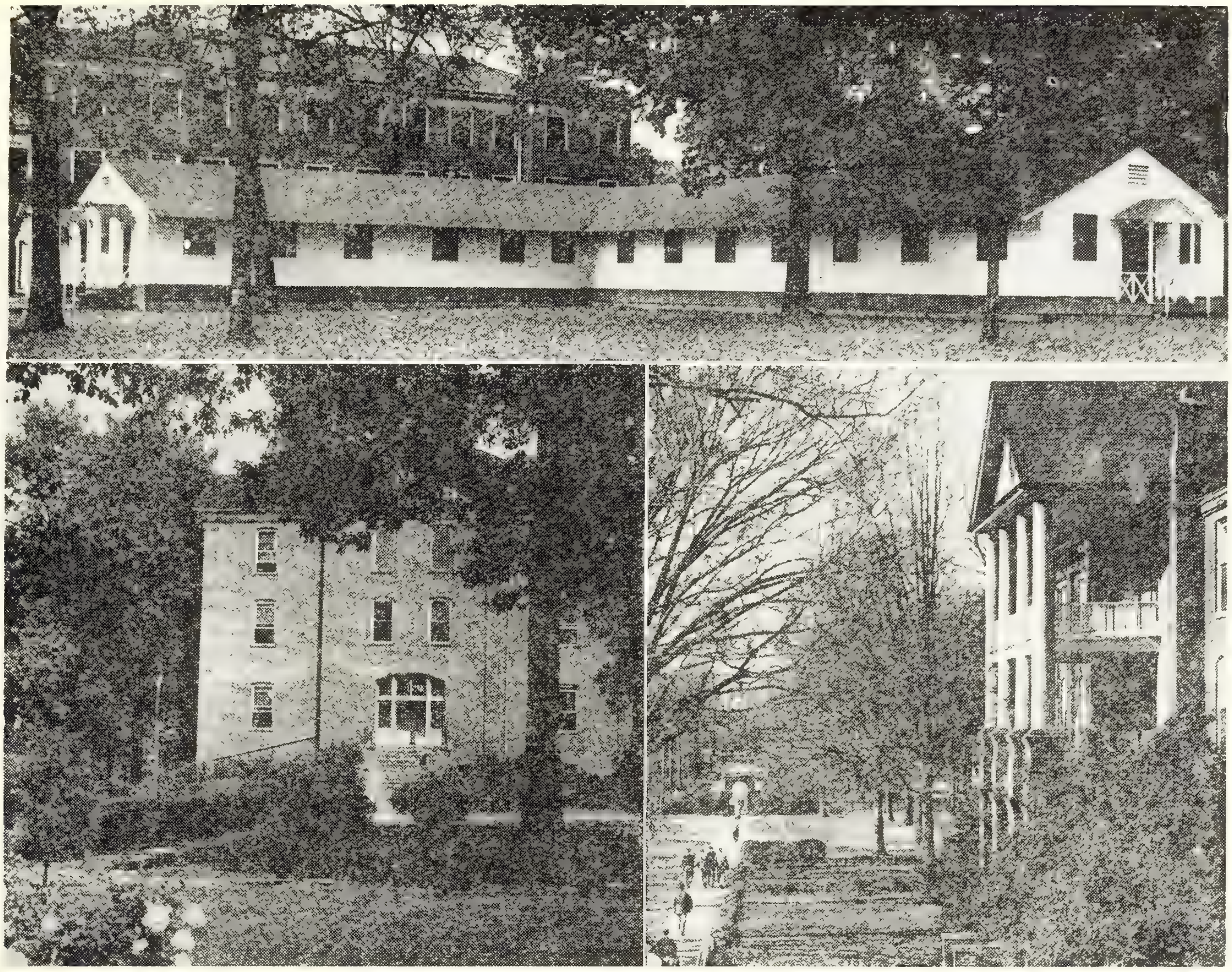
The patient years of building and planning are reaping results through the very fine athletic teams and through outstanding achievements by many other departments at Elon. The large enrollment to date speaks for itself: Elon College is growing every year.

Elon College, through the efforts of one of the finest faculties found anywhere, has managed to prepare adequately for life many men and women who are recognized in their community and state for their outstanding character and abilities.

The students of Elon College will be grateful for new additions and for new opportunities which a program of this type affords. New buildings and facilities always create a deeper appreciation and a more loyal respect for the institution. This results in better citizenship and better academic achievements on the part of the students.

The favorable results and benefits of the program of progress for Elon College will not only be evident now, but also evident in the years to come. The rich benefits of this program will give impetus to a growth of intelligent, well-informed students, thereby preparing more men and women for a well-balanced, healthy Christian life.

Jerry Lowder,



A Group of Buildings on the College Campus

A Program of Progress for Elon College — As the Community Church Sees It

When the Program of Progress for Elon College is an accomplished fact, this community will look quite different. Now the main highway runs along the back of the campus; with the program completed, the college will face the highway. The old dormitories for men — small, inefficient, scattered here and there outside the campus wall—will be removed; in their place, new dormitories that speak of progress and beauty will appear. We in the Community Church look forward to a face-lifting for the entire community as a result of the new buildings on the campus.

We hope the difficult problem of parking space will be solved. With students driving to day and evening classes, residents and visitors in town find the college almost unapproachable. Many visitors drive on by; residents just stay away.

The Elon College Community Church feels that it is not alone responsible for the college and the community. Churches of the Congregational Christian denomination have a share in this responsibility. If teachers, paid low salaries, cannot afford to share in the community's progress, then the churches must look on with shame as that progress lags. If college buildings appear shabby, run-down, or outdated, then the churches must share in this responsibility also. And if the college succeeds in this program, and thereby makes our community a prettier and more successful place, then the churches can share in this success and in the glory of such a venture. In a sense, we in the town of Elon College are at the mercy of the people in the churches of our denomination

W. J. Andes,
Minister.

A Program of Progress for Elon College — As the Public Press Sees It

There is no question, on the *Times-News* or among most other newspapers in the state, but that Elon College has one of the most modern and professional publicity bureaus in the state. It serves the press well.

Under the direction of Prof. Luther Byrd, a former newspaperman, the story of Elon College, in its academic and athletic programs, is told in a timely way and with a style that calls for little re-writing by news and sports editors. Usually, mats or pictures also are supplied, which proves highly beneficial.

It is important that smaller colleges look upon public relations in this manner. Too often, newspapers carry entirely too much copy from larger colleges and universities—simply because it is made available to them and is written professionally. Small colleges, all too often, turn such duties over to an amateur or to someone who is entirely unfamiliar with newspaper style and procedure. This usually throws too much burden on newspapers for them to assign re-writes. The copy, instead, goes into the wastebasket.

Any worthwhile story must be told when it develops, or it is dead. The

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Fellowship of Christian Love

Lesson X—March 6, 1955.

Memory Selection: *"Beloved, if God so loved us, we ought also to love one another."* I John 4:11.

Background Scripture: Acts 2:42-47; Ephesians 2:11-22; 3:14-19; Colossians 3:12-17; I Thessalonians 3:11-13; I John 4:7-11.

Devotional Reading: I John 3:14-18.

Helpful Habits for Christians.

These people were beginning the Christian life. They had recently been converted to Christianity. That was the beginning of the thing. What could they do to strengthen their faith and to grow in grace? Luke tells us in the opening verses of today's lesson what they did. And what they did, was sound practice for every Christian in every age.

1. "They continued in the apostle's teaching (doctrine)" They wanted to learn more about the Christian way of life. They continued to listen to the teachings of the apostles. They sought a larger knowledge of God's word and God's ways and God's will. They felt that they were in the kindergarten stage —there was something more to learn. They hungered and thirsted after knowledge. How different they were from many Christians today, who think they know all the answers, who have lost the hunger for more knowledge, who have stopped going to their Sunday school and church, who feel that they "have graduated."

2. "They continued in the apostles' fellowship. . . ." They associated themselves with Christ's people. They found that "the fellowship of kindred minds is like to that above." Fire kindles upon fire. There is a contagion in Christian fellowship. The man who cuts himself off from fellowship with his fellow-Christians robs himself of one of the most effective means of grace and growth. The young convert, and the old convert, should "not forsake the assembling of himself together" with other Christians. It is difficult to live the Christian life in a vacuum. The Christian life and the Christian Church is a fellowship, a community, the beloved community.

3. They continued in the breaking of bread." This Scripture has a dual meaning. These new Christians undoubtedly gathered in each others homes where they shared a common meal. There is a value in eating together. Being a minority these followers of Christ found strength and inspiration in their fellowship in the homes of like-minded people.

But perhaps the true meaning of these words is to be found in the custom which they observed of partaking of the Holy Communion. "The breaking of bread" to which reference is made probably referred to the practice of celebrating the Last Supper. It would have special significance for them coming as it did so soon after our Lord instituted it. It was rich in meaning and in fruitfulness. Let no man absent himself from the Communion Service. There in a special way Christ manifests his presence. It is a means of grace and of growth.

4. "They continued in prayers." They probably gathered in homes for a "cottage prayer meeting." Such church services as they had were held in the homes. And they prayed often and much. They continued "in prayers." Prayer is the breath and life of the soul. There is little growth in Christian grace apart from it. These early converts to Christianity learned the secret of prayer, private and public. It is appalling how few Christians can pray in public. And prayer has well nigh gone out of the modern church. So called prayer meetings are really not prayer meetings. Perhaps the church of Christ needs a revival of prayer.

Helping One Another.

"And all that believed were together and had all things common. And sold their possessions and goods, and parted to all men as every man had need." Many of these Christians were poor. Not many were well off, indeed perhaps only a few of them were moderately "well off." But those who did have some material wealth shared gladly with those who were in need, and there was enough for all. There was a mutual care and concern in this Christian fellowship that found expression in practical ways. These Christians were *communal* in their interests and fellowship, but they were *not communistic*. First of all, the whole matter was voluntary, there was nothing compulsory about the plan, there was no compulsive "collective property" among these Christians. In the second place, the plan was temporary. It was adopted to meet a specific situation, and it did not become a permanent item in the common life of the early church. And in the third place there was a world of difference between the communal life of these Christians and the life of communism. Christians live in an atmosphere of love, fellowship, prayer mutual trust; Communists live in an atmosphere of suspicion, hate, greed, fear. Furthermore these Christians had a living God and a living Christ; the Communists deny both.

A Growing Church.

"And the Lord added daily to the church such as should be saved." No wonder the church grew! Here were people who were eager to learn, who met together for prayer and praise and fellowship and Holy Communion, who bore each other's burdens and shared each other's woes. Here were people whose hearts were filled with gratitude — they were continually "praising God." Here were people witnessing boldly to their faith in the Lord Jesus Christ. And God's Spirit moved upon the hearts of the people, and daily men and women were being saved.

It is all right to have revivals and protracted meetings and special evanglistic services. But a better way is for the church to be winning people to Christ throughout all the year. There is a feeling in the minds of some folks, conditioned by the fact that the church has always depended upon "protracted meetings" that a man cannot get religion at any time except a certain season in the year. Ministers and laymen need to discover and apply the technique of these first century Christians. Then there will be a steady increase in church membership, and the Lord will add daily and weekly and monthly such as are being saved.

Folks Who Are Different.

In writing to his Colossian friends, Paul reminds them that they should be different. Before they came to know Christ and to be known of him they were guilty of the sins of anger, wrath, blasphemy, and lying. But now that they were Christians they

(Continued on page 15.)

Youth at Work in the Church

Thomas W. Madren, Box 103, Elon College, N. C.

NOTICE

E. N. C. Youth! Attention all Eastern N. C. Young People. Word has come to me from the president, Billy Joe Willett, in regard to the Conference Youth Rally. This was to have been held at Amelia Christian Church on March 6. But due to conflicting engagements the rally has been posponed until later notice. Please note this change and the later date will be announced soon. Let's all attend the State Wide Rally in Elon on the second Sunday, March 13.

* * * * *

Virginia State Pilgrim Fellowship Spring Rally

The Spring Rally of the Virginia Pilgrim Fellowship will be held on Sunday afternoon, March 6, 1955, at the First Congregational Christian Church at Richmond, Virginia. Registration will begin at 2:30, the program beginning at 3:00.

The speaker for this rally will be Mr. Jim Price, vice-president of the National Pilgrim Fellowship, and vice-president of the United Christian Youth Movement. He has been chosen to be Youth Associate of the Division of Christian Education for this year. Jim has just graduated from Stanford University and is spending this year visiting Pilgrim Fellowship groups throughout the United States. Next year he will enter the Pacific School of Religion as a ministerial student. Jim is a person that all of our young people will want to know. (He was an inspiration to all of us who had the privilege of meeting and hearing him at the Mid-Winter meetings of our denomination.)

The worship services for the rally will be in charge of the young people from the Virginia Valley Conference. The program will be in charge of the young people of the Eastern Virginia Conference. Time will be given during the sessions for a business meeting of each of the conferences.

We are grateful to the Richmond Church for allowing us to have our Rally in their church. They will plan to serve supper at 5:30. All young people are asked to bring a picnic supper and the host church will furnish the drink. An advisor from each group is asked to let Mrs. Dennis F. Cofer, 4640 Stuart Ave., Richmond 26, Va., and Rev. John S. Graves, Elon College, N. C., know the number of young people that can be expected from their church. This will be most helpful in planning space for meetings and in the preparation of the amount of drink to be prepared.

Miss Lois Scott, president, and Miss Meryle Mauldin, Treasurer, of the Southern Convention Pilgrim Fellowship, and John S. Graves, secretary of Christian Education and Youth Work, will be attending the Virginia Rally.

We hope that all of the Pilgrim Fellowship organizations in Virginia will attend this meeting.

The address of the First Congregational Christian Church in Richmond is: 3000 Grove Avenue.

PROGRAM OF PROGRESS FOR ELON COLLEGE.

(Continued from page 11.)

amount of space which it can command in newspaper usually could not be bought for hundreds of dollars, if measured by the inch and judged on advertising rates.

Elon College is to be complimented for a realistic approach to this phase of its activity and service. It has pioneered, and still is pioneering, in this field. We in the newspaper profession only wish that other smaller colleges would follow the example.

Howard White,
City Editor.

A Program of Progress for Elon College — As the Local Church Sees It

The local church is not going to see the Elon College Program of Progress at all, or is going to see it only "through a glass darkly," unless the pastor of the local church brings it clearly into focus before the church. Here as usual, the pastor is key man. Where the pastor does not see, the people are not likely to see. But if the pastor and the leading laymen of the church have eyes to see, they can help the local church to see, in this Program of Progress a privilege, an opportunity, and a challenge which involves a duty as well. The Program of Progress provides a means of helping the college to get some badly-needed extra physical equipment, of improving buildings badly in need of repair, of increasing the endowment of the college, and of undergirding the program of higher Christian education, and thus providing Christian leadership for our time. And by that strange law of Divine Mathematics, the local churches which give will be, not the poorer, but the richer for their giving.

H. S. Hardcastle.

A Program of Progress for Elon College — As Industry Sees It

Industry in general is placing more and more premium on the educational qualifications of its employees. This is true not only in the fields of engineering, but in accounting, industrial relations, purchasing, merchandising, production control, and in supervision of its employees. Since the majority of industrial openings are filled locally, it is of significant importance that a neighboring educational institution can help supply a source of employees well grounded in the basic educational factors.

We have noted with interest and satisfaction the development of curricula at Elon College pertinent to the needs of the Western Electric Company and to industry in general. We also are gratified to note that special courses have been established in a growing evening operation which permits our employees to further their education and extend their knowledge. The college has been of further assistance in preparation and presentation of a successful supervisory training program for our supervisory personnel.

We appreciate having Elon College in Alamance County to assist in providing a steady source of employees with adequate educational background, and to offer special training and opportunity to employees already on industrial payrolls.

S. C. Donnelly,
Superintendent,

Western Electric,
Burlington, N. C.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for the good report of this week. More and more the churches are getting on the *chart of the churches* and that is a good sign of the times for the orphanage. I believe the spirit and the progress of the orphanage is in the best condition since I came here five and a half years go. Churches and friends are more responsive. The buildings are in much better repair, the Holt Chapel is completed and is being used to help increase the spiritual tone of the entire orphanage family, an irrigation system has been installed to combat drought on our trucking and garden operations, our long needed sewage disposal system is installed, and an increasing number of friends and contributors outside our denomination have been enlisted.

The work of our orphanage is caring for needy, homeless children. During 1954 we cared for 87. They were given care, food, clothing, Christian training, public school education, friendly counselling along with kindness and affection. The spirit of their care depends on the matrons and all the other staff workers. We have a sincere cooperative and consecrated corps of matrons and staff workers. Our children are happy and cooperative. Their health is good. Their progress in school is good and some of it is inspiring. Their attendance at Sunday school and church is done in a fine spirit.

We are making progress in securing new tables and chairs for our dining room. I have visited one of the newest and largest cafeterias in a nearby city school, decided on the type of table and chairs we need in order that persons, groups or classes interested in helping us secure them may know how much they cost. They are sturdy and strong with a hard, glass-like top (something like formica) and the chairs are strong maple chairs. We need ten tables and eighty chairs. Allready we are half way to our goal. At the very special price at which we are able to purchase them they cost for one table and eight chairs only $75.00. The five sets given thus far are by: Mrs. John G. Truitt, the Beta, Sigma, Phi Sorority of Burlington; Dr. H. B. Kernodle, I. H. Vickery, and W. J. Ballentine.

The old tables we have are coming to pieces. They are of various sizes and shapes. They will be replaced by these beautiful new tables and lovely chairs—when we get enough of them—and how happy our matrons and children will be!

Are you going to be on the completed February list of the *chart of the churches.* Both your church's contributions and any contribution of a member of your church are listed—if we know which church the individual is a member of. (That's all right about the preposition being at the end of that last sentence just send us a check with your constructive thinking and we shall all be happy). Again thanks so much for all your kindness and help.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 16, 1955

Commodities for the Week.

Coupons:
Ladies' Aid Society, Centerville Christian Church, Disputanta, Virginia.
Women's Fellowship, Antioch (V. Va.) Church.
Mrs. N. Carl Monroe, Greensboro, N. C.
Bethel Cong. Christian Church, Elkton, Va.
Mrs. Sam Scott, Winston-Salem, N. C.
Mrs. Roy L. Smith, Harrisonburg, Va.
Mrs. J. Osborn, Norwalk, Calif.
Clothing:
Mrs. W. T. Dunn, Sr., Lynchburg, Va.
Socks and Oranges:
Mr. and Mrs. Theodore Samet, Greensboro, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$ 3,773.92
Eastern Va. Conference:		
Norfolk, Bay View S. S.	$ 13.91	
Rosemont	60.00	
		73.91
N. C. and Va. Conference:		
Burlington, First, S. S.	$ 73.18	
Durham S S.	29.28	
Durham	165.25	
Greensboro, First, Special	5.00	
Greensboro, First	62.28	
Happy Home S. S.	51.67	
Pleasant Ridge	50.00	
Lynchburg	5.00	
		441.66
Eastern N. C. Conference:		
Fayetteville	$ 7.00	
Pleasant Union	25.00	
Wake Chapel	48.48	
		80.48
Western N. C. Conference:		
Big Oak	$ 1.00	
New Center	8.00	
Pleasant Cross S. S.	8.40	
Pleasant Union	36.40	
Randleman	9.00	
Zion	30.00	
		92.80
Total		$ 688.85
Grand total		$ 4,462.77

Special Offerings.

Amount brought forward		$ 6,770.57
Children of the Primary Dept., Center Cong. Ch., South Boston, Va.	$ 2.00	
State of N. C. (Gasoline Refund)	70.00	
Town of Elon College, N. C.	250.00	
Junior Dept., First Cong. Church, Norfolk, Va.	15.00	
Pilgrim Holiness Church, Randleman, N. C.	5.98	
J. H. Webster, Pittsboro, N. C.	10.00	
Dry Run Christian Church, Valley of Virginia	1.00	
In Memory of Louis Wisseman	5.00	
In Memory of J. Melvin Lovelace	5.00	
In Memory of J. P. Dalton	15.00	
In Memory of J. P. Dalton	5.00	
Special Gifts	120.75	
		504.73
Grand total		$ 7,275.30
Total for the week		$ 1,193.58
Total for the year		$11,738.07

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...
Address...

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Who Will Send this Subscripton?

Mrs. Ralph Galt, wife of our minister living near New Market in the Valley of Virginia, sends us portions of a letter received from Jose Dabuet, who visited the Southern Convention and who is now back at work in the Philippines. As you will see, Jose would like to receive The Sun regularly. Would some individual or society like to see that he receives it? The cost to the Philippines would be $3.00 per year, and the subscription should be sent to the Convention Office, Elon College, N. C. (A note to this page would let us know if anyone responded!)

* * *

Catbologan, Samar, P. I.,
October 26, 1954.

Dear Mr. Galt:

I want to thank you so much for the Sunday school materials which came. It means a great deal to us here to be remembered by friends from across the seas. The arrival of a letter or a gift package is a time of rejoicing and thanksgiving for our people in the church. Hence, even when we received the used Sunday school materials our hearts were thrilled at the thought that there are friends who still remember us in our need.

At present I am serving as minister of the church in this capital town. I resigned last April as Moderator of our Conference to accept the pastorate here. . . . It was the challenge of the church which caught me. Since July, Mrs. Dabuet and I (His wife's name is Simplicia, and she was a nurse.—Louise Galt) have been on a busy schedule trying to familiarize ourselves with the activities of the church. It was not hard for me to adjust myself to the new situation for I was in this church as its pastor before I went to the States. . . . My work as pastor of the local church and minister of a circuit takes me to five other churches and congregations scattered over a radius of about 50 miles. These churches are not accessible by car or bus for they are located in a rural area not covered by roads. For that reason I have to hike most of the time. . . . It is quite difficult reaching the people in those places, but the task of proclaiming the gospel is a joy, nevertheless, and we seldom count the hardships in the way. Our joy and consolation lies in the fact also that we are not alone in this struggle to give those who are still in darkness the light of the gospel, for a great cloud of witnesses keep cheering us onward.

I'm glad on hearing that The Christian Sun has carried an item about my activity here. How they were able to get the news, I do not know. I only wish I could also get a regular copy of the paper, for somehow I would still feel I am closely bound with the Southern Convention. . . . I haven't seen a copy of The Christian Sun except the one copy included in your package. . . .

Mrs. Dabuet joins me in sending our warmest regards to the members and friends who still remember me.

Yours in Christ Jesus,
Jose Daubuet.

* * * * *

Christmas Meeting in Sanford

"For unto us a child is born!" With this uppermost in the minds and hearts of all members, the ladies of the three circles of the Woman's Missionary Society of the Sanford Congregational Christian Church met together at the church on the evening of December 13, for a fellowship hour and a dedication service of layettes which had been made by the members.

Mrs. S. E. Kennedy, president of our society, called the meeting to order and conducted a short devotional and business meeting. Miss Emma Hart presented the monthly Bible Study.

After this the circles separated, dispatched their necessary business, and then joined together for a brief social period. Mrs. S. E. Kennedy directed us in some contests pertaining to the little pink and blue packages, and the winners of these contests received attractive prizes. Mrs. Atlas Cox prepared the contests and gave the prizes.

Following this pleasantly informal period, we went upstairs to the Fellowship Hall for our dedication service. Mrs. George Brannon ably led the worship service. We sang together, Mrs. W. B. O'Neill offered the evening prayer, and, as the music was heard softly in the background, we each laid our gifts at the altar.

At the conclusion of this service, the chairmen of the circles met together and sorted out the gifts. We had given three complete layetts and many extra items. Our members had made and given at least one hundred and twenty-five gifts. These gifts will go to Korea, to be sent through the Church World Service, and to an orphanage in Japan.

I speak for each member of our society when I say that we learned all over again the true meaning of Christmas, and the joy of giving in our evening together. Truly, this was one of the outstanding programs in our church year.

Mrs. Paul Wicker, Jr.,
Reporter.

The Steep Ascent

The Christian year has its stately periods and high moments. There is Advent, leading up to Christmas, then Epiphany, and later Pentecost. But in some ways Lent, with its climax in Holy Week and Easter Sunday, is for Christians the major season of spiritual renewal. Properly we are accustomed to giving a bit more thought to the cultivation of those inner attitudes and understandings that must sustain us through all the rest of the year.

For these next few weeks, in our daily devotions, let us as individuals and as families explore the pattern of Christian experience, in the company of those through all the ages who would "climb the step ascent of heaven."—*From the Missions Council Church Calendar.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

were to lay all these things aside as a man lays aside an old garment, and be clothed in the spirit of mercy and kindness and humility, and meekness, and patience, and forgiveness, and love, and peace, and gratitude. They were to sing with grace in their hearts, making melody unto the Lord. And binding all these virtues together, was the girdle of love, the badge which Jesus said all men would recognize as the badge of discipleship.

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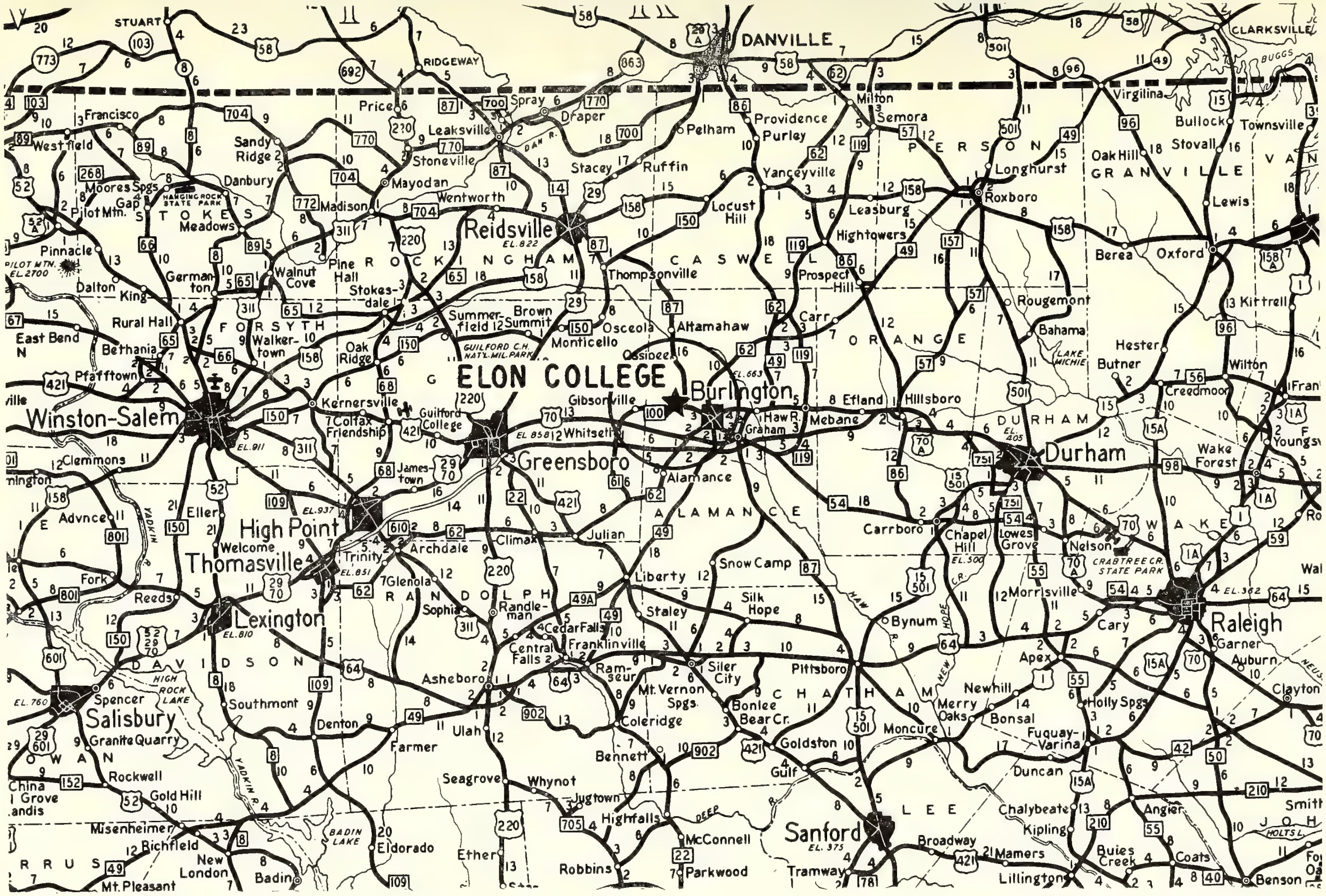
ALL ROADS LEAD TO ELON COLLEGE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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MARCH 3, 1955 NUMBER 9

We Present "Our Christian World Mission" At Home--In Other Lands

Center Congregational Christian Church

Pictured above is the first Unit of the Church Plant of Center Congregational Christian Church. This is one of the more recent Mission Projects undertaken in the Southern Convention. A reading of the article about this Church in this issue will prove to the most skeptical the value of an effective Home Mission Program

THE MISSIONS PERIOD

March 1 through June 30, 1955

"Our Christian World Mission"

The Church is not an organization on a mission, it is a mission in the name of our Lord and Saviour Jesus Christ. While our work is divided functionally in terms of "Home" and "Foreign" Missions, in reality there is no such thing as "Home" or "Foreign" Missions if looked at in the spirit of Jesus. This is God's world. We are his to be used for his glory wherever we are.

"Our Christian World Mission" is individuals and churches at work in Christ's name—everywhere. But for purposes of acquainting ourselves with this work throughout the world, let us look at our Congregational Christian work as it reveals itself in this Mission issue of The Christian Sun, in "Foreign Missions"; "National Home Missions"; "Convention Home Missions."

W. T. S.

"The New Era and the Opportunity in Foreign Missions"

By Dr. Raymond A. Dudley, *India Secretary of the American Board.*

Just what is "new" in this "New Era" in which we live?

1. Radically improved *transportation* and *communication* facilities.
2. Since 1946 six countries with nearly one fourth the world's population have won *freedom.*
3. *Industrialization* and *organization create social* problems as do agrarian movements.
4. *Hinduism, Budahism and Islam* are reviving and conspire with nationalism.
5. *Communism* has taken over a third of the world and threatens the rest. Materialism is pervasively present.
6. The *colored man* is in effective revolt in all Asia. Likewise in Africa and the end is not yet.
7. There is now a *church* in practically every land. This church is to be fostered and used.
8. *Special agencies* of the U. N., the *Colombo plan,* the *Point IV program* and foundations provide vast sums for human welfare.

What then are Christian people to do about this.

1. Use to the full their strength to make our Government do right through the U. N. and directly with respect to *Aid, Trade* and other relationships.
2. Work through the *Church* rather than missions in every land as far as possible, and foster unity.
3. Study indigenous religions and culture through every means modern scholarship provides, and intelligently redirect the Christian enterprise in the light of what is learned.
4. Foster the best national leadership, support it wisely and put responsibility upon it.
5. Foster International missions.
6. Send quality rather than quantity of work. What we influence others to do may be more important than what we do ourselves.
7. Send missionaries who are spiritually sensitive, intellectually alert and professionally competent.
8. Think and speak more about the "Why" of mission work as over against the "How."

Relief and Reconstruction

March 20 is a special day this year. It is a Sunday, for one thing, but it is a special Sunday. On March 20 in thousands of churches across this country, church people will be making special gifts—for the hungry, the homeless, the lonely in all parts of the world. It is designated as "The One Great Hour of Sharing." The offering will go to the Relief and Reconstruction Fund of our denomination which supports our Congregational Christian Service Committee and other ministries. You will wish to have a part in this world-wide ministry.

In addition to the "One Great Hour of Sharing" gifts, Congregational Christians in the Southern Convention support the Relief and Reconstruction Fund through the Foreign Mission gifts. More than half of the R & R funds go as a direct grant to the Division of Inter-Church Aid. Thus a strong claim could be made that at no point is our Congregational Christian ministry to the world more truly ecumenical than in Relief and Reconstruction. In addition, the largest contribution from any denomination to the Ecumenical Work Camp Program of the World Council's Youth Department was made through our Service Committee with R & R funds. There are workers in Germany, Greece, and in the other trouble spots of the world because we give to Relief and Reconstruction. To the hungry people of the world we had a part in the delivery in 1953 of more than 25 million pounds of material relief valued at over $7,750,000., and in addition handled some 3 million pounds, worth nearly $2,000,000,. for denominational boards. A part of our funds go to strengthen the work of our Chaplains in the armed forces. We had a share in the joint interdenominational sponsorship of such worthy services as are done through the Refugee Service Program of the World's Alliance of the YMCA; YWCA neighborhood house in Berlin; The Orphaned Mission program of the International Missionary Council; An Italian league bureau, a special commission working for the full implementation of the constitutional provision of religious liberty in Italy; assistance in support of the needy Orthodox clergy in France, and a long line of other services. *Support "The One Great Hour of Sharing."*

W. T. S.

News Flashes

The Missions Board has preempted this issue of THE CHRISTIAN SUN. The other departments have generously foregone their rights, for which we thank them. On this page and page 15, we are printing some news from several of these departments which would lose much of its value if held till a later date. Otherwise the entire paper is dedicated to "Our Christian World Mission." We hope our readers will give it careful consideration.

MANAGING EDITOR.

Rev. Fred P. Register has been in the Valley for the past two weeks working in Evangelism in the Shenrock parish with Rev. Ralph M. Galt, and at Winchester with Rev. Robert A. Whitten.

Mrs. John A. Reuling of West Newton, Massachusetts, and formerly of Adams, South Africa, will be the guest speaker at the Women's Rallies in all three of our Women's Conferences in March, according to announcement by Mrs. W. B. Williams, president of the Southern Convention women.

Rev. Gale Brady is the new pastor of our church at High Point and reports from the church indicate that the work is moving along very satisfactorily. Mr. Brady is a student at Elon College and is from the Western North Carolina Conference. Congratulations to Mr. Brady and to the High Point Church on this splendid progress. Mr. Brady succeeded Rev. Guy H. Veazey in the High Point Church in December.

On Saturday night, February 12, the Laymen of the Valley Conference held a very interesting session at Bethlehem Church which was attended by 100 laymen from our churches in the Valley. The program consisted of a discussion of Social Security for ministers and farmers, and the matter was presented by the District Manager for Social Security. Rev. Fred P. Register spoke to the group concerning the work of Stewardship and Evangelism within the Southern Convention. Congratulations to our Valley Laymen for their fine meeting.

Burlington Evangelistic Services

As part of the church's participation in the Program of Advance, which stresses evangelism, the First Church of Burlington is sponsoring a series of evangelistic services to be conducted by the Rev. Fred P. Register, secretary of stewardship and evangelism for the convention.

These services will begin at eleven o'clock, Sunday, March 6, and continue for four days. Laymen of the church are preparing for them by a visitation campaign.

Mr. Register's sermon topics will be as follows: Sunday, (morning) "Four Imperatives of Evangelism," (evening) "Justification;" Monday, "The Miracle of Forgiveness;" Tuesday, "Man: What Does He Want?"; Wednesday, "God Knoweth Every Man;" Thursday, "Today."

A similar program of emphasis on stewardship is planned for the fall.

Southeast Regional Meeting

The Southeast Regional Meeting of Congregational Christian Churches is being held this week at Lake Byrd Lodge—the Florida Conference Center—Avon Park, Fla., March 1-3. Dr. Jesse H. Dollar is chairman.

Delegates attending from the Southern Convention include: Dr. and Mrs. Jesse H. Dollar, Rev. R. L. Jackson, Rev. W. J. Andes, Rev. Ralph M. Galt, Dr. and Mrs. W. B. O'Neill, Rev. S. E. Madren, Rev. and Mrs. M. W. Andes, Rev. and Mrs. George D. Alley, Mr. and Mrs. James F. Darden, Dr. John G. Truitt, Dr. and Mrs. H. E. Robinson, Supt. and Mrs. Wm. T. Scott.

The Southeast Regional Meeting is composed of representatives from the Southern Convention, the Southeast

(Continued on page 15.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Begin at Home

March is the first of four months of special emphasis on mission work in the churches of the Southern Convention. Most appropriately, it is also the season of Lent, traditionally a time of soul-searching, penitence, and rededication. Before a church can give itself to the mission enterprise, its spiritual life must be deepened and quickened by the indwelling spirit of Christ. Jesus said to his disciples, "and, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with prower from on high."

There are certain definite values in this tarrying at home until we are endued with power. Above all, we make ourselves subject to call. (That is an excellent reason why we should attend church: together there we are within calling distance of God, our ears attuned to hear His voice.)

We learn the meaning of that call. Thus, waiting, pondering Jesus' death and resurrection, praying, the disciples learned the meaning of "Seek ye first the kingdom of God." They had obviously become increasingly aware of the importance of the kingdom; they needed to know that it should be for them the most important reality in all the world. So it must be for us, if we are to dedicate our lives as Jesus dedicated his life, as he wants us to dedicate our lives.

Waiting, pondering, praying for the power, the disciples learned that unless they carried out their mission, the purpose for which Christ had given his life would pass unfulfilled. If our churches are to be truly missionary, we must learn this also: it is absolutely essential. The disciples, as members of the church at Jerusalem, might so readily have concluded that their responsibility was confined to the City of David. It required a rare combination of imagination and faith for the men and women who had been attracted to Jesus to see themselves as evangelists of a Gospel destined to change the world. But that vision had to come to them if the Living Way should find a place in the earth. So it must come to us.

As the disciples tarried in Jerusalem, they learned that they were absolutely dependant upon the divine power. This was the principal purpose accomplished during that time. The disciples were to be witnesses of what God had done and would do for men. God was in them and working through them, even as God had been in Jesus and working through Jesus to change their own lives. We must learn this, be witnesses of this. Now, as in the days of the disciples, the Church must be a Living Church. The Church must be a Witnessing Church. The Church exists to make the kingdoms of this world the Kingdom of our God and of his Christ.

The Individual and Missions

Church members are constantly tempted to narrow their interest and to limit their activities to the local church. This is true even of church members who think of themselves as good Christians. Congregationalism, it seems to us, leaves its members subjected to this temptation to a marked degree.

This Missions Number of The Christian Sun has as one of its main objectives, making the individual aware of his relationship to a fellowship that encircles the globe and that is as wide as humanity itself. The Christian mission offers to the individual anywhere, an opportunity to serve mankind everywhere. That is the call which Christ has been extending to his followers since the day of his Ascension.

The division between Home Missions and Foreign Missions may serve a useful purpose, geographically, for a long time. As a distinction between two distinct types of Christian service, it no longer has meaning. In so far as we are able to determine, there was never such a distinction in the mind or program of Christ.

It is gratifying to know that more than half of the people who live in the United States are nominally affiliated with some branch of the Christian fellowship. This should however be a challenge to consecration to Christian service, and not an excuse for complacency. We should remember that of those who are counted as members of Christian churches, half of them are not taking their Christian commitment seriously.

The Christian mission would enlarge the bounds of men's hearts. It would break down the barriers of suspicion, envy, fear, and hate. The individual needs to learn that the good things which he desires for himself and his family, are just as ardently longed for by millions of men and women of every country, race, and nation. The individual also needs to learn that the temptations which have destroyed the happiness, hope, and peace of millions are knocking at the door of his own soul.

As Christians live through the days which speak to them of the closing days of our Lord's earthly ministry, they should recall the darkness and danger which threatened the world then. Each individual Christian needs to have it burned into his heart that Christ has brought light, life and immortality within the reach of all men. That is the good news the Christian has the privilege of sharing.

"Our Christian World Mission" in Other Lands

Through our American Board of Commissioners for Foreign Missions, the churches of the Southern Convention contribute to the cause of world missions outside the United States. The American Board is the oldest Missionary Society organization in the United States, being organized in 1810. Through it we help support mission stations in Rhodesia, South Africa, Angola, Mexico, Syria, Europe, Greece, Turkey, Lebanon, India and Ceylon, Japan, Philippines, Micronesia. Our missionary constituency numbers approximately 60 millions of people. The chances are that these people will never know Jesus Christ and his salvation unless we are his witnesses unto them. We can be his witnesses through our concern, our prayers, and our financial support of our 400 American missionaries on the field and the more than 8,000 national pastors, teachers, doctors, nurses and other workers.

In 1954 the churches of the Southern Convention contributed $30,444.91 to the American Board and to Relief and Reconstruction. That is about 90 cents per member for the year. The budget of the Mission Board for the American Board and Relief and Reconstruction for 1955 is $34,647.78, or nearly $1.00 per member. It is believed this is not the extent of our concern. A liberal "Cent-A-Meal" offering each day from March first through Easter Sunday, April tenth, could increase that amount considerably. We hope many of our churches will make their "Cent-A-Meal" and Easter Offering an extra gift to missions this year. We hope also that our people will observe "The Great Hour of Sharing" on Sunday, March twentieth, for Relief and Reconstruction.

The following reports of our American Board work have been prepared for busy people and busy days. They have been prepared in the office of the Executive Vice-President in collaboration with the secretaries of the Foreign Department. They review our present overseas missions briefly, sketchily—"that he may run who readeth." They depict the situation in which our churches serve through the American Board in 14 lands around the world.

We trust they may speak to you.

W. T. S.

Angola

Many of Angola's Africans live on the very lowest levels of subsistence. Almost all their children are semi-starved. But food and clothing are not their greatest needs. One observer puts it this way: "Angola's people need education, *Freedom;* medical service, *Freedom;* agricultural knowledge, *Freedom;* contact with the outside world, *Freedom;* decent pay, *Freedom.*"

In Angola, among the Africans, there is a strong church. It offers new hope, new life. It is the only place where Angola's Africans can speak freely of their own affairs, and govern and rule themselves.

African Youth learn to play and work together under Christian Guidance

Our mission among them has provided 30 organized churches served by 1904 missionaries and nationals, ministering to a Christian Community of 55,000. It provides 280 schools enrolling 9,961, three hospitals, 164,487 treatments, agricultural demonstration centers—all integrated with the work of the church. It provides them contact with the outside Christian world.

Within the past year there have been increases in race tension in Angola—as though a virus from South Africa had invaded the land. There have been increases in forced labor, which is another way of describing what a century ago might have been called slavery. But there have been new steps forward in the life of the church (among them greater self-support, the ordination of new pastors, the selection and training of fine new leadership material).

There is tremendous strength in the church in Angola. There is tremendous potential too. While we have the good will of the people we can help to bring the potential to fruition. There is much to do. At the moment there seems to be time.

* * * * *

South Africa

South Africa is much in the papers these days. A new premier—who promises to chastise with scorpions—has been elected. New discoveries of gold and uranium are building new cities, new industries, new slums. South Africa's people, behind the headlines, still poorly fed, poorly clothed, poorly housed, need now more than ever the greatest gift we have — our fellowship, our friendship, our Christian concern.

For South Africa's people, the church gives meaning and hope to life. The church provides the center for the renewal and transformation of their communal life.

Last year the church continued to grow, increased its benevolence program, began to work on a constitution—to give it a greater share of responsibility for carrying forward its own work. The church and mission grew close together. But the major success of the year, says John

(Continued on page 8.)

"Our Christian World Mission" at Home

Through the National Board of Home Missions

The churches of the Southern Convention through our national Board of Home Missions have a share in the "Mission to America," which was first launched in the program to carry the Gospel of Christ to the American Indian, but which in these 300 years which have gone by has expanded into a Christian service agency in every area of American life:

1. Through organizing and building of new churches.

Through our Building Society and the Church Extension Division of our BHM assistance in 1954 had gone to churches in 38 states and Puerto Rico in building programs and in paying pastors' salaries. Our population movements have been tremendous in recent years. We through the BHM have followed these our fellow Americans with the Church of Jesus Christ. In the many hundred new communities which have sprung up since 1940, approximately 10,000 new Protestant churches are now needed in America to give spiritual care to our growing millions. It is estimated that about 400 newly organized churches are a minium rightful share of Congregational Christians. Our best chance to do something about this is through our Board of Home Missions.

2. Through assistance to weaker churches, urban and rural, and to "churches of promise" that they may have adequate leadership and equipment.

3. Through the promotion of Evangelism.

4. Through the assistance of schools and colleges.

5. Through the ministry to college students.

6. Through the support of our aged ministers and ministers' widows.

In 1954 our churches of the Convention contributed $18,236.86 to the regular funds for this work of the BHM in its "Mission to America," $150.00 to the Council for Social Action, plus $4,597.97 "other gifts" to the Christmas Fund for aged ministers, etc., a total of $22,984.83 or about 65 cents per member. Our Mission Board budget for the national Board of Home Missions for 1955 is $15,032.57, plus gifts to the Christmas Fund and "other" gifts.

W. T. S.

* * * * *

Total Apportionment Giving for 1954 of the Congregational Christian Churches for "Our Christian World Mission"

I want to give you in black and white the figures showing the results of the good work you have done during the past year in lifting the level of giving among the churches.

These figures are not complete but more likely than not any additional figures will make the situation even more encouraging.

The total received in 1954 appears to have been $4,844,895 as against $4,423,179 at the same period in 1953.

That is obviously a gain of $421,719. Of this the States received $141,466 and the Boards $280,243. This is an overall gain of about 30 cents per capita in giving for our enthe fellowship.

The percentage of gain as you can see is about 9½ %. This is almost three times the rate of gain in the preceding year and almost twice the rate of gain in 1952.

I note also, as you will, that the amount of money which the States have received is roughly 33 %, which is about 5% under the average for recent years. This helped in bringing the National Boards up by an encouraging amount.

I understand that about $100,000 of the $280,253 received by the Boards is accounted for by the money given in connection with the food surplus appeal toward the end of 1954. But the American Board advance is now shown to be well over 14 %.

Henry Smitn Leiper,
Executive Secretary.
The Missions Council.

To Help Make a Christian World—Give

A-CENT-A-MEAL FOR MISSIONS

March 1 through Easter Sunday

Send your gifts to The Mission Board, Elon College, N. C.

* * * * *

Missions Accomplished

From one viewpoint the church's mission is never accomplished. All Christian action, individual or corporate, has a radically unfinished character. The Mission will be accomplished only when "all things" are accomplished, in God's final fulfillment of his purpose.

Yet there is another sense in which the accomplishment of a mission is the summons and opportunity of the Christian and the Church in every moment of their life. While we are unable to fulfill the whole commandment of love to God and neighbor, yet at the same time "he that loveth another hath fulfilled the law."

The following report of "Missions Accomplished" is not offered in a spirit of organizational self-satisfaction and boastfulness. It is offered in gratitude—that by acts of human faithfulness, compassionate service, and self-forgetful love, God's kingdom actually comes, moment by moment.

The complete design of his purpose is beyond our sight. Yet where ever the living Word is spoken and calls forth its response of faith, a mission is accomplished. Wherever a child is received into the care and nurture of the Christian fellowship, a mission is accomplished. Wherever in a churchless community there rises a house of prayer . . . or the Christian faith is forthrightly and competently set forth in the midst of the conflict of intellects and faiths on a university campus . . . or God's truth and comfort find their way via radio or television to a needy heart . . . or a person who thought himself forgotten learns there is One who cares. . . or some brokenness of body or mind is healed . . . or an enmity reconciled . . . or the hopeless led to an open door of hope . . . there an authentic mission, one that we have learned from Christ, is accomplished.

To all who by labor, gift, prayer, or any service of hand and heart have been fellow-workers in the Mission, this record of effort and accomplishment is dedicated.

Truman B. Douglass.

"Our Christian World Mission" in Our Convention

Through Convention Home Missions

The Mission Board of the convention is the agent of the churches in the service to our new and needy churches. In co-operation with the Church Extension Division and the Church Building Society of the national Board of Home Missions the Mission Board of the convention in 1954 assisted in organizing of new churches in South Boston, Lynchburg, Warwick, and Bayside—all in Virginia. In each of these places we have promising churches. Elsewhere in this issue will be found more detailed discription of these new churches. Your Mission Board is likewise exploring opportunities for the organization of other new churches in our growing area. The Board hopes to fulfil the goal of 20 new churches during the 1954 Biennium of our "Centennial Program of Advance."

The Mission Board is seeking to grant aid totaling $35,000 to the following work in the convention during 1955:

Bailey's Grove, Chapel Hill, Bethel (V. Va.), Burlington, "Beverly Hills" and "Lakeview", Fayetteville, Hopewell, South Boston, Warwick, Warren County Parish, Norfolk, "Central", Pandleman, Western North Carolina Conference "Pastor-at Large." In co-operation with the Department of Higher Education of the BHM, the Mission Board is assisting in student work at Elon College and Chapel Hill. The total aid of 1954 was $26,426.10.

W. T. S.

* * * * *

The Eutaw Community Church at Fayetteville, North Carolina

Four years ago an Army Chaplain, Rev. Kenneth Lindner, and a small group of friends conceived the idea of a community church in the rapidly expanding northwest section of Fayetteville, North Carolina. Recognizing that the community to be served would be inhabited to a great extent by transient families connected with army service, they thought along the line of a church to meet the needs of this particular situation. Not unlike many of our churches in Florida, a community church plan seemed the answer. A church that attempts primarily to serve an area rather than a specific type of people.

Since the beginning of the Eutaw Community Church, it has shown steady progress. The Sunday school enrollment is now 165. Church membership is 106, of which about one-half the members are permanent, the others transient. The average attendance for morning worship during January was 117.

This year the church will support approximately two-thirds of the total budget. The Women's Fellowship, with an enrollment of 40, sponsors a Week-Day Kindergarten for 5-year olds. Sunday evenings are occupied by a Youth Fellowship, training sessions for church leaders, and visitation. Three choirs, under the direction of a competent musician, furnish a program of music readily acceptable by a congregation made up of varying backgrounds. Approximately 30 new families move into this community each month, and a visitation program attempts to quickly assimilate the new-comers into the life of the community.

Needless to say, with a large portion of the church "flowing," new faces are common. Varying religious backgrounds are to be expected. The church follows a middle-of-the-road approach to the Christian Gospel, hoping to include the greatest possible number of community people in its program. Here the Episcopalian and even the Catholic sits side by side with the Holiness. On most any Sunday, one may expect one-third of the congregation to be visitors. On special days, the percentage of visitors is even higher.

The membership here, as may be easily understood, is made up mainly of young married couples. This cosmopolitan arrangement brings talent and ideas from most parts of the world. The heartbreaking reality is that most of this talent usually does not stay long.

What about the future? The Eutaw Community Church will always be a unique situation. Transientness does not make for a strong home base. However, there is enough permanence hereabouts to make for an average self-supporting organization in the near future. The big plus here is the outreach of the church—the mission work that is being done which has no quantitative record by which it can be measured.

The Eutaw Community Church, Fayetteville, N. C.

There are the Staffords—now back in their home church, a Congregational Christian Church in Ames, Iowa, but for the year they spent here they gave of themselves and received much simply because there was a church near by of their liking. The Woods, now serving in North Africa, were baptized into the Christian fellowship through the church here. It was his only church affiliation in 20 years of army life. The Ripleys now are living in Florida, the Whites in South Carolina, the Lokeys in Georgia, the Pitts in New Mexica. These are only a few of those who have passed through a period of fellowship

(Continued on page 10.)

"OUR CHRISTIAN WORLD MISSION" IN OTHER LANDS.

(Continued from page 5.)

Reuling, was that "the church kept its courage and faith in the face of every increasing oppression."

Our work in South Africa includes 96 schools (20,362 instructed), two hospitals (81,573 treatments) social work training, and social centers, as well as 213 churches with a Christian community of 21,688. Our unique contribution is that we work in areas where no other mission socities are at work, that we can act as a bridge on which persons from both sides of the color line may meet and speak and know one another.

There is not great hope in South Africa — politically, economically— for African people. But increased aid and Christian concern from the United States would make certain that Christianity will ride out the coming storm. Our hope is in the Africans who have taken their stand as Christians. In a society in which it is still possible to work, we must not leave their side.

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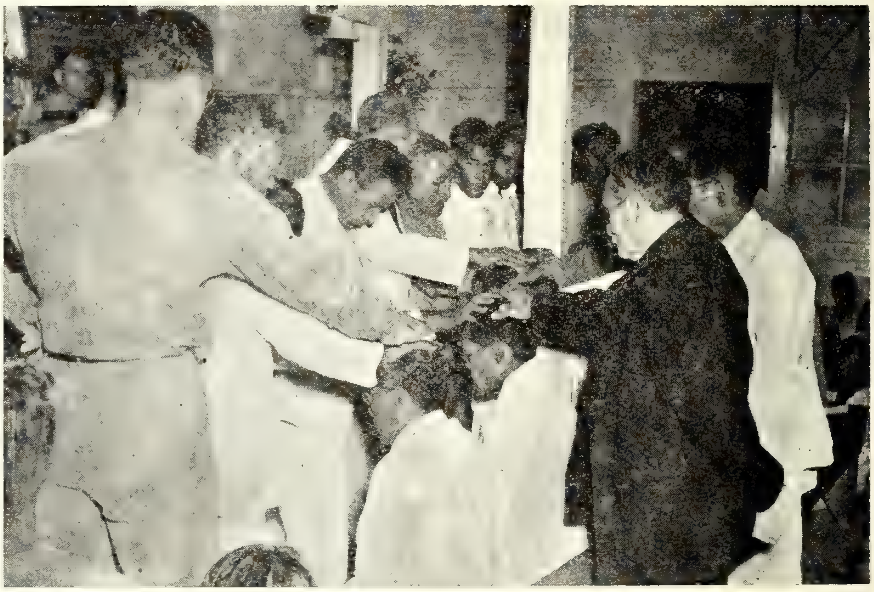
Rhodesia

Rhodessia is one center of relative light on a dark continent. Now part of the Central African Federation, Rhodesia includes African members in her parliament, and is committed to a political philosophy which will at least give Africans a chance. Rhodesia's people live on a simple scale of living, adequate generally, though always needing to rise a little.

In Rhodesia, the church is concerned with the whole person, the whole of life. The work of the mission is church-centered — though it was the pioneer in vocational and agricultural training for Africans. A new high school was made ready to open in 1955—as part of the work of the mission and of the church; a new clinic (named after Dr. Masters, a Christian physician, who died in 1951) is under way. For Rhodesia's people, 60 years from primitivism, the church offers a steady guide into the 20th century, and a lamp unto their feet.

Our mission to Rhodesia includes 34 schools, enrolling 3,968; 2 hospitals, serving a population of 47,696; agricultural training—and 11 self-supporting organized churches with a church community totaling 6,500. Our mission is the only one at work in a considerable area of Rhodesia. It is an advanced mission, relatively, and the Africans carry more responsibilities than might be thought possible—than is thought possible by some of Rhodesia's white men. The mission is therefore devolving—but not too rapidly, and not without plan and order.

Rhodesia will probably remain open for many years to come. Our program is to continue to work steadily, to avoid mistakes made in the Union of South Africa (too little, too late). The basis for hope is that the people are strong, that they have advanced greatly since their introduction to civilization 60 years ago, that the political climate in Rhodesia is not wholly opposed to our work, and that the church is already firmly rooted.



A Service of Ordination in Micronesia. It is from such Christian influences come the more than 8,000 national Christian leaders of our churches abroad. These nationals are the fruits and hopes of our mission work abroad.

Micronesia

U. S. money has come to Micronesia—where before money and exchange had very little significance. For most Micronesians it does not play a large role in life, however. Life is simple, needs are simple—and food is easily procured. One works to earn money—but only enough to buy an object of special interest; then one needs to work no more. Micronesians know as if by instinct that life is more than things, that living is more than having.

In Micronesia there is a church which has been the center of life for several generations for most of Micronesia's 54,000 people. Our mission helped to build that church, but it is the people who make it. There are schools in Micronesia—some of them government schools, some of them under our mission, some of them run by the Micronesian churches. Our schools train leaders for the churches—and are intimately related to the church.

In 1954, with our help, the Pastor's Training School opened at Ponape. This will provide for the first time an adequately trained ministry. In 1954 also Roman Catholic activity increased in Micronesia—as though the Micronesians were a special target, a special goal. Says one observer: "They are proselytizing, aggressively poisoning the minds of the people against Protestantism. This has had serious and deletorious effect on our work."

Devolution—the turning over of administrative responsibility for various services and institutions to the nationals—has yet to come a long way in Micronesia. The American is looked to for help and guidance, is leaned upon for counsel and strength. But devolution is coming, under careful planning, slowly. Were we to withdraw, much of the work now being done would be curtailed. The basis for hope is, however, the increasing number of church members who are more and more feeling that the church, being the center of their life is theirs — not ours — and Jesus Christ's.

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Turkey

In our four schools are young men and young women representative of the group from which Turkey tomorrow will chose her leaders; to our

Turkey Youth—"I was sick and ye visited me."

three medical centers come the villagers of Turkey, who travel miles to see "the doctor who cares"; through the printed page, our publication department reaches all levels of life.

Turkey is building a democratic republic at the meeting-place of Asia and Europe, and we are the only Christian mission there.

New opportunities for service are opening in the rapidly growing eastern part of Turkey, where we now have three families. Two village churches have been reorganized. As teachers in the Turkish schools, our representatives find new professional and personal friendships. There is new opportunity for continuing witness (even to Americans, at the air fields nearby).

Turkey's progress as an ally of the western world and as a growing democracy is a dramatic story in 1954. The May elections found 88 per cent of the voters again at the polls. Educational demands are greater than our schools can meet, although 1954 has brought new buildings and equipment made possible by foundation as well as church gifts. The quest for wider knowledge is seen also in the sale of 15,000 Bibles or Testaments or Scripture portions.

We work alone in Turkey. Our representatives are the western church in Turkey. If Turkey is to know Jesus Christ, it should be through us.

Our work in Turkey needs reinforcement — with life, with power. Turkey is more open to the west today than ever before in her history. Can we meet such an opportunity. Those who work for us in Turkey need increased support. They need the help, too, of new co-workers, of teachers and doctors and nurses, ready through their professional skill and dynamic Christian conviction to share the best we have to offer.

Greece

Greece is a small nation, but she has suffered greatly. War devastated her, and earthquakes in 1953 and 1954 brought natural destruction. Yet Greece and the Greek people have a way of responding to every emergency. In 1954 these evidences might be cited:

Teachers of Pierce College gave 2 per cent of their salaries (a great sacrifice in that economy) to aid earthquake victims.

Students at Pierce College provided support of a social welfare worker in a community center in a village (Neochorakian) which they have adopted;

A program for earthquake reconstruction, devised in Greece, greatly aided by the Service Committee, is rebuilding 11 villages in hard-hit earthquake areas.

Our mission in Greece is centered at Pierce College, where serve four American teachers. Work directly with the Greek Orthodox and Greek Evangelical churches, formerly carried on by us, is now being continued under World Council auspices (the Council has sent a representative to Athens and has several ecumenical teams in Greece). Our mission is pushing on into new areas, however, through the ministry of the Rev. Philotheos Zikas and his wife — Greek nationals, working among Moslems in Northern Thrace, aided in part by the American Board.

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Syria - Lebanon

Crossroads of the world, whether for Abraham and Isaac, for Darius and Alexander, for Jesus and Mohammed, for Crusader and Saracen, for Lawrence and Rommel, or for Pan American and Trans World Airlines, little Lebanon and larger Syria —ancient lands, with modern problems and very present hopes—are searching for real independence, real autonomy, bravely facing forward and craving friendship.

(Continued on page 13.)

PIERCE COLLEGE

Girls of Athens—A Christian school gives hope and promise to the future of Grece.

EUTAW COMMUNITY CHURCH.

(Continued from page 7.)

here and have gone on better, we hope, for the experience. Then there are those who come and go each Sunday—no record, no way of knowing except that the seed is sown, and to God is entrusted the harvest.

The Eutaw Community Church, at Fayetteville, in reality is a "national" and "international" church mission sponsored by our denomination in the vicinity of one of our nation's largest armed force bases. It has been an investment of our mission funds, individual gifts and prayers that will continue to be a direct outlet for infinite years to come. Like the revolving Church Building and Loan Fund, there seems no end to the mission work that has begun in Fayetteville.

Carl E. Wallace,
Pastor.

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A Beverly Hills Sunday School Class—"They need more room."

The Beverly Hills Church

(Burlington, N. C.)

On the first Sunday night in May of 1951 the Beverly Hills Church was organized with 16 charter members. Today this church has 164 members and 188 enrolled in its Sunday school. Last Sunday (Feb. 20) there was an attendance of 141 for Sunday school and 200 for Morning Worship. The average attendance for Morning Worship during the month of January was 165.

It is the hope of this congregation that on the third Sunday in March they will be able to worship in their new sanctuary. The members have been doing quite a bit of the labor on the building. Each time there is something they can do our contractor, Mr. Carl Monroe of our First Church in Greensboro, lays out the work for them and they work nights until the work is completed. In this way the church has been able to save a considerable amount on the construction cost. One of those work periods was last week (week of Feb. 13) when anywere from 12 to 30 people gathered each night and worked from 6:30 until 9:30 or 10:00. The members have not only given their money but also their time and ability. These work periods not only save on finances but it has been a great help in getting the members to know each other better.

The church can be justly proud of the program it can offer its members. There is a Women's Organization made up of three circles. The Layman's Organization is made up of 36 laymen and is steadly growing. This group meets monthly. There is a Pilgrim Fellowship which meets each second and fourth Sunday evening at 6:30. Also the church has two choirs — Junior and Senior. The Junior Choir has 32 members while the Senior Choir has 20 members. There is too an excellent Boy Scout Troop in the church sponsored by the Layman's Organization. The Girl Scout Troop is sponsored by our Woman's Organization while our Brownie Troop is sponsored by our Sunday School. Both the Girl Scouts and the Brownies have fine troops and are very active.

This church is making every effort to render every service needed by its people. Along with our Sunday school and 11:00 o'clock Worship each Sunday we have a Sunday night Service and a Mid-Week Service on Wednesday night. Through such a program as this the Beverly Hills Church will continue to grow and take its place along with the other churches of the convention.

W. W. Snyder,
Pastor.

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Center Church at South Boston and the Mission Board

Center Church of South Boston, Virginia, feels deeply a sense of gratitude for the many ways we have been helped in order that we "might be." Dr. W. T. Scott, whom the people of Center look upon as a spiritual godfather, has gone far beyond the call of duty in helping Center get started and in serving as a guiding hand and counselor through our initial growth. We are indebted to the Southern Convention and National Mission Boards, the North Carolina and Virginia Conference Missionary Association, individuals and churches who have befriended us, and then to the Women's Missionary Convention of the Southern Convention for their Thank Offering. The women were generous to us, and we sincerely hope that Center Church will symbolize the great cause of church extension here in the Southern Convention. To all groups and individuals who have encouraged us through their gifts, interest and prayers, please accept a word of sincere thanks from Center Church.

We have been in our building since October. It is located on Highway 501 between South Boston and Halifax, Virginia. A spacious lot has been contracted for and partially paid for, which will take care of future construction of the other units of our building. Center is sold on its building plan, and especially on the fact that the present unit is part of a larger structure. When the other two units are constructed, the present one will be a permanent part of them — no tearing down and rebuilding!

Center is in the midst of a growing section. Right now, streets are being cut in the forest a mile from the church. More homes are being constructed, and we are here to serve them.

If you come to visit Center, and we hope you will soon, you will feel the warmth of friendliness and enthusiasm. A visitor is greeted not only by the minister, but it is a common sight to see gathered around visitors a group of Center folk shaking hands in welcome. Many visitors, some of whom are now members, say, "I just love the friendliness of this church."

We now have 62 church members, and 85 are enrolled in our church school. On last Sunday 78 were present at our morning worship service and 59 in our church school. We have eight church school classes, nursery through adults. One now meets in the pastor's study, one in the kitchen, and one in the rear of the sanctuary.

Center is aware of its stewardship responsibilities also. It has a budget of $6,500 to be raised by our members. This is not our total budget, but the amount to which Center has pledged itself. We start paying on our $20,000 indebtedness this fall.

I wish all of you who read this could feel the determination of our folk. It would do your heart good as it has done mine. The Women's Fellowship held their Thank Offering, too. They sent it in to be used for building other new churches in the Southern Convention. At the Southern Convention Laymen's Rally, the men pledged $100 toward Moonelon. We will give for others during the year (our benevolent giving) in the neighborhood of $400.00.

Our choir spends one and one-half hours each week in learning the fundamentals of music and part singing. Many of us are musically untrained, but are anxious to improve our choir. This class is the result of the work of our music committee. Our choir director, a member, is also bandmaster at the consolidated Halifax County High School.

Mark W. Andes,
Minister.

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Warwick (New)

For many years the Mission Board has wished that another church might arise in the Newport News area with the spirit and generosity of our "First Church." Following a survey in the Deer Park area of Warwick conducted by Rev. A. Lanson Granger, Jr., members of the Newport News Church and other interested persons, a neighborhood meeting was held in the Deer Park School on May 26, 1054. Eighty persons were in attendance. On Sunday, May 30, the first worship service of what is now the Congregational Christian Church in Warwick was held at the Deer Park School at 9:30 a. m. The service was conducted by Mr. Granger and 74 persons were in attendance. The church was organized and now has 41 members, with a goal of 75 members by Easter Sunday. There are 80 persons in the Sunday school. Mrs. J. H. Booth, Jr., is assisting Mr. Granger in the work as parish visitor and director of the Sunday school, youth work and women's work. With financial assistance of the Eastern Virginia C. M. A., a building site is now being purchased, and Rev. Fred P. Register, Secretary of Stewardship and Evangelism, April 25-May 1 will assist the church in a stewardship institute in preparation for the building fund campaign. The church hopes to erect the first unite of its building program by the end of 1955. They hope to have a full time pastor by June 1.

This new church in Warwick is one of great promise, and our hearty praise and thanks go to Rev. A. Lanson Granger, Jr., the Newport News Church which has given some of its finest members to this new project, and to the members composing this new work in Warwick.

W. T. S.

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Bayside Church (New)

In May 1954, Dr. W. Millard Stevens and members of the Christian Temple made a survey of the Bayside area with the result of 63 persons indicating an interest in a Congregational Christian Church being organized in that fast growing area. Sunday services at 9:30 a. m. were begun in the Community building under Dr. Stevens' leadership. Rev. Ernest F. Brickhouse came to work in the summer to assist Dr. Stevens, and on September 12 the Bayside Christian Church was organized with 27 charter members. Mr. Brickhouse was called as pastor. There are now 36 members of the church and 80 members of the Sunday school. With the aid of the C. M. A. of the Eastern Virginia Conference a beautiful building site has been purchased. The church is now developing plans for their first building, and a building fund campaign was launched in February following a Stewardship Institute conducted by Dr. Jesse H. Dollar.

Our gratitude goes to Dr. Stevens, the Christian Temple which gave to the new work several good members living in the Bayside area, to Rev. Ernest F. Brickhouse, and to the new Bayside Church for the inspiration of this new work of such great promise.

W. T. S.

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What Other Churches Are Doing With Mission Board Help

Bailey's Grove is building the first unit of a new plant, costing $15,000, which is located in a beautiful site to the north of Asheboro, North Carolina, in a growing area.

Bethel, in the Valley Conference, is erecting an educational building to cost $17,000.

Chapel Hill is erecting an educational building at a cost of $50,000. The membership there has doubled in three years.

Hopewell, in Eastern Virginia, is erecting a much needed educational building costing $15,000.

Lakeview, Burlington, N. C., has a Sunday school of nearly 125, and the church is growing. They are paying for their first unit.

Central, Norfolk, Va., has erected a beautiful first unit, and is growing steadily.

Randleman, in Western Carolina, now has a full-time pastor and a beautiful new church building.

Warren County Parish, in Eastern North Carolina, consisting of Antioch, Bethlehem and Mt. Auburn, now has a full-time pastor. This work is showing great promise.

The above is only a part of the story of the work of the Mission Board and our mission work in the Southern Convention. In terms of "Our Christian World Mission" at home and abroad, we might well add the story of our mission through Elon College and the Christian Orphanage and our other boards and agencies. They, too, constitute a part of our total concern and mission.

Our readers may be interested to know that, with these included in our mission work, the total benevolence giving of our churches in the Southern Convention for 1954 totaled $159,892.74. The reader may also be interested in the report of the Missions Council, given elsewhere in this issue, giving the financial story of our churches across America as they support "Our Christian World Mission." Support the cause of Christian Missions by your prayers, your concern, your generous gifts.

Wm. T. Scott,
Superintendent.

Sunday School Lesson

By Rev. H. S. Hardcastle. D. D.

Prayer in the Christian's Life

Lesson XI—March 13, 1955.

Memory Selection: *"This is the confidence which we have in him, that if we ask anything according to his will, he heareth us."* John 5: 14.

Background Scripture: Matthew 6: 5-8; 7:7-11; John 14:13-17; James 5:13-18; I John 5:14-15.

Jesus Speaks About Prayer.

Jesus says that prayer should be secret. This does not mean that it is wrong to pray in public. It does mean that at its best, prayer is an intimate, personal, private transaction. We are not to do it to be seen of men. The emphasis is upon a deep, personal relationship between the man who prays and God, his Heavenly Father. Simplicity of speach, sincerity of spirit are characteristics of prayer at its best. Communion, and not conversation, is the heart of prayer. To be sure, one can talk to God and should talk to God, and God often does talk to man in prayer. But some of the most effective prayers are the ones in which not a word is spoken. Silent prayer can be effective prayer.

Jesus also says that prayers should not be mere repetitions. "Do not use vain repetitions as the heathen do." Saying the same things over and over again, using the same stock phrases, going through the same forms dull the meaning of prayer. So many times "repeating the Lord's prayer" is the term many people use in calling people to prayer. Indeed one wonders if the Lord's prayer has much meaning to many people, who "repeat it" without any thought of its deeper meaning, or its demands upon us. "Saying the Lord's prayer" falls in the same category. When we use the Lord's prayer, we ought to pray it instead of merely say it or repeat it. Heathens who use a prayer wheel, are not much worse than some Christians, who when they pray, "use vain repetitions as the heathen do."

Jesus also says that prayers should be repeated in the sense of being continued. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." These words are translations of Greek words that mean "keep on asking, keep on seeking, keep on knocking." Jesus puts a premium on persistence in praying. Some people pray for specific things, or for a short time, and then leave off prayer, thinking there is nothing in it or to it. But prayer demands discipline, diligence, determination, doggedness. Prayer should not be left to moods or feelings alone. One can repeat prayers and not be repetitious.

Jesus says that prayer should be expectant. "If his son ask for bread, will he give him a stone. . . a fish, will he give him a serpent. . . how much more shall your Father which is in heaven give good things unto them that ask him." Not everything we ask, not some things which we ask, but good things. No prayer is really unanswered. God is much more willing to give, than we are able to receive. And we ought to thank God that he has not always answered our prayers. Finally in today's lesson, *Jesus said that prayers are to be in accord with God's and Christ's name or character.* "If ye ask anything *in my name,* I will do it." Prayer is not a matter of getting God to give us something that he does not want to give us, of getting him to do something that we want him to do, of bending his will to our will. Prayer is the means whereby we discover and do God's will.

The Brother of Jesus Speaks about Prayer.

James, the brother of Jesus was a practically minded man. The letter which he wrote is filled with practical suggestions for the Christian life. And without dealing with the philosophy of prayer, he emphasizes the practical value of prayer. "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; the prayer of faith will save the sick man." This does not mean, of course,that if folks prayed for sick people, none of them would ever die. It does mean that prayer has curative value. It does mean that healing of mind and heart brings healing of body. It does mean that we ought to pray for the sick and the suffering of the world. It does mean that the preacher can be a minister of healing as well as the physician. "The prayer of a righteous man has great power in effects," is one translation. And a man does not have to be perfect to make his prayer have effect. James goes on to say that Elijah was a man of like passions as we are. Elijah was not a perfect man. But his prayers had power and effect. If a man waits until he is good enough to pray, he will never pray. But by praying, he will become good and better and better.

A Disciple of Jesus Speaks About Prayer.

Out of a long life of Christian discipleship, out of much thought about prayer, and out of much experience with prayer, John had learned something about prayer. He tells us about it in today's lesson. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." There are some things we know we cannot pray about. Years ago, I heard a man say one of the most foolish (and perhaps blasphemous) things I have ever heard concerning prayer. A man in the town had done some wrong to his son, and he was very bitter about the matter. He told me that he asked God every night to strike that man dead! We are wasting a lot of time praying for things that if we stopped to think a minute, we know would not be according to God's will. And there are many other things of the same nature that even the best intentioned of us do not know. But if in sincerity of spirit we ask God that which is according to his will, we can be sure that our petitions will be answered in some way. No genuine prayer, offered in the will of God is unanswered.

There are, of course, many other phases or aspects of prayer not considered in today's lesson. But the comments above have been based upon the verses which the Committee have selected as the basis of today's lesson. One learns to pray, by praying. Here as elsewhere, one learns to do by doing.

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"OUR CHRISTIAN WORLD MISSION" IN OTHER LANDS.

(Continued from page 9.)

1954 was a year of political unrest in Syria, and this found its way into student bodies of Aleppo College and the Aleppo School for Girls. Regular schedules continued, however—a tribute to the stability and respect which the schools enjoy. Both of the schools built new buildings in the past year, and Aleppo College elected a new president, Horace McMullen to replace Dr. Alford Carleton, new executive vice-president of the American Board.

The Near East School of Theology (NEST), jointly supported by the Presbyterians and Armenian and Syrian Evangelicals, as well as the Congregational Christians, last year began an increased program of refresher courses for pastors and religious workers—with American Board special help. The idea behind it: NEST's work cannot be contained in classrooms, but must look to greater work in the churches and community which surround it.

When the first American Board representative went to the Near East, it was with the purpose of helping to revitalize the ancient churches, and of providing a strong Christian witness to the Moslems. In the first century of work Armenian evangelical churches developed, which now have grown strong (though their strongest leaders have a way of gravitating to the U. S. to serve churches here). The problem now confronting our work is to strengthen the leadership of the churches, of helping to raise it up and train it, of building lay participation to a greater extent, of helping the churches reach forward and accomplish their mission.

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Europe

A new pattern in overseas work may develop through the World Council of Churches. The department of Inter-Church Aid now serves as a clearing house, to which will come requests from many member churches for help, and through which aid may be given in finances or in personnel. For our Congregational Christian work in Europe, this pattern is already established. "The Mission of Fellowship to Churches of Europe" is therefore perhaps a beginning of things to come on a wider scale.

Howard and Elsie Schomer, our representatices in Europe since 1946, are stationed at Chambon-sur-Lignon, France, site of the College Cevenol. Their headquarters are the Fellowship Center, near the college, to which come representatives of various nations and churches to meet together in searching discussion and Christian love. From these headquarters, however, their work reaches out to all parts of Europe. Howard Schomer travels frequently to Germany, Italy, Spain and Greece as co-ordinator of all Congregational Christian ministries in Europe. As a representative of our denomination on World Council committees, Howard Schomer receives requests for help to the appropriate groups back home. But their work has a U. S. orientation too; for every two years Howard Shomer visits American churches to carry the Mission of Fellowship from Europe to the United States.

In the work of Howard and Elsie Schomer, our churches have vital contact with the Christians of Europe—who, whether behind the Iron Curtain or in front of it — need our friendly help, our prayers, our example, our strengthened faith.

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Japan

The Japanese with whom we work are drawn from three groups—from the intellectuals, the educated and relatively well-off; from the "lower, lower" class, the working people in the great industrial centers; from the farmers, who always have a hard life even though they may own their own land. All face a major need: to discover that religion deals with everyday concerns, that Christianity deals with all of life.

Asked why he was entering the ministry, a young Japanese told his teacher: "Because Christianity provides a sure foundation for an individual's development and because the church provides a sure foundation for a community's growth."

In 1954 Japan witnessed a reviving interest in the old national culture, an increasing feeling against the U. S., and increasing fear of the hydrogen bomb (the death of a Japanese fisherman from radiation burns was the most widely publicized event of the year).

In the church, the year 1954 saw the enlarging of a new spirit of pioneer evangelism, supported by the United Church, in which American and Japanese churchmen together go into new areas, to build in five years self-supporting churches. It saw also the development of work among two sometimes neglected groups: young people and women. 1954 also marked the development of a Statement of Faith for the Church of Christ, and a significant growth of 19 per cent in church membership.

Our mission to Japan is part of the work of the United Church of Christ in Japan in which 23 denominations and agencies working in Japan participate. Within the United Church in Japan are 1461 organized churches ministering to a Christian community of over 300,000. We help to support 118 schools and three colleges, instructing 28,309 pupils; two social centers serving 192,500 a year, and the new International Christian University, as well as the more obvious work of the church.

An increasing number of church members, and evidences of their increasing concern and responsibility offer the basis for hope in our work in Japan. Nationalism and perhaps communism may threaten further advance, but the church is fully independent, small yet strong, actively developing an indigenous theology, actively sustaining a vital cross section of Japanese life.

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The Philippines

The Protestant movement, though under the pressure of a strong Roman Catholic population, is nevertheless growing by leaps and bounds. There are many factors which are favorable to the American missionary in the Philippines. The people are gracious, friendly, and at the moment positively pro-American. The Philippine government—a new government, under Magsaysay—is pushing rural improvement, purging political privilege, seeking to serve the needs of the people. Gems of the Pacific, the Philippines are at the moment open doors, through which the Philippine United Church bids us enter.

The people with whom we work in the Philippines are mostly from the middle and lower classes—from the small towns and villages, some of them reached only by a water-buffalo trail. Some doctors, some lawyers, some businessmen are among them, but most live without the comforts most Americans regard as elemental. Because of this, aid from the United States is important to the developing church. Eighty-five per cent of the central administration budget of the United Church still comes from America, though the proportion is decreasing every year.

Our mission to the Philippines is part of the work of the United Church of Christ in the Philippines. Our responsibility lies chiefly on the island of Mindanao. It includes 9 schools enrolling 2,500 students, a hospital and nurses' training school, a college of Theology, and an agricultural college. 1954 saw progress in the agricultural program (with help from World Neighbors, Inc.); increased work among the Moslem Moros at Lake Lanao; and, in the churches a growing sense of stewardship and churchmanship (symbolized by the support given to Philippine missionaries in Indonesia, Thailand, Okinawa, and increased home mission work among the pagan tribes).

Roman Catholic opposition haunts the church in the Philippines. But in many ways it helps it too; for the United Church like any living church grows under pressure. The United Church of Christ is strong though small, and is growing stronger. Like the Republic of the Philippines, it is a young church, but it walks freely, with faith, in a vigorous land.

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India and Ceylon

The world's largest democracy, India's government operates on a budget less than that of New York City. But the Indian government is developing the country—increasing food production, building roads, encouraging industry. India's peoples generally still live on very low levels of subsistence. Raymond Dudley says, "They need food, they need a chance to earn a living, they need better health, and they need strengthening in moral and spiritual life."

What are we doing about these basic needs?

Through the farm at Vadala, we are demonstrating better methods of agriculture.

Through the hospitals and public health services in western and South India and Ceylon, we are healing, and teaching better ways of personal hygiene.

Through a school system with more than 225 schools, we are providing basic education for citizenship.

Through the church, we are helping Indian nationals present Christ and Christianity as a meaningful, vital and invigorating force.

What new developments in this program have occurred recently?

The Vadala farm has increased its extension program, aided by two graduates of Allahabad Agricultural College.

An American doctor and an American nurse have taken up work in public health, and a doctor on furlough is preparing for village work upon his return.

Educated Christian leadership is steadily developing.

There is developing a movement to study Hinduism and Buddhism in study centers—to the end that the Christian churches in India may deal more thoroughly with the non-Christian religions.

Have there been any steps forward in the development of the church in the last year?

National leadership is growing, voluntary service is growing, integration of church and mission in western India is nearer, and there seem to be more candidates available for full-time Christian service.

Ahmednagar College in western India is increasing its effectiveness in training for the church.

In one area a new development of providing evangelism, education, medical service and training in leathercraft—thus meeting the spiritual, intellectual, physical and economic needs of villagers — is fully under way.

To what extent does the work depend upon our participation?

If we withdrew, some of the institutions would deteriorate, and some of the people in our schools would have to withdraw, for scholarship help would be unavailable. The church would continue much as before, at least for a time, and then perhaps some small congregations would disperse. The challenge of our withdrawal might strengthen others.

All pastors of churches are Indian or Ceylonese. In a recent study of administrative positions in our mission work, 29 institutions were headed by Indians, 12 by Americans.

Is there a possibility that India and Ceylon may close to us soon?

The field is not likely to close. But there are likely to be more and more limitations. Therefore the best thing to do is to strengthen the churches, make the church central, and improve the quality of its leadership.

There are problems which face us in India and Ceylon: Our own weakness; the resistence of non-Christian religions; secularism. But there are strong bases for hope. Asked what they were, Raymond Dudley said: "The Indian church, and the providence and grace of God."

* * * * *

Mexico

Warm, Spanish-speaking, left of center, predominantly Roman Catholic, Mexico is a vacation land for many Americans. For American Congregational Christians it is something else. Here Mexican evangelicals, the products of our mission work, are building new churches (sometimes with our help), moving them to self-support, and opening new areas of service. For American Congregational Christians Mexico is our nearest foreign mission land.

Congregational Christian work in Mexico is administered jointly by the American Board and the West Coast of Mexico Commission of the Southern California Conference.

1954 saw these events of interest in Congregational work in Mexico:

The Guadalajara church was relocated on a site several miles from its former downtown location. The cathedral church of our Mexican work, it has had and will have an influence up and down the coast of Mexico. On hand at the dedication, representing the American Board and the West Coast Commission, were Dr. Ronald Bridges and Dr. William Pratt.

The Mazatlan church began building extra rooms for its Sunday school.

The Colegio El Pacifico (Pacific School) at Mazatlan opened in September with two new departments: home economics and carpentry.

A representative group of young people from the Mexico churches were delegates to the U. S. Pilgrim Fellowship National Council meeting in June in New Haven, Connecticut.

Joel Zambrano, third son of Rev. Apolinar Zambrano to enter the ministry, was ordained—his father, his brothers Ariel and Benjamin taking part in the ceremony.

Mexican churches face severe economic problems because they are drawn from the poor, and because the peso has been devalued. They are continuing their program of increasing support of their pastors, however. Surveys in the congregations indicate that members feel more active support on their part is vital to the life of the church. This represents a real basis for hope, since there was a time when most people felt that advance could come only with large outside help. In spite of problems, the Mexican churches look ahead, and plans for advance are soundly based.

* * * * *

There it is—

a brief survey of the fields.

Christ calls to mission and to unity.

* * *

The American Board has been thinking hard in the past few weeks and months. It has been thinking about the past, about the present, about the future. We see three areas for advance:

1. In stepping up what we are now doing. Much of the work in progress stands the test of time, is keyed to on going needs, and must be kept at a level of self-respect and decency. What is worth doing deserves to be done well.
2. In extending present work into strategic new areas. The church must have a cutting edge toward new social problems and new situations. Populations move. New problems (industrial, rural, social, intellectual and spiritual) arise. The church and the mission must respond in creative ways—and in ways which have a "multiplier factor" in them, so that American money is seed money, only. Our contributions must be qualitative rather than quantitative.
3. In uniting with others in pilot projects. In an ever more consciously divided world, the witness of the church must be ever more united and lifted above sectarian, racial and national distinction (administrative). Missions must be multi-lateral, international, ecumenical, both in concept and in actual administration.

In what has been done, in what faces us now, we believe Christ is calling—to mission and to unity.

We believe he calls to us.

We believe he calls to you.

SOUTHEAST REGIONAL MEETING.

(Continued from page 3.)

Convention, the Florida Conference, and the Convention of the South. The theme this year will be "Our Christian World Mission — Where We Live." Besides local speakers and conferences on common problems of our Church life and work in the area, the total missionary work of our denomination is presented. The meeting is not a legislative body, but common agreements among delegates may be referred by the delegates to their constituent Conference or Convention. The meeting is held biennially, with the Executive Committee holding sessions annually.

We hope to carry a full account of the meeting in a subesquent issue.

North Carolina Women's Rally Program

Mrs. Mark W. Andes, president of the North Carolina Women, sends the following information concerning the North Carolina Rallies, which are scheduled to meet as follows: March 9, Burlington District, at Shallow Ford; March 10, Greensboro District at Apple's Chaped; March 11, Asheboro District at Pleasant Hill; March 14. Sanford District at Hank's Chapel; March 15, Henderson-Raleigh District at United Church, Raleigh; and March 16, Halifax District at Lebanon. The theme is, "Out of the Heart of the Gospel."

PROGRAM

9:30 Registration.
10:30 Call to Order by Superintendent.
  Worship.
  Welcome.
  Minutes.
  Appointment of Committees.
  Introduction of visitors and speakers.
10:30 Address by Mrs. John A. Reuling, former missionary to Africa.
  Question Period.
  Offering.
  Roll Call of churches and three minute reports from each society.
  Benediction and Grace.
12:30 Lunch.
1:45 Superintendent's Progress Report.
2:00 Workshops:
  "Who Are We?"—Resource leaders, Rev. John S. Graves (March 9, 10, 11) Mrs. D. W. Shepherd (March 14, 15, 16)
  "Winning and Keeping Members" —Leaders, Mrs. W. J. Andes (March 9, 10, 11). Mrs. M. W. Andes (March 14, 15, 16).
  "Local Presidents at Work"—Leader, Mrs. W. W. Hall.
3:05 Reports from Workshops.
3:15 Business.
3:30 Adjournment.

One of the features of these district meetings will be exhibits of things from India, which will be on display during the noon hour.

North Carolina State Pilgrim Fellowship Spring Rally

The Spring Rally of the North Carolina Pilgrim Fellowship will be held on Sunday afternoon, March 13, 1955, In Whitley Memorial Auditorium, Elon College, North Carolina. Registration will begin at 2:30, the program beginning at 3:00.

The speaker for the rally will be Mr. Jim Price, vice-president of the National Pilgrim Fellowship. Those who did not hear him last week in Richmond should make a special effort to hear him at Elon.

The worship service will be given by the Pilgrim Fellowship groups of the Hines Chapel and Bethlehem (N. C. and Va.) Churches. Time will be given during the session for a business meeting of each of the Conference Fellowships.

We are grateful to Elon College for the use of their facilities for this Rally. Supper will be served in the College Dining room. All young people are asked to bring a picnic supper and the drink will be provided for by the Elon Community Church. An advisor from each group is asked to let John S. Graves, Elon College, N. C., know the number to be expected for this rally, so that the church may know how many to prepare for.

The program will be in charge of the Pilgrim Fellowship Officers of the Southern Convention.

We hope that all of the Pilgrim Fellowship organizations in North Carolina will attend this Spring Rally.

Spoon's Chapel Laymen Entertain Ladies' Missionary Society

The Laymen of the Spoon's Chapel Congregational Christian Church entertained the Ladies Missionary Society of the church with a fish fry at the home of Mr. and Mrs. Ernest Scott, on Friday evening, February 18.

Forty-three persons were on hand to share in the evening of fun, food and fellowship. The chefs included Sam Foster, C. F. Saunders, Ernest Scott, Clyde Rich, Hollis McPherson, Ottis Johnson, Resal Craven and several others.

The Ladies Society presented a short play under the direction of Mrs. Howard Cox. Participating in the play were Mrs. Nolan Vuncannon, Linda Vuncannon, Mrs. Ernest Scott, Judy and Jerry Bullins and Clifford Humble.

One Great Hour of Sharing

Time to SHARE

United Appeal for Relief and Reconstruction

March 20, 1955

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MARCH 10, 1955 NUMBER 10

Congregational Christian Youth Attend Rally at Richmond

Pictured above from left to right on the rostrum are Miss Lois C. Scott of Elon College, N. C., president of the Southern Convention Pilgrim Fellowship; Jim Price, Youth Associate of the National Pilgrim Fellowship, and Roger Gibbs, Field Secretary of Elon College. Despite rainy, disagreeable weather, nearly four hundred youth from Eastern Virginia and the Virginia Valley attended the Biennial State Pilgrim Fellowship Rally at the First Congregational Christian Crurch, 3000 Grove Avenue, Richmond, Virginia, Sunday afternoon, March 6 1954.

News Flashes

Mr. Clarence A. Phillips was the guest speaker at the worship service of Palmyra Christian Church in the Valley Conference recently.

Dr. and Mrs. Wm. T. Scott have been visiting the T. Wiley Scotts at Miami Beach. They are expected to return to Elon College this week.

Dr. W. Millard Stevens is using as his general theme during Lent, "Some Questions Jesus Faced." He is also conducting vesper services at The Temple each Sunday at 5 p. m.

A united World Day of Prayer service was held at the Bethlehem Church, Tenth Legion, Va., on Friday evening, February 25, at 7:30. Members of Bethel, Bethlehem, Concord and Mayland churches participated, as did churches of the Church of the Brethren.

Queen of the Netherlands Honors Dr. Wynn Fairfield

The Order of Orange Nassau which ranks high among decorations conferred upon non-citizens by the Netherlands, was recently presented to Dr. Wynn C. Fairfield by acting Consul General Jan W. van Hattum, on orders from Queen Juliana.

The presentation, which was made in recognition of the assistance of the American churches in sending voluntary aid to the flood-stricken people of Holland during the disaster of 1953, was in the General Consulate in New York City. At that time Dr. Fairfield was chairman of the American Council of Voluntary Agencies for Foreign Service, of which he is now honorary chairman.

Dr. van. Hattum told Dr. Fairfield that "the deep-seated concern and interest of the people of the United States for the people of Holland will never be forgotten."

Dr. Fairfield is well known to many in the Southern Convention area. The writer of this note first met him on the train on the way to the General Council meeting in Berkley, Calif. He had then just returned from missionary service in China.

Congrtatulations, Dr. Fairfield, on a deserved recognition. J.T.K.

The Lackeys Have Moved to Winston-Salem

Rev. John R. Lackey became the pastor of the United Congregational Christian Church, Winston-Salem, North Carolina, and the Pfafftown Church, on January 1, 1955, succeeding Rev. William J. Andes. Mr. and Mrs. Lackey are making their home at 637 S. Sunset Drive, Winston-Salem, the Winston-Salem church's parsonage.

Both Mr. and Mrs. Lackey are graduates of Elon College, and Mr. Lackey is a graduate of Duke Divinity School. Prior to their going to Winston-Salem, Mr. Lackey served as the pastor of the Apple's Chapel Church, where he did a fine job.

REV. AND MRS. JOHN R. LACKEY

Both Mr. and Mrs. Lackey are well equipped for their work, and we anticipate for them a very happy and profitable ministry in Winston-Salem and Phafftown. We congratulate these two churches on securing these fine leaders.

Mr. Lackey's Installation Service was held in the church at Winston-Salem on Sunday, February 27.

The Rev. Mr. Clark Reports

I have resigned as pastor of the Windsor pastorate, which consisted of Antioch, Mount Carmel, Isle of Wight and Windsor Churches. I have been pastor of these fine churches for the past five years, coming here from Great Bridge the first of February, 1950. I have enjoyed working with the people of these churches very much. In the five

(Continued on page 10.)

"Worshiping God Together"

Easter is only four Sundays away. I am confident that all who participated 100 per cent in the Pre-Easter Church Attendance Crusade, now being carried on in churches of all denominations, will experience a great blessing from their participation. Those physically unable to participate may claim blessing by sincerely asking God's blessing upon those who do.

The public Worship Service each Sunday morning is designed to give inspiration and direction for the entire program of the church. The Public Worship Service is the dynamics of our faith. To attend the Worship Service in a spirit of high expectancy and in a true spirit of reverence clears the way in one's life for a strong, understanding, unconquerable, victorious faith. The Worship Service helps to broden our vision for "Service for Others," and to equip us for our daily tasks.

The Worship Service moves the worshipers to confess their sins to God, to reffirm their faith in God, and to reconsecrate their lives to the doing of God's will. Nothing is more important than worshiping God in his Sanctuary on the Sabbath Day. That is why our church and the churches of all denominations are urgently asking their members to attend Divine Worship every Sunday between now and Easter, if physically able.

Roy C. Helfenstein.

A Letter from Ed Riggs

Zenana Mission Hospital
Bangalore, So. India
February 3, 1955

Dear Friends of the Southern Convention:

More than a month has flown by since we wrote last. This time we can report that we are very busy with our language study and well satisfied with the opportunity. Both of us are taking special tutoring in addition to the regular classes, which with the ordinary business of daily living with three small children more than takes us all our time. Progress in actual fluency seems to come slow, but we are hoping to get enough to be able to start off on our own after the hot season in Kodaikanal.

The biggest news this month is the word from our Bishop that our work assignment is definitely settled. We

(Continued on page 10.)

News from the Churches . . .

Lakeview Community Church

The Lakeview Community Church is almost three years old, is located in a very prosperous thickly settled farming section five miles out of Burlington. It has forty-two members with a prospective list of about the same number. It has a Sunday school enrollment of more than 100 with an average attendance of more than 90. It is really thriving under the leadership of H. J. Snipes, superintendent, and a group of faithful teachers. The school has already outgrown the space provided.

There is an active Laymen's organization of about 20 men that meets on the last Saturday night in each month. At the January meeting they raised money to purchase a mimeograph for the church that was greatly needed.

The Women's circle meets on the fourth Tuesday night in each month. They too, are very active. They received two new members at the last meeting.

The young people plan to organize a Pilgrim Fellowship in the near future. They are very enthusiastic and will surely succeed in their undertakings.

This writer began serving as pastor January 1, and is very much encouraged with the work and the potential growth of the same.

''No good thing will the Lord withhold from them that walk uprightly.''

GUY H. VEAZEY,
Pastor.

* * * * *

Reidsville Reports

In an unanimous vote the Reidsville Church has adapted as its Lenten project — ''Win Someone for Christ.'' The details of this effort as outlined by the pastor, the Rev. Tucker G. Humphries, are as follows:

1. Establishment of a family altar.
2. Daily Bible reading.
3. Daily family prayer.
4. Regular church attendance.
5. Tithing to my church.
6. Serving my church.
7. Visitation.
8. Church membership.

There is much enthusiasm for this project, and the hope and prayer of the entire membership of the Reidsville church is that the harvest will be rich.

On Sunday night, February the 6th, the Reidsville Church was the host to a young people's rally.

Young men and women of six of our local churches, and numbering well over two hundred, came to worship together. Young men ushered; the high school glee club sang; Dick Crowder, a Duke divinity student, brought the message; a young man presided. Our pastor pronounced the benediction.

After the service, an hour of fellowship followed in the dining room with refreshments served by the Congregational Christian young people.

It was a bubbling, enthusiastic gathering, and all who came went on their way rejoicing saying, ''It was good to have been in God's house.''

Sunday night, February 20, preceding the evening service, the Junior and Senior Pilgrim Fellowship had supper together at the church. After supper a large group enjoyed the film ''In the Beginning.''

Without earnestness no ma is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not its depth of shadow.

—Bayne.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

A Three Dimensional Vocation

The Christian minister, in his work as a pastor, faces difficult and exacting demands. No other vocation expects a man to render so many proficient services in so many widely diversified phases of life. There are three phases of the minister's work which we would note at this time.

Let us think of the minister as a student. Any young man who is seriously considering the ministry as his life work should face the fact that a lot of hard study lies ahead of him if he decides to become a minister. In addition to his high school course, four years of college and three years of seminary training constitute the minimum requirement. If a young man dedicates his life to the service of God he should prepare himself that he may render the most efficient service of which he is capable.

One subject of a minister's formal education needs to be especially emphasized. English is the tool of his trade throughout his entire career. Every time he speaks, he determins the effectiveness of his ministry by his ability to use the English language correctly and forcefully. He must know the rules of grammar and the principles of English composition. A minister who cannot use English correctly has about the same chance of succeeding in his work as a barber who cannot use a razor.

Our elementary and high schools are not doing outstanding work in teaching pupils how to spell, and how to speak, read, and write good English. Most young men have finished high school and many are well advanced in college before they decide to be ministers. If the student for the ministry is weak in his knowledge and use of English, he must be told, emphatically and constantly, that he must do everything humanly possible to eliminate this deficiency. Good people are embarrassed when the minister makes a serious mistake in his use of language, and perhaps the Lord is also.

The minister should continue to be a student after he has finished his seminary course. That is much easier said than done. There are so many demands upon the time and strength of a minister that unless he is determined to continue to study, his work as a student will suffer, and thereby the effectiveness of his ministry will be impaired.

The minister is a teacher. If his teaching is to be effective he must be constantly studying. Neither the minister nor his parishoners live and work in a vacuum. Their lives are deeply affected by the social, political, and economic situations in which they live. These situations are constantly changing. It is the task of the minister to teach his people how the eternal truths of God, as revealed in Jesus Christ, apply to the situations which they are daily confronting. To do this he must be always studying.

The minister should also be a writer. What should the minister write? That is a good question. We would say that first of all he should write his sermons. It is gratifying to note that many of the young ministers who have recently been graduated from the seminaries are writing their sermons. We are not saying that when the sermon has been written that it should be read from the pulpit. That is an entirely different question. Except in most unusual cases, we would say the sermon should not be read. We are saying that the writing of sermons is an indispensable training for the minister if he would acquire the ability to think clearly and to express his thoughts concisely.

The minister should also write about the issues and the enterprises of his denomination which are vital to the total denominational program. We may be prejuriced by the burden of editorial responsibility; but it is our conviction that The Christian Sun should be the channel through which the leaders of the Southern Convention share their thoughts and interests with the entire Convention membership. There is no reason why such expression should be limited to the clergy; but our ministers could set a worthy example for the laymen.

The minister is preeminently a preacher. It is through preaching that he has the opportunity to reach and to influence numbers of people regularly. Just as all other factors which enter into his life influence his preaching, just so should his preaching contribute to the accomplishment of all the other worthy things which he would do for people. The preacher is God's spokesman when he stands before the congregation. The preacher should always keep this fact in the forefront of his mind.

The thousands of people, who every Sunday morning, week after week, come to the church, should profoundly stir the mind, the heart, and the soul of the preacher. They may come occasionally because of past habits and associations. They may come at Christmas and Easter because they know that the multitudes will be coming. If they come regularly year after year, it is because of a felt need which is as deep as life. It is to this need the minister must speak.

The Western North Carolina Conference Calls Max Welch as Pastor-at-Large

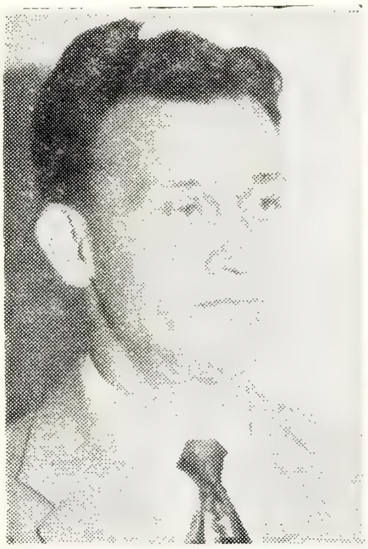
Rev. Max V. Welch, pastor of the Palm Street Church, Greensboro, since 1950, has resigned to accept a call of the Pleasant Grove Christian Church, near Bennett, North Carolina, and in connection with his work at Pleasant Grove Church to serve as pastor-at-large in the Western North Carolina Conference. He will take up his new work June 1.

Mr. Welch will give half-time to the Pleasant Grove Church and half-time to the service of the other churches of the Western North Carolina Conference as pastor-at-large. This new service to the conference is made possible by the financial cooperation of the Pleasant Grove Church, the Western North Carolina Conference, the Mission Board of the Southern Convention, and the National Board of Home Missions. Mr. Welch was chosen for this position because of his success as a pastor both in rural and urban churches.

An Advisory Committee of nine set up jointly by the Pleasant Grove Church, the Western North Carolina Conference, and the Mission Board has worked with Mr. Welch in outlining his work as pastor-at-large in the Western North Carolina Conference. They have agreed that Mr. Welch's work in the conference is to be one essentially of field service to the churches and the conferences, and not one of administration. Through friendly visitation and counsel to the churches and with the pastors, he will seek to encourage Christian fellowship and understanding. He will supply such vacant pulpits and churches as time will permit. He will seek to strengthen the weaker churches, and will strive to revive the inactive churches. He will assist in the organization of new churches where needed, and his work will include close cooperation with the Evangelism and Stewardship and Christian Education program of the convention. He will seek to strengthen the Laymen's work, where possible. In other words, he will be a servant of the churches and the conference interests as pastor-at-large.

We believe this experiment in the Western North Carolina Conference will pay dividends to the cause of Christ. It is a pattern already tried by our National Board of Home Missions, and Mr. Welch will have the counsel of Dr. Wesley Hotchkiss, Director of the Department of Town and Country Churches of our Board of Home Missions.

Mr. Welch is a native of Alamance County, growing up and spending his early youth in Providence Memorial Church, Graham, and later he served as a Deacon of the Berea Church. He "came up the hard way," entering Elon College after he had family responsibilities. His first year at Elon he worked the "Graveyard shift" of the Burlington Mills as "Loom Fixer," and carried on his studies at Elon. He graduated from Elon College and also studied at Duke Divinity School.



REV. MAX V. WELCH

Mr. Welch served as pastor of several rural churches, prior to becoming pastor of the Palm Street Church. During his ministry at Palm Street, he has led his congregation in the erection of an adequate and beautiful church building, and the building was paid for in full far ahead of schedule. He is a popular and successful pastor. He loves people, his Lord, and his church. He is a good gospel preacher, and his coming into this new responsibility will strengthen the total cause of the church in the Western North Carolina Conference and the Southern Convention.

Mr. and Mrs. Welch have three lovely daughters, and after June the family will reside in the beautiful Pleasant Grove parsonage, erected a short while ago. It is located near the Pleasant Grove Church, R. F. D. 1, Bennett, North Carolina.

W. T. S.

Leadership Training Schools are Very Successful

The Western North Carolina Conference has recently held a nine evening session of Leadership Training Schools which proved to be very successful. These schools were for Sunday school superintendents, assistants and teachers.

There were three churches in the conference which were hosts to these schools three evenings each. They were: Hanks Chapel of Pittsboro, Needhams Grove of Seagrove, and the Asheboro church.

Leaders in the sessions were: Mr. Martin Garren of Greensboro, the Rev. John Graves of Elon College, and at the Asheboro school the third course, for the youth of the conference was taught by the Rev. Robert Knowles of Boston, Mass.

During the nine sessions there were twenty-three churches represented by their leaders, also a large number of the Western Conference ministers attended. The average attendance for all these sessions was about sixty. The president, Mr. Theodore Cox, was glad that the Eastern N. C. Conference was represented three evenings by its Turners Chapel church.

The Sunday School Convention of the Western Conference is sold on having these schools for its officers each year, and its present officers have high hopes that they will be continued through the years.

THEODORE COX,
President.

No Place to Go

Seniors in college are seriously thinking of the day after graduation. What then? In the Senior Class at Elon College are several ladies who have prepared themselves for full-time church work. They do not have their Master's Degree in Religious Education but they do hope to have their Bachelor of Arts degree with a major in Religion and in Religious Education. Like most seniors, they are looking for a job. Several hope to go on and get their Master's degree later.

They have met with other students each week while in college and have dreamed with them of the opportunities the church may have for them.

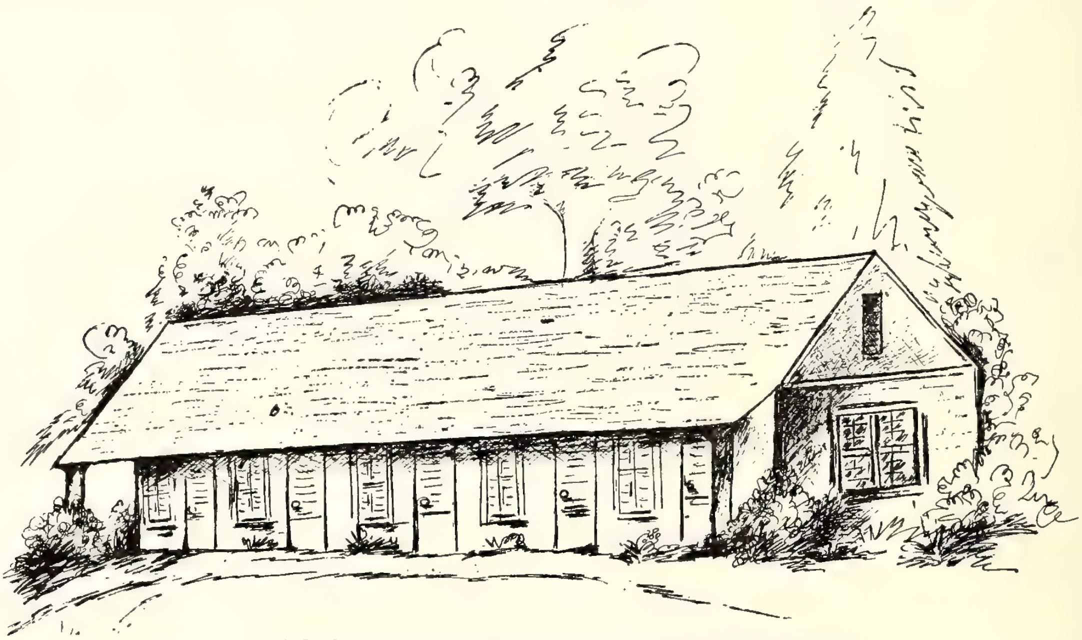
(Continued on page 9.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen Lay Corner Stone of Main Building at Conference Center

About 300 men of the Laymen's Fellowship of the Southern Convention gathered at Moonelon on Sunday, February 20, and participated in the corner stone service at the main building. W. B. Williams, president of the Laymen's Fellowship, J. Earl Danieley, W. T. Scott, W. J. Andes, G. D. Alley, L. E. Smith, J. G. Truitt, H. E. Robinson, Guy H. Veazey, and Rockwell H. Potter participated in the service.



PROPOSED CABIN UNIT WILL HOUSE THIRTY-TWO

At the Fellowship Banquet in the college dining hall the various churches, laymen's groups and individuals responded to the call for additional funds to the extent of $6,588.95 toward a figure of $10,000.00 needed to complete the basic equipment. With this encouraging support all other groups are urged to "come through" with their proportional share that the center can be put in operation this summer.

Letters have been forwarded to the several churches from S. H. Pell, treasurer of the Laymen's Fellowship seeking early action on this appeal.

Sites have been chosen and plans drawn for the cabin units. The Pilgrim Fellowship of the Southern Convention will construct one unit. Other groups and organizations are being asked to take one-fifth of a unit ($500) so that at least two such buildings will be ready by June 1, 1955 with accommodations for sixty-four young people.

H. E. Robinson.

* * * * *

Record Number Attends Laymen's Rally at Elon College

A record number of over 500 laymen attended the annual rally of the Laymen's Fellowship of the Southern Convention which was recently held at Elon College.

Registration under the direction of Secretary S. H. Pell of Ramseur began at 2 p. m., Chairman W. B. Williams called the group to order at 3 p. m. and presented the program. W. H. Baker of Newport News directed the singing of familiar hymns with the assistance of Prof. Fletcher Moore, organist. The devotional service was conducted by the Rev. Carl Wallace, pastor of the Eutaw Community Church of Fayetteville, N. C.

President L. E. Smith of Elon College brought words of welcome to the group and presented the Elon Singers under the direction of Prof. Lawrence Hedgpeth. Jerry Smyre sang the solo part of the anthem, "Seek Ye the Lord," and Bill Turner was the soloist for "The Battle Hymn of the Republic."

A series of three addresses on the general theme of "Christian Leadership" was presented. Dr. L. E. Smith spoke on "Our Need of Ministers." He pointed out the shortage of ministers in our present churches and called attention to the fact that as our program of church extension advances the need will become even more acute.

Dean J. Earl Danieley spoke on the topic "Why We Have a Shortage of Ministers." He pointed to the lack of emphasis by ministers, Sunday school teachers and parents on the opportunities for full-time Christian service. The church must share the blame also, he said, because often it has failed to treat the ministry as a profession. The hope was expressed that each man, boy and minister present would give serious thought to the shortage and ways of overcoming it.

Rev. George Alley, pastor of the Suffolk Christian Church spoke on the "Rewards and Satisfactions of the Ministry." His address, which was illustrated with several well-chosen stories from his own pastoral experience, stressed his belief that no other profession, or vocation, can be as satisfying or rewarding as can the Christian ministry.

Dr. Henry E. Robinson, pastor of the First Christian Church in Burlington spoke on the progress of the program at Moonelon. He spoke of the needs at Moonelon where construction activities are already under-

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon Takes a Holiday

The students and faculty of Elon College are enjoying at this time a brief spring holiday period, which serves as a prelude to the final term of the 1954-55 college year. Practically all of the students and many of the faculty are taking advantage of the holiday for visits with home folks or friends.

The Winter Quarter closed at noon last Friday, March 4, when a three-day period of final examinations came to an end. The Spring Quarter will get underway on Monday, March 14, with regular class schedules to begin at 8 o'clock on that date.

In keeping with a practice followed for the past several years, most of the students pre-registered for their spring courses prior to the holidays, but a goodly number of new students is expected to enroll on the opening day of the new term. Among the new students will be a number of young men recently discharged from the armed services.

* * * * *

Elon's Evening School

Interest continues high in the Elon College Evening School, which has an enrollment of more than 240 students for the spring semester, which got underway recently. The majority of these students are carrying a full load of college-credit coursee.

The evening program was begun nearly four years ago, primarily as a service for G. I. students who wished to work on a regular job and at the same time pursue work for a college degree. A big percentage of the night students continue to come from the ranks of the veterans, but there are also a number of recently-graduated high school youngsters and in-service teachers taking the courses this term.

The evening students come from a wide area in central North Carolina, some of them commuting nightly from points as much as forty miles away. Proof of the purpose and determination of these students may be seen in the fact the six of Elon's 1954 graduates completed degree requirements in the Evening School and there will be several additional night students to receive diplomas this spring.

* * * * *

High School Day at Elon

The Elon College campus was the scene recently of a tremendous gathering of high school seniors from North Carolina and Virginia high schools. The occasion was the college's sixth annual "High School Day" program, which had as an outstanding feature the award of eight scholarships, with a total value of $6,000. The awards included four scholarships for boys and an equal number for girls.

Top awards of $1,200 scholarships went to John Rex Thomas, of Sanford, N. C., and Shelby Dill of Reidsville, N. C. Second place awards of $800 went to Bobby Layton, of Jamestown, N. C., and Nancy Allen, of Greensboro, N. C. Third place awards of $600 went to Thomas Bobbit, of Henderson, N. C., and Janie Burch, of Yanceyville, N. C. Fourth awards of $400 went to Don Adams, of Burlington, N. C., and Nancy Hargett, of Huntersville, N. C. The scholarships in each case will be divided and applied in equal portions over a four-year college course.

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Apportionment Giving

Below is given the report on apportionments for the past week:

Previously reported		$ 2,016.50
Eastern N. C. Conference:		
New Elam	$ 12.00	
Southern Pines S. S.	18.47	
Eastern Va. Conference:		
Berea (Norfolk)	$ 91.00	
Eure	25.00	
Christian Temple S. S.	124.83	
Richmond (First)	135.00	
Windsor S. S.	10.00	
Isle of Wight	40.00	
Virginia Valley Conference:		
Linville S. S.	$ 25.66	
Mt. Olivet S. S.	8.25	
Newport S. S.	21.71	
Winchester S. S.	10.00	
		521.92
Total to date		$ 2,538.42

"If you were born a gentleman, that was just a happenstance, but if you die one, that, sir, will be a grand achievement."

LAYMEN AND THE CHURCH.

(Continued from page 6.)

way. He emphasized the fact that plans are already being made by the Board of Christian Education and Rev. John S. Graves to hold our summer camps at Moonelon. Jimmy Darden of Suffolk spoke briefly on the importance of Moonelon and the need of greater support. After a hymn and the benediction the group recessed to Moonelon.

At Moonelon a service of dedication was held and the cornerstone of the main building was unveiled. The walls of the building are up and the steel trusses for the roof are on the lot.

Dr. Henry Robinson presided over the service at Moonelon. Remarks were made by Laymen's Fellowship chairman, W. B. Williams, vice-chairman Earl Danieley, Dr. John Truitt, Rev. W. J. Andes, Dr. W. T. Scott, Rev. Guy Veazey and Dr. R. H. Potter. Dr. L. E. Smith and Dr. John Truitt offered prayers; Rev. George Alley led in an appropriate litany of dedication.

The banquet was held at 6 p. m. and was attended by 333 men. Dr. Rockwell Harmon Potter addressed the group on the theme of "Christian Leadership in Human Service." More than $6,500.00 was pledged to the Moonelon project during the meeting; others agreed to go back to their respective churches and present the "Moonelon Story" which is a part of the program of the Fellowship since the laymen adopted Moonelon as their project.

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Group of Laymen from Southern Convention at National Rally

At least seven of the laymen of the Southern Convention came to Chicago for the First National Convention of the Laymen's Fellowship. Chairman W. B. Williams, from Newport News, Va., came by airplane; Martin Garren and Carl Monroe of Greensboro, N. C. came by train; and Bobby Morton and Bill Phillips of Burlington, S. L. Mauldin of Winston-Salem and Earl Danieley of Elon College came by automobile. The meetings are being held in the Palmer House in Chicago. The weather here is beautiful although snow and ice may be seen around the edge of Lake Michigan. A full report of the Convention will be given in THE SUN on March 17th.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Rally Time Will Soon Be Here!

March is the month of Rallies for the women of the Southern Convention this year. The schedule has allready been given for North Carolina. The schedules for the Valley and Eastern Virginia are given in this issue.

The guest speaker for the Rallies will be Mrs. John A Reuling of Boston, Massachusetts, wife of the African Secretary for the American Board. Many will remember Dr. Reuling who packed many facts into the course he taught on Africa at the School of Missions at Elon College several summers' ago.

Mrs. Reuling was for fourteen years a Congregational Christian missionary among the Bantus in Africa, where she taught in Adams College, and was district director of the Girl Guides (like Girl Scouts) in an area covering 60 groups in a radius of 50 miles.

Her African sojourn also included the responsibility of wife and mother, for Mrs. Reuling's four children were all born in Africa.

Mrs. Reuling recently visited Africa with her secretary-husband and returned with a feeling of great pride in the way in which Africans have advanced in self-support in their churches. She feels, however, that the need for trained African leadership is pressing, and investments in institutions for higher training and the continuance of missionary personnel from America to work with the African leaders is still the responsibility of the churches of America.

Hear Mrs. Reuling at the Rally for your District. We are sure it will be both enjoyable and profitable.

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Virginia Valley Rallies

Friday, March 18, 7:30 p. m.—Districts 2 and 3—Bethel Church, Elkton.

Saturday, March 19, 7:30 p. m.—Districts 1 and 4—Bethlehem Church, Tenth Legion.

Sunday, March 20, 7:30 p. m.—District 5—Winchester Church.

Eastern Virginia Rallies

Tuesday, March 22—Waverly District—Wakefield Church.

Wednesday, March 23 — Suffolk District—Holland Church.

Thursday, March 24—Norfolk District — Shelton Memorial Church, Portsmouth.

* * * * *

Southern Convention Board Meeting

The Executive Board of the Women's Convention met at Warrenton, N. C. on March 1 with twelve members and several guests present. Much important business was transacted, including plans for the twenty-second biennial session of the Women's Convention to be held on April 26 and 27 at the Suffolk Church.

MRS. JOHN A. REULING
of West Newton, Massachusetts, formerly of Adams, South Africa, will be the guest speaker at the Women's Rallies in all three of our Conferences in March, according to announcement by Mrs. W. B. Williams, president of the Southern Convention women.

Mrs. W. B. Williams has secured Mrs. Douglas Horton, wife of the minister of the General Council and very important person in her own right, as one of the speakers at the convention. Also, Mrs. Robert G. Williams of Florida, president of the International Congregational Women's Council, will speak and install the new officers.

Every society is entitled to elect delegates to this biennial session, as explained in a recent letter to each group from Mrs. Williams. Please see that this business it attended to in your society, and that several women from each church plan to attend this important meeting. Any one is welcome, of course.

Absent Members

Two members of the above mentioned executive board were absent because of illness. Readers of this page know about the hospitalization of Mrs. Cecil Whitlock, president of the Valley women, and will be glad to hear that she is getting along fine.

Those who have not heard of it will be distressed to know that Mrs. L. W. Stagg, historian for the Southern Convention women, suffered a fall at her home three weeks ago. Therefore she was unable to attend the Board meeting. Her many friends in the Southern Convention will wish for her a complete and speedy recovery.

* * * * *

Last Year at South Norfolk

The Women's Missionary Society of the South Norfolk Congregational Christian Church ended the old year by sending five baskets to needy families, providing clothes and toys for four orphans and sending fruit plates to the sick and shut-ins.

Previous projects included the Friendly Service project for Puerto Ricans and work for the American Cancer Association. One hundred and fifty dollars was sent to Puerto Rico to purchase goats. Also such items as powdered milk, vitamin tablets and Ivory soap were sent to the Ryder Memorial Hospital in Puerto Rico. Cancer dressings and bed jackets were made by the group to be used by the association.

The society last summer conducted the Sunday evening service at the church. Attendance at the World Community Day at Ghent Methodist Church and at the World Day of Prayer at the Chesapeake Avenue Methodist Church was part of the society's plan during the past year in joining with other churches in their worship services.

Contributions from the society to missions included $80 in thank offerings and $243.26 obtained from cent-a-meal boxes. These boxes were distributed over a three-month period to families in the church.

The society paid the women's apportionment of $120, young people's of $50, junior department of $15, and the cradle roll of $5.

Other financial gifts included $200 to the building of the church's first parsonage, and the buying of three life memberships.

MRS. W. B. EVANS.

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Busy Year at Bayview

Greetings to all from the Bayview Women's Fellowship. We have had a busy, happy year in our church, enjoying the fellowship of our new minister and his family, and growing together in Christian service.

Our group has sent coupons to the orphanage, sponsored a ham dinner, a turkey dinner, a bazaar, a plastic display, sent money to the migrant workers, participated in a cook book sale, a local radio contest, and raised money to purchase goats for Puerto Rico.

We have purchased a new organ this year, and have had the church floors completely tiled and buffed, so we are very proud of our building.

Last March our church was host for the Spring Rally, and we also entertained following the World Day of Prayer service, providing an organ recital and refreshments. We celebrated May Fellowship with a covered dish luncheon.

During the Christmas season we inaugurated a new "socks for orphans" plan. The children of the Sunday school, and adults also, brought new pairs of socks with pennies in the toes, to hang on the Christmas tree. These socks were then boxed and sent to the orphans at Elon. The Fellowship sponsored an "Open House" on the Sunday before Christmas, and this was followed by a musical pageant put on by our choir and young people.

We are looking forward to another fruitful year in which we can be happy serving the Lord.

MRS. MARGERY FUSON,
Secretary.

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Society Has New Committee to Report on "Missions"

The Apple's Chapel missionary societies are happy to say we are counting God's blessings already this year. We have been busy and our monthly meetings have helped us very much spiritually. We also report a successful "World Community Day" and "Thank Offering" program given in a public service during church hour and were glad to send this offering to our Center Church in South Boston. We enjoyed the delightful Christmas program.

Our most successful project this year was our "Harvest Festival," from which we realized $675.99. The sale of our "Memory Quilt" at the sale brought $260.00. We gave $132.00 of this to our parsonage fund and the rest will be used for cabinets in our kitchen.

We had representatives at fall conference. We have added a new committee called the missionary committee, whose work it is to secure missionary news and report at each meeting. Our object for this is to stimulate further missionary interest.

We will be uniting our hearts with yours on the "World Day of Prayer" and we are now making plans and looking forward to seeing many of our friends at the Spring Rally to be held at our church on March 10.

With a very spiritual and capable leader, Mrs. R. E. Apple, We hope to go onward and upward with our Lord and Saviour, Jesus Christ.

MRS. OURELIA HOGAN,
Reporter.

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Eight Women Can Do Things

The Missionary Society of Morrisville Christian Church held regular meetings the past year with an average attendance of eight.

Our Friendly Service Project was helping pay for goats to be shipped to Puerto Rico, and clothing for children overseas.

Our society has helped most generously on payments for our electric organ for the church and we hope to make the final payment in the spring.

At our Christmas service a box was placed in our church to receive articles of food to be given elderly people in our village and a good supply was given.

MRS. THELMA HILLIARD,
Secretary.

* * * * *

Bible Study at Asheboro

In accordance with the recommendation from the Southern Convention literature committee, the Asheboro Society decided to conduct its Bible study outside the regular monthly meetings of the group. Rather than calling it "the devotional," as has been done some years, or using one or two program periods for the Bible "study," as has been done other times, it is being taught on four Sunday evenings during Lent.

The teacher of the four adult classes in the Sunday school, Mrs. Street Morgan, Hubert L. Beane, and Rev. and Mrs. F. C. Lester are taking the four divisions of *The Acts*: "The Beginning of the Christian Church" (Acts 1-7), "The Church Grows Under Presecution" (Acts 8-12); "The Beginning of World Missions" (Acts 13-21), and "Paul's Defense of the Gospel" (Acts 22-29).

Of course, the entire church group is invited to participate in this Bible study. The first Sunday evening about 50 people came for the study, a few men being sprinkled among the women present.

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Home Mission Study at Eutaw

The Women's Fellowship of the Eutaw Community Church, Fayetteville, N. C., met in a regular monthly meeting Tuesday evening, February 15. Mrs. Carl Dawson of Elon College, Spiritual Life Chairman of the Women's Convention, was present to review the home study book, *Man and God in the City.*

Having been a "parsonage child" living in large northern cities as well as small southern communities, Mrs. Dawson was well qualified to inform those present of the spiritual problems one finds in urban life today.

The thirty women present were challenged by Mrs. Dawson to meet the needs of man in the city. This timely presentation was informative and inspiring and this group expresses gratitude for a job well done.

REPORTER.

NO PLACE TO GO.

(Continued from page 5.)

Some of these young ladies are good musicians; some of them are good teachers; some of them have been trained as far as Elon College can prepare them.

But where do they go from here? In the Southern Convention we have only a few churches that have Directors of Religious Education. Here and there churches are wondering about having some extra help in their ongoing organization and program. Most of the ministers would like to be relieved of many duties which nominally a Director of Religious Education or an office secretary could perform. So far most of the doors to opportunity for these young ladies are closed. We could keep them and we could use them—if our churches will face up to their task.

Our churches have some thinking to do! W. J. ANDES.

A Page for Our Children

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

A Story About Jane Addams When She Was a Little Girl

This is about Jane Addams, a little girl who was lame, and lived sometime ago in the little town of Cedarville, Illinois. Jane grew up to be a famous woman who helped others, mostly boys and girls.

One day when the Governor came to see her father, Jane and some of her cousins gave him a teaparty with her toy dishes which she kept in a bin at the flour mill. Her mother was dead, but her father was very good to her. One day the old miller went away, and a new miller came. He had four children named Alice, Ida, Sue and Frank. Ida was the same age as Jane. They had lots of fun playing together.

Jane was late for supper one night, and her father went to the miller's looking for her. He stayed so long that Polly, their housekeeper, sent Jane's sisters to look for her. Finally Polly had to go, and she found the happy Jane cooking on a new stove that really cooked. The new stove was a gift from Mr. Addams and the miller.

She was a good girl who went to church and was always thinking of others. Because she was lame, her father took her to the big city to see a great doctor. On the way back from the city, they did not travel by the lovely streets but through the dirty, black and ugly, crowded streets where the children played on the sidewalks and in the street. This made Jane sad, and she said: "When I grow up I am going to have a very big, beautiful house and yard in the middle of the little, dirty houses where children can come and play." She kept her promise, too.

* * *

The above was written by a little girl eight years old. Jane Addams did have her lovely home, called Hull House, in the slums of Chicago. Our lovely Oneota Community Church in Pasadena, California, has a church window, glass etched, telling of the life and work of this wonderful woman. Some people think Miss Addams was the most important woman of her day. She overcame shyness, a bad back and lame legs to serve God and to bring beauty and love to many hearts. Her life was truly given in service for others.

A LETTER FROM DR. RIGGS.

(Continued from page 2.)

will be returning to Kilanjuna, the village where we were just before we left on furlough. Our house there will need fixing up. One verandah collapsed completely while we were gone, and we think we had better spend more, for a better construction job that will last longer! It will be nice to be in Kodai the last two months before moving to Kilanjunai so that I will be close enough to arrange for the house repairs and for assembling medical supplies to start off with. Our address from mid-April to mid-June:

Central House, Kodaikanal, So. India; after that: Kilanjunai P. O., via Paramagudi, Ramnad Dist., So. India.

We haven't had much time recently for sight-seeing and getting further acquainted with Bangalore. But we did take an interesting cycle ride one Sunday afternoon. We located the "Palace," the Bangalore abode of the former Maharajah of Mysore, and for several miles skirted around the high stone wall of its beautiful landscaped grounds. Then, a hundred yards from its main gate and across the railroad track, we came across a collection of tiny miserable mud shacks that are such a common sight in India. It was a striking example of the glaring contrast of wealth and poverty we always hear about. Unfortunately the hovels are much more numerous than the palaces, so a simple levelling of wealth would not be any solution.

Best regards,
ED RIGGS.

REV. MR. CLARK REPORTS.

(Continued from page 2.)

years that we have been together, the churches have made headway. The church at Windsor, has erected a new church building and that will be paid for this July. The attendance at the Windsor Church has increased and along with the increase in attendance, the membership has grown. The church at Windsor is now planning to build a new parsonage, on a lot given by Mrs. Floyd Turner of Suffolk, a former member of the Windsor Church. The Mount Carmel Church has built a new parsonage, in which the pastor is now living, there is only a small amount owing on this parsonage. The interest and membership has also increased in this church. The Isle of Wight Church remodeled their church building in 1949 and the debt has been liquidated and the interest in the church has steadily increased. The Antioch Church has made many improvements in these years. The church building has been painted, new Pulpit Furnishings have been installed and the church yards have been improved. All of these churches have been alert in paying their Conference apportionments, and doing their share in the conference work. An increased interest in Stewardship prevails in all of the churches. It is with every good wish and many prayers for these fine churches, I have resigned.

I have resigned to accept the pastorate of Cypress Chapel and Oak Grove Christian Churches. I will begin my work at these churches beginning the third Sunday in May. We plan at this time to continue to live in Walters, until Melissa finishes the school year at Carrsville. We will move to Cypress Chapel after the first Sunday in June.

Sincerely;
ELLIS N. CLARK,

Easter, The Awakening," the annual tribute to Easter of the Morehead Planetarium, located at the University of North Carolina, Chapel Hill, N. C., opens Tuesday night, March 15. The presentations will be continued through April 25. This is the sixth year the Easter story has been presented by the Planatarium, and to quote Manager A. F. Jenzano, it is "unquestionably our largest Easter show. We believe the public will say it is our best."

We picked this up:

When a church seeks a pastor,
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl;
And when they catch that bird
They expect him to live
On the food of a canary.

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

Tips from Tom

It may seem that some articles were received late. The fact is that we have moved into a new location and mail had to be forwarded on. The new address is 324 S. O'Neil St. Clayton, N. C. Please use this address and write today.

* * *

By some miracle, the mail has been rapidly coming in with news for this page. Even as we have enough material for the next issue, keep sending it in. We will use all of it that we can, using the current news first. Other news, reports and speeches will be used as possible. We appreciate your patience and encourage further cooperation.

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Youth Packet Sent Out

The Youth Packet has been sent out by the Eastern Va. Youth Conference. It contains the apportionments, budget, and goals for the following year and the minutes of the Officer's Retreat. If a packet has been sent to the wrong person, please see that it is gotten to the right one. Also will the ministers please help in this. If anyone wishes to get one, please contact: Miss Betty Hassell, 3002 Bainbridge Blvd., South Norfolk, Va.

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New Group Organized

The youth of the High Point Congregational Christian Church met and organized on Sunday evening, January 23, 1955. Miss Becky Woodell was elected president. The youth have already shown active interest in the organization. Ten out of the fourteen members on roll were able to attend the Fifth Sunday Pilgrim Fellowship Rally at Hank's Chapel.

On a recent Sunday the group helped the pastor in the evening worship program in observance of the Youth Week Program. Friday night, February 18, was set aside for a bake sale for the purpose of raising money for the Moonelon project.

Gale Brady,
Pastor.

Box Party

The Youth Fellowship of the Amelia Congregational Christian Church of Clayton, N. C., sponsored a box party several weeks ago in order to raise money for the current project. The youth have undertaken to put water and rest rooms in the church as the next project. This undertaking will cost an estimated $400. With the auctioning of the neatly decorated boxes at this Fellowship Party, the group raised about $120. The young people hope to have the project completed in time for the next youth rally in April.

Thomas W. Madren,
Pastor.

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Valentine Theme Featured at Youth Meet

A Valentine theme was used in refreshments and decorations for the January meeting of the Pilgrim Fellowship of Bethlehem Christian Church, Altamahaw. The home of Misses Judy and Martha Sutton and Robert Sutton was the scene for the meeting.

The meeting, presided over by the president, Miss Nancy Kernodle, was opened with the reading of a poem and Scripture by Miss Martha Sutton, followed with "The Lord's Prayer" by the group.

During the business session, minutes were read by the secretary, Miss Audrey Gilliam. Miss Kernodle reported on a meeting that Miss Gilliam, Dan Leath and she had with Rev. John Graves, secretary of Christian Education and Youth Work for the Southern Convention of Congregational Christian Churches. Mr. Leath also commented on the meeting.

Following the business session, Mr. Leath spoke briefly on, "Love," the theme for the meeting. Games were enjoyed with prizes going to Miss Kernodle, Harry Wrenn, Charlie Jones, and Tom Jones. Refreshments of macaroons, candy hearts, potato chips, and punch were served by the host and hostess.

Martha Sutton,
Reporter.

Youth of Greensboro First

"Take this Indian proverb and using the Laubach method so popular in India, each one teach one before the evening is over." Thus the banquet in observance of Youth Week and as a climax to a study of India began at the First Congregational Christian Church, Greensboro on Wednesday, February 2. As each young person was instructed to teach his proverb to another, he was given a "mala" to wear, which is similiar to a Hawaiian lei and given to all honored guests in India (These were made beforehand by the Junior High Fellowship).

The gay banners flying in the banquet hall and the Indian flags used as favors and made by the Pilgrim Highs really put everyone in the mood for an evening in India. From the looks and taste of the delicious Indian food, Circle No. 7 had really read the recipe books for Indian Curried chicken, rice, chutney, lentils, tea and fudge were truly Indian style!

Our speakers for the evening represented B. I. and A. I. (*b*efore *I*ndia and *a*fter *I*ndia). The before India was an inspiring talk by Max Lowdermilk, a divinity student from Duke who plans to go to India as a missionary and the after India was Mr. Floyd Reynolds, who was stationed in India during World War II. He showed many things made in India and we enjoyed the modeling of Indian clothes by Peggy Steinmann and Johnny Burgart. To conclude the evening in India, Mr. Lowdermilk led us in some games and we went home all the wiser for our visit to India!

Mrs. Vance Pegram,
Assistant to the Pastor.

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Rally of Western North Carolina Youth

The Western North Carolina Pilgrim Fellowship Rally was held at Hank's Chapel Congregational Christian Church, Pittsboro, N. C., on January 30, 1955. There were thirteen churches represented and two hundred nineteen were present. The Randleman group received the attendance trophy with 100 per cent present.

Registration started at 2:30 p. m. Harold Boone, president of the Hank's Chapel Pilgrim Fellowship welcomed the group. Pleasant Ridge

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Christian Living

(Temperance Lesson)

Memory Selection: *"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."* I Peter 1:15-16.

Background Scripture: Romans 6:12-14; Ephesians 5:1-21; Colossians 3:1-11; I Thes. 4:1-8; I Timothy 4:12; I Peter 1:13-16; John 2:1-17.

Devotional Reading: Matthew 7:16-21.

From Doctrine to Duty, From Creed to Character, From Belief to Conduct.

Paul had been writing to his Colossian friends about the person and work of his beloved Lord. He had emphasized the fact that Christ had power to make men new. In him they could find a sufficiency through his atoning death, and by the help of his living Spirit. Now he tells them that this fact ought to make a difference in the way in which they live. As always he passes from doctrine to duty. from creed to character, from belief to conduct, from profession to practice. He tells his friends that being a Christian ought to make a difference in how they live and what they do.

Putting off the Old Man, Putting on the New.

He uses a figure which his readers could understand. He shows both the negative and the positive sides of the Christian life by the figure of a man putting off an old garment or coat, and of putting on a new one. He does not intimate that the new life in Christ is a matter of dressing up a fellow on the outside. He knows that men can be changed only from the inside. But if they have accepted Christ in their hearts, they ought to show that in their daily living. If a man has enlisted in the army of Christ, he ought to wear the uniform. There ought to be something about him that will identify him as one of Christ's men.

The Old Man.

What kind of clothes was the old man wearing? It must have been rather startling and stinging to these Colossian Christians to be told how shabbily they had been dressed heretofore. Look at the list: immorlity, uncleanness, passion, evil desire, and covetousness which is idolatry. All of these are concerned with impure affection and are related to passion. They are to be put off.

The Apostle then lists some more old clothes or garments which are to be put off, and these are concerned with speech and spirit. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, lie not to one another. . . ." —lying caps the list. Let us look at these vices, these things which the Christian is to cast off as he would discard an old garment.

"Anger," sudden fits of temper, "blowing one's top," "telling somebody where to get off," volcanic outbursts of feeling often accompanied by hasty words, and foolish action. Psychologists and physicians know full well the damage that such anger can cause to the body and the mind. No real Christian lets this human anger run wild.

"Wrath" is anger boiled over. One can sometimes hide anger. But when it boils over it becomes wrath.

"Malice" is the distilled result of anger and wrath. When they boil over and cool off, they become malice, deep-seated. Malice is the attitude of mind that thinks and plots evil, the devil inside of us that says, "I'll get even with him if I die trying." It becomes hate. And it does more damage to us than it does to the man we hate.

"Blasphemy" in this case refers to that railing and abuse toward men rather than toward God. It is slander, hurtful speech, venomous gossip. It is as a deadly poisin.

"Filthy communication out of your mouth." This refers to "foul language or talk" although it does include obsene talk and language. Out of the heart the mouth speaketh and the inner life of many a man is revealed by his language. In this case it means abuse of persons we hate.

And finally there is "lying." It is a common and despicable sin, and it is condemned again and again in the Bible. It is one of the hardest sins to conquer. And it affords one of the greatest hindrances to character. The tragedy of a lie is the fact that it undermines public trust. A man who tells a lie flies a false flag or signal. He introduces a weakness in the fabric of the common life. Because we are members one of another we ought not to lie to one another. And because we have put on the new man we ought to put off the old man of lying. Lying lips are an abomination unto the Lord. And yet how few of us can say "I have never lied!"

The New Man.

"And put on the new man, which is renewed in knowledge after the image of him who created him." Nature hates a vacuum. It is not enough that one put off the old man; he must put on the new man. And the word of promise is that Christ is sufficient.

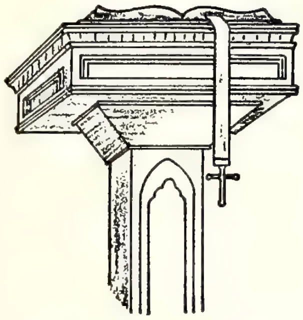
A Word of Encouragement to Youth.

"Let no man despise thy youth," —these words were written to a young minister. He was preaching and serving men and women, many of whom were older than he, and knew more than he, and had lived more than he. There might have been a tendency for the folks to say "He's only a mere boy!" "What can he tell us?" Well, said Paul, there is one thing a young minister, or a young man can do: he can set an example to the believers; he can be an example in word, in manner of life, in conversation, in charity, in spirit, in faith, in purity. And if he does that he can speak with authority and serve with profit. There are many young people who are exerting an influence over others all out of proportion to their years.

A Word of Encouragement to Those Who Sin.

Perfection is the standard of character and conduct for the believer. But no man reaches it in this life. Beware of those who claim to do it! We have this treasure in earthen vessels. To will is present with us but how to perform that which we will is the problem. The spirit is present with us but how to perform that which we will is the problem. The spirit is willing, but the flesh is week. And so we sin. But we have an advocate with the Father, even Jesus Christ. In him we have forgiveness for sin, and cleansing from unrighteousness.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.



"Who Touched Me?"

A Sermon

By The Rev. F. C. Lester, D. D.,
Asheboro, North Carolina

The story from which this text-topic is taken (Mark 5) is strange to those of us who ride rapidly from one engagement to another, and who do not expect "virtue" to go from one person to another. Jesus was going to the home of a ruler of a synagogue to heal a sick daughter. A multitude crowded about him. A woman who had been sick for twelve years touched the flowing robe of Jesus, and he stopped the crowd and inquired, "Who touched me?" Virtue—power, healing—had gone out from the Master.

Before we finish the Gospel story at Easter we will read of the other times when the Master was touched. He felt the flails on his body, the crown of thorns on his brow, the nails in hands and feet, and the jar when his cross fell into its place. On that occasion he could not give healing, but he did pray, "Father, forgive them for they know not what they do."

I like to think that sometimes the King of Kings who sits at the right hand of the Father in the heavenly kingdom interrupts the hallelujah chorus to say, "Who touched me?" Perhaps it was a boy or girl here at our church who said deep in his heart, "I want to be a Christian." And that wish touched the heart of the Master. Or, it may be the combined faith of a worshipping congregation that rises to heaven for some sinner who is a friend of ours, and the Master turns to a ministering angel and says, "Who touched me?" Yes, I believe the Master can still be touched by the infirmities and the faith of human beings like you and me.

But we must remind ourselves that we are representatives of the good Master here in this world. We are to be sensitive to human needs, and should respond with all the "Virtue" of our personality. You will think of experiences of your own, but let me illustrate what I mean by some experiences of mine during the past week.

An article in *The Church Woman* by Serena Vassaday stabbed me wide awake. She tells of her most unforgettable World Day of Prayer. It was at the close of World War II. For more than three months Budapest, Hungary, had been besieged. "During that time we were living in cellars, literally without light, heat, bread, air, hope, as though we were in tombs, except that in the tomb there is silence." When the seige was over the women observed a belated Day of Prayer in early March while it was still very cold. The sanctuary of the church lay in ruins, but the basement could be used though the windows and doors were broken. "There was no communication, no transportation. Cars, busses belonged to the dream-like luxury of another planet. Horses had been killed or driven away. Many of the women had to walk miles, stumbling over dead bodies, sauntering through blackened ruins, facing danger and icy gale. Somehow, however, they managed. On the appointed hour they kept coming. Frozen and half-starved, some of them coatless, shoeless, wearing only a pair of slippers or a bathrobe, they came. And filled the room to its capacity."

And I remember that twice in my lifetime American soldiers have been in the European wars, and that when the World Day of Prayer in Asheboro happens to be a bit rainy only a few brave souls will dare get into a car and go to a warm church to share in the prayers. A revival of real religion broke out in Hungary, but not much happens in our town. But there is the touch on the sleeve to remind us that something could happen.

A letter came to our family from our dear friend Angie Crew in Japan. A charming, sensible, eager student of Kobe College is about to have to miss the last two years of college because her father cannot pay her tution. Japan was on the losing side of the war with America, and many of the rich people are now very poor. One dollar per week from our church could keep this girl in college, and give her the training she craves so she can help her people. There is the touch at our elbow, and we know that "virtue" should go out from us.

A religious survey of our community was being planned by the Ministerial Association. The large majority of the association and the people of Asheboro are white, but there are Negroes. The Negro ministers sat quietly while the majority talked glibly about the survey for the whites. And then, ever so quietly, there was a touch on the hem of the garment, and we were aware that *all* the community needed the survey. And so it was planned. It is so easy for us to remember the needs of the "ruler of the synagogue" while we forget the needs of those in the crowd.

On my desk lies literature telling of the One Great Hour of Sharing on March 20 when many denominations will make an offering for the world's needy. Literally millions of people are homeless, hungry, for no fault of theirs. They must not be forgotten. But as the years pass we seem to feel their pitiful pleas less and less

This is my message for race relations Sunday.

Christians must be sensitive to all human needs, and not be in such a hurry that we forget our fellow-men. "Virtue" must go from us to them.

Christianity has its chance to win in our world because its people are sensitive to human needs. Communism is destined to lose in the long run because individuals are not important enough.

The "touch" that comes to us may be from the boys and girls next door who need Sunday school, church, Christianity. Or it may come from the people across town who need food, or friendship, or faith, or love. Or it may come from people on the other side of our earth. What matters?

The Master never asked whether the person in need was white or black, brown or yellow, Jew or Gentile. For which we may devoutly thank God, for if he had, we would undoubtedly have lost, for Jesus was a Jew.

Responding to human needs in a Christian way may at times cause us considerable trouble in making necessary adjustments. We may prefer to be like the disciples and say, "How can we know who touched me in that crowd?" But always we know deep down that all people are God's people regardless of race or nationality, and that we should treat them as such.

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.—*Beecher.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for this another good report. Each church should try to see that its record for each month is on the *chart of the churches,* because it is a good way for the churches to get their apportionment paid, it gives the churches a feeling that these children are theirs to care for, and it helps care for these children. Our *chart of the churches* looks good and will look better when there are fewer blank spaces.

We appreciate the gifts of five tables and forty chairs. We much need the other chairs and tables and some others will also answer this need. This is something we have been needing for a long time.

This week I was called to Greensboro to receive a $169.95 washing machine from the Woodmen of the World. They gave the children a Christmas party a day or two before Christmas which included candies, nuts, fruits and a bright new one dollar bill for each child and told us then that they would give a new washing machine. Now this they have done and we are most grateful.

The Burlington Association of Insurance Women are going ahead with their plans to give us new furniture for the living room of the Johnson Hall and the McEwen Sunday school class of First Church, Burlington will soon redecorate the aforesaid room. We appreciate so many organizations, who visit us and see our needs, helping us to make this a home in which all of us can be proud. For these children and for the Church's name sake they are helping us. Many groups live so far away they cannot as readily see our needs, but they too take a share in this work. There is joy in doing something for others.

This morning we ordered a wreath of flowers paid for by the children out of their pin money which they eagerly contributed, and with additional contributions from our workers, for the funeral of the mother of our newest boy, Michael Wise, from Durham. Michael has endeared himself to all of us here. He is so appreciative and so well adjusted to the life of our home. He is 8 years old and makes good grades in school. His dying mother's request that he be given a good home in some orphanage has been met. She told me herself when I visited her a couple of weeks ago how very thankful she was. Yes, the orphanage does fill a need and serves in a way that only those who come into close contact with these 80 children can realize.

Please do not begrudge the contributions which your Sunday school or other group gives you the privilege of making. It is this sort of regular monthly thoughtfulness which blesses all concerned. Thank you for the fine start you are giving us in this good year.

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 23, 1955.

Commodities for the Week.

Coupons:
W. M. S., Pleasant Grove Church, South Boston, Va.
Mrs. A. L. Hook, Elon College, N. C.
Mrs. J. M. Riddle, Sanford, N. C.
The Challengers Circle, Winchester Church.
Mrs. Stanley H. Woodie, Jr., Henderson, N. C.
Mrs. Harry R. Stewart, Ramseur, N. C.
Shoes:
T. W. Walton, Greensboro, N. C.
Socks:
Mr. and Mrs. C. T. Pritchett, Greensboro, N. C.
Coupons and clothing:
Woman's Auxilary, Greensboro, First Church.
Clothing:
Mrs. Roger Hylton, Greensboro, N. C.
Mrs. L. E. Carlton, Paces, Va.
Mr. and Mrs. Ralph Pickett, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,462.77
Eastern N. C. Conference:		
Bethel	$ 2.00	
Hope Mills	6.00	
		8.00
Eastern Va. Conference:		
Windsor S. S.	$ 10.00	
		10.00
N. C. and Va. Conference:		
Mt. Zion S. S.	$ 9.90	
Pleasant Grove	25.00	
Reidsville S. S.	32.00	
Shallow Ford	18.00	
		84.90
Total		$ 102.90
Grand total		$ 4,565.67

Special Offerings.

Amount brought forward		$ 7,275.30
For diningroom tables and chairs:		
Beta Sigma Phi, Burlington, N. C.	$ 66.21	
W. J. Ballentine, Fuquay Springs, N. C.	75.00	
Dr. H. B. Kernodle, Burlington, N. C.	75.00	
I. H. Vickery, Henderson, N. C.	75.00	
Mrs. John G. Truitt, Elon College, N. C.	75.00	
		366.21
I. H. Vickery, Henderson, N. C.	$ 90.00	
Lehigh Valley Railroad Co.	1.20	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of J. P. Dalton	5.00	
Special Gifts	79.00	
		185.20
Total		$ 551.41
Grand total		$ 7,826.71
Total for the week		$ 654.31
Total for the year		$12,392.38

REPORT FOR FEBRUARY 28, 1955.

Commodities for the Week.

Coupons:
Wake Chapel Church.
Mrs. W. E. Peele, Merry Oaks, N. C.
Ladies Missionary Society, Turner's Chapel.
Mrs. J. Rollie Gale, Carrollton, Va.

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

young people were in charge of the opening worship service which was based on the New Year.

February 12 was set for the Work Day for Christ. Kitty Lee Cox, of the Pleasant Ridge Church, was appointed as reporter to the Youth Page in THE CHRISTIAN SUN. The next rally is to be at Union Grove on the fifth Sunday in May. Mr. Emory Matthews led the group in singing some old favorite hymns, then he and Catherine Matthews sang some special songs. A play, "Your Church and Mine," was presented by the Pleasant Union Young people.

The host church served a delicious supper in their new educational building.

Randleman young people gave a radio program, "Youth Builds," at the evening service. At the closing, everyone joined hands and sang, "Blest Be the Tie." The meeting was dismissed after the benediction was given.

The officers are: president, Leon Lamb of Randleman; vice-president, Sylvia Coggins, Grace's Chapel; secretary, Evangeline Gann, Union Grove; treasurer, Bobby Grisom, Hank's Chapel; and reporter, Kitty Lee Cox, Pleasant Ridge.

KITTY LEE COX,
Reporter.

* * * * *

Youth Week at Danville Church

Youth week was observed in the Third Avenue Christian Church, Danville, Va., from January 30 to February 6. The minister for the week was Mr. Robert High, one of our young men who is planning very soon to begin his studies for the ministry. Bob was in charge of the services of the week and brought the morning message on January 30.

At both the morning and evening services on January 30, and the prayer service that week, the Youth Choir, made up of 30 voices and conducted by Mr. J. P. Henry, presented numerous selections with Miss Peggy Ruth Blanks at the organ and Miss Rachel Hurley at the piano. Eight boys of the Boosters Club did a fine job of ushering. Sunday evening one of the Moody Bible Institute Films, "God of Creation," was presented by the Youth Fellowship.

At the mid-week prayer service conducted by Bob, the youth choir sang. Also the girls quartette composed of Cathrine Corbin, Mary Francis Gauldin, Dianne Corbin, and Linda Haraway sang and the Booster Boys Quartette composed of Gary Hilliard, Roderick Sparks, Nelson Link and Bill Crawford. Many of the young people gave wonderful testimonies for Christ at this service. The message was brought by Mr. Julian Owen, another of our young men who is looking forward to entering school to begin studing for the ministry.

The Youth Fellowship of Third Avenue was organized last September and both the Senior and Junior groups are growing nicely. Officers for the Senior Group are: president, Julian Owen; vice-president, Catherine Corbin; secretary, Dianne Corbin; treasurer, Linda Evans; Missionary chairman, Joyce Ann Yates and social chairman, Bill Crawford. Mrs. Baxter Keesee is directing the Junior Youth Fellowship.

MRS. W. WALTER HALL,
Youth Director.

* * * * *

Valley Youth Report

Some 140 young people and their advisors of the Congregational Christian and Evangelical and Reformed Churches heard Dr. Timothy Lehman, past president of Elmhurst College speak, December 30, on the proposed union of our churches. This was the key address of this second joint rally in two years for the Virginia Valley. The Bethlehem Congregational Christians were hosts for this meeting in their new church building.

Dr. Lehman, who now serves the Edinburg E. and R. Charge, emphasized that we must all, as individuals and churches, seek for ourselves the will of God at this time. The formation of a larger denomination, the seeking of more economical administration or simply a vague "ecumenical urge" are not sufficent reasons for the merger, he noted. Dr. Lehman personally approves of the merger but he felt that others sincerely disapproved of it. Reasons given in support were his own confidence in denominational leaders, the similarly of the two bodies in matters of faith, and the ecumenical trend shown in both bodies that apparently is basic to both.

Following the address smaller groups led by an adult of each denomination discussed the matter further. To most it was a matter of becoming better acquainted with the other side rather than of approving or rejecting the union. Next a period of fellowship and recreation was led by the Rev. Richard Wentz, E. and R. of Harrisonburg; then supper; a brief business session and a hymn festival led by the Shenrock Charge of the Congregational Christian Churches.

Ending the rally was an inspiring account by Mr. Thomas Dell, ecumenical exchange student, of such united Christian gatherings as the World Council of Churches assembly at Evanston and the German "Church Day" at Leipzig last year. The group was thrilled as he told how 600,000 gathered to uphold their one Lord and Saviour in the midst of the Communist zone of Germany.

Leaders from our Congregational Christian churches were Norman Dean, Miss Martha Rohart, and Miss Kay Kagey; president, vice-president, and secretary of the Valley Pilgrim Fellowship and Dr. Raymond Andes, Rev. and Mrs. Ralph Galt, Rev. H. V. Harman, and Mr. Clarence Phillips, who served as adult advisors.

H. V. HARMAN.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Coupons and Clothing:
Mrs. H. G. Ballinger, Guilford College, N. C.
Clothing:
Mrs. Daisy R. Perry, Sunbury, N. C.
Boy's suit:
United Department Stores, Burlington, N. C.
Crayons and pencils:
Central Grocery Co., Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward ...... $ 4,565.67
(No Report This Week)

Special Offerings.

Amount brought forward		$ 7,826.71
Mr. & Mrs. H. B. Newman, Henderson, N. C.	$ 20.00	
Philathea Class, Reidsville Church	30.00	
In Memory of John Archie Long, Jr.	5.00	
In Memory of Louis Wisseman	10.00	
In Memory of Edward E. Wagner	5.00	
In Memory of Mrs. Cleo Faucette	10.00	
In Memory of Miss Rose Saunders	5.00	
In Memory of William E. Apple, Sr.	10.00	
Special Gifts	122.58	
		217.58
Grand total		$ 8,044.29
Total for the week		$ 217.58
Total for the year		$12,609.96

Reminiscences of the Southern Convention

By DR. SIDNEY M. BERRY
London, England

The memory of the happy days I spent in the Southern Convention last fall is still fresh and vivid in my mind and I want to send a message of greeting and of thanks to all the churches which united to give me such a great welcom. I shall not forget how the phrase "southern hospitality" came alive to me during all those days. Since then I have been plunged back into an English winter and I have often thought, with a sort of home-sickness, of the Southern sunshine and wished that the sun would distribute his favors more equally between out two countries. Don't let any reader imagine that I am running down our English climate, but you have to get used to it to enjoy it. The winter hasn't been unkind to us this year although we had a good many misty and dreary days, but if I may say so kindly, we haven't had any hurricanes. We have had a few floods and little incidents of that kind but it has not been a very severe winter. However I still long for that Southern sunshine.

Many friends have asked me since my return about my impressions of the South and it hasn't caused me very much thought to give them an immediate answer that if anyone wants to know the United States their knowledge is imperfect unless they have visited the South. I should be running far too many risks if I tried to contrast Virginia and North Carolina with the States in the North and the Middle West and the Far West. There is an old saying that comparisons are odious and I am not going to risk running into that danger, but the South is different. It has got a distinctive character of its own and I learnt to love it and its people. I have got in mind now pictures of the churches I visited and the folk I met and those wonderful picnic meals that were provided for us by the churches we visited in my little tour of the convention. I have had many kind messages from the South since I returned home to England, but whatever has been said about me there is no doubt what I have said about you all—to use a fovorite American phrase "You are tops."

I was very much impressed by the meetings. First of all by the attendance when delegates to the meetings had to come from long distances. I suppose in a great country like yours distance doesn't count for nearly as much as it counts here, but I certainly envied you the keenness of people who were appointed to attend the meetings. You turned up in such large numbers and there was a vigour about the discussions which I thought represented a very high level in denominational life. As I sat through some of the discussions I naturally had in my mind our English way of doing things and there are, of course, little differences between us in our methods, but on the whole the thing that struck me most of all was not the little differences but the great similarities between our Congregational Christian folk in our two countries. We have the same approach to all the questions that affect the life of our churches and I think you would find the same if you visited us in our denominational assemblies. I only wish that I could bring you all over here and show you around as you showed me around. It was grand, too, to be with you and to realise how close are the links that bind the people of our two countries together. Of course we have our different standpoints and some of these are coming into prominence in the vexed questions that are before the world today, but I am never afraid that those differences will break the great links of understanding and a common spirit which make us one.

And so from the heart of London I send you all a message of affectionate greetings. You certainly made me feel at home in all the time I spent in the South and I shall never forget the kindness that was shown to me. I have specially happy memories of being entertained by Dr. and Mrs. Scott, and through Dr. Scott I received a liberal education about the churches in the South. If any of you cross the Atlantic and come to London on any kind of a visit don't fail to make your way to our International Congregational Council office at 110 Memorial Hall, Farringdon Street, London, E. C. 4. I can't promise you fried chicken, I can't promise you Southern sunshine, but I can and do promise you the warmest of welcomes.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MARCH 17, 1955 NUMBER 11

Ground Breaking Ceremony at Pleasant Grove Church

Photo by Gosney, courtesy Halifax Gazette.

Pictured above is the Rev. W. T. Madren, pastor, turning a spadeful of dirt at the ground-breaking ceremonies at Pleasant Grove Christian Church, near Vernon Hill, Virginia, on Sunday afternoon, February 13. The ritual marked the official beginning of an educational plant that will house 14 rooms and will cost an estimated $13,000. Others in the photo are, left to right, Dr. Locke White, Prespyterian minister of Halifax, Virginia; the Rev. Mark W. Andes, pastor of Center Church, South Boston; Mr. Phillip Chappell; Dr. H. E. Robinson of First Church, Burlington, N. C., who delivered the dedicatory address; Mrs. G. C. Talbott; Mr. Ernest Satterfield; Mr. J. B. Elliott, Mr. Melvin Farmer, Mr. Tommy McDowell, and Mr. Lorenzo E. Ragland, chairman of the building committee.

News Flashes

March 13 was the third anniversary of the Rev. Melvin Dollar as pastor of Rosemont Christian Church, South Norfolk, Virginia. He has added almost three hundred members in the three years.

The Rev. John Graves, the Educational Secretary of the Southern Convention is to speak at Hunterdale Christian Church, Franklin, Virginia, on March 20, at the 11 o'clock service. He will speak on the "Advance in Education."

Dr. H. S. Hardcastle will be the guest preacher for the Pre-Easter Revival at the Hunterdale Christian Church, Southampton County, Virginia, for the period of March 27 through April 1. The services will be each night at 7:30. Monday will be Ladies' Night, Tuesday, Men's Night, and Wednesday, Youth Night. Thursday will be Family Night. The Choir is preparing special music for the services. The Hunterdale Church is prospering under the ministry of the Rev. Clyde Fields.

"Prayer Produces Ministerial Students"

Do we really believe that prayer will produce ministerial students? If so, let us pray for six young men, students at Elon College, but not enrolled as ministerial students. Something is happening to them. They feel that they must do something for Jesus Christ, for their church, for their world. They are inquiring about the ministry. They are wondering, they are seeking, and they are evaluating their lives in terms of service as ministers.

During the recent Laymen's Rally at Elon College, much was heard about the need of ministers. Prior to the need of ministers is the need of ministerial students. How shall we secure these needed ministerial students?

Would you, the people of our churches, enter into a covenant with me? Let us covenant together to pray daily that God will challenge these young men, calling them into the ministry. Let us pray that they will render their lives as servants of him who came to bring and to give the abundant life.

The pastors of these young men have been contacted. They will pray, but we need the prayers of our people. Lent is a good time for prayer. These young men are from good homes. Let the homes pray for them. They have had Sunday school teachers, and teachers can pray. There are about 35,000 more people in our Southern Convention who ought to appeal to God in the interest of these young men.

W. J. Andes, *Minister,*
Elon Community Church.

A Letter to the Editor

Bd. of Home Missions,
Church Bld'g Dept.,
March 9, 1955.

Rev. Stanley C. Harrell, D. D.
1010 West Markham Avenue
Durham, N. C.

Dear Dr. Harrell:

Congratulations on your "Christian World Mission" issue of The Christian Sun. It is fine to see the picture on the cover of the new church in South Boston which was only a dream a couple of years ago. It is a beautiful building and it is good to read of the splendid progress which the people are making there and in the other new projects of the Southern Convention. We, in the Board of Home Missions, are proud of the share we have had in these new churches thanks to the funds provided by the Church Building Loan Fund Campaign. Again let me say "thank you" to you and the many others in the Southern Convention who worked so hard to make the campaign a success.

We are receiving fine reports on the new projects from all over the country and our only problem is that requests for church building aid continue to come in faster than the funds from the campaign are being received in our treasury. At the last meeting of the Church Building Committee we heard presentations by 49 Conference superintendents and others giving the needs of 158 churches which desire total loans of $4,602,500, and this represents only part of the total need, since many of the men told us about situations without mentioning the precise amounts needed.

Cordially,
Wm. K. Newman,
Secretary.

Our Reidsville Church Believes Missions Pay—They Support Three Missionaries

When I think of the mission program of my church, or any church, I am reminded of the story of the artist who was asked to paint a picture of a dying church. Ah, what a picture he painted! A beautiful nave with rich, thick carpet, carved wood work and cushioned pew, lovely stained glass windows and on the altar heavy, expensive, beautiful, brass candelabara and cross. To the unthinking man this was anything in the world but a dying church, for signs of wealth and prosperity were everywhere.

But if one were to look just a little closer he might notice a box labeled "missions," and over the drop in the box was a cobweb.

To the thinking man this indeed was the certain sign of a dying church.

For the past many years the Reidsville church has prided itself on its mission program. For in the past and now we have a definite and a large part in the support of three missionaries on foreign fields, the Fairbanks, Bob and Marie, of India; and Harriet Summerville of Africa. And little by little across the years the work of these good friends, their letters and their visits, when home on furlough, have made the cause of missions a vital and real thing. And the word missionary has become alive to men and women, yea and to boys and girls of our church—something more than just the other half of our church envelope.

Our people are happy in their effort of reaching out across the world and preaching the gospel of our Lord and Saviour Jesus Christ. But it has done more than simply fill them with pride; it has reflected in their daily lives, for they not only reach out across the world but across the street in this same effort, to preach Christ.

Our church is full of missionary effort. For instance, once a week two members of our Pilgrim Fellowship visit our local hospital. They take a large tray in which there are 16 pockets. These pockets are filled with deodorant, hair pins, candy, cigarettes, tooth paste, tooth brushes, matches, a little of this, a little of that. These young people visit every bed in the hospital, black and white alike. And their instructions from

(Continued on page 7.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Fellowship of Liberty Spring

The Laymen's Fellowship of the Liberty Spring Christian Church, Suffolk, Virginia, had the wonderful privilege of hearing James Darden of the Suffolk Christian Church Laymen's Fellowship speak to them at their Ladies' Night Supper, on Wednesday, February 16., at Peanut City Inn near Suffolk. Mr. Darden, who was introduced by Rudolph Badger used as his subject, "What Shadow Are You Casting."

William T. Harrell served as toastmaster and the invocation was given by our pastor, Dr. Jesse H. Dollar. The welcome was extended by the president, R. Wesley Harrell and the response was given by Mrs. Alfred H. Ellis. At the close of the inspiring evening together the fifty-three present formed a circle of fellowship and sang "Bless Be Thy Tie That Binds."

The officers of our Laymen's Fellowship are president, R. Wesley Harrell; vice-president, Graxton Pearce; secretary, William P. Tucker and treasurer, Luther W. Wilkins.

William T. Harrell,
Reporter.

Virginia Valley Central Conference to Meet

The twenty-fifth mid-year meeting of our conference will be at the Bethlehem Church, Tenth Legion, March 31. If your church has not yet elected its delegates and alternates, please do so soon. Then fill out the blank which has been sent you and mail it to me. As you know, when these registrations are received before the day of conference, the conference itself moves faster.

In general the program will deal with problems of our local churches and conference in the morning, and with the convention and wider areas of concern in the afternoon. We believe you will find the talks and discussions interesting and the business important. The tenative schedule is as follows:

9:45 Call to order, opening worship, enrollment.

10:30 Address, "The Church" by Rev. Walstein Snyder.

11:45 Discussion groups: (a.) Rural church work in our conference, (b.) Stewardship in the local church, (c.) Leadership training for Sunday school and youth leaders.

12:00 Reports from discussion groups and business.

12:30 Lunch.

1:45 Worship; panel on convention affairs with Dr. W. T. Scott, superintendent; Dr. L. E. Smith, Elon College, and Dr. John Truitt, Christian Orphanage.

2:45 Conference forum for further business.

3:15 Adjourn.

Please instruct your delegates to make a brief (not over two minute) report of highlights of your church's work in the past year during the enrollment. Also they should be so divided that one person from each church attends each of the morning discussion groups. A person need not be an official delegate to take part in the discussions.

Loyally yours,
Henry V. Harman,
Conf. Secretary.

The Women of the Southern Convention deserve special mention for their work. They supported the Mindinao work in the Philippines with their Thank Offering gifts totaling $4,008.20 in addition to their regular contributions to foreign missions.

W. T. S.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:
To .... Church ....
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Editorial . . .

Advertising and the Word

"JESUS SATISFIES" declares a standard-sized billboard on U. S. 70. Surely every sensitive person who sees this finds it touching. Bravely it restates the old affirmation of St. Augustine: "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee"—too long, too archaic in style for a poster.

But surely every alert Christian who sees this billboard will be troubled by the echo of countless cigarette ads, lodged like wiregrass in the memory by endless repetitions. That commercial association is a fact; like Banquo's ghost it will not down; and it becomes almost as upsetting as "Chesterfields Redeem" would be. This is an extreme—therefore an unusually good—example of a danger every Christian evangelist must recognize. Advertising and its effects on our culture pose subtle and dangerous problems which our preaching cannot ignore.

S. I. Hayakawa, studying advertising and contemporary poetry, has analyzed these problems very well. Poetry, he points out, is traditionally revered, while advertising "carries connotations (well earned, one might add) of half-truths, decption, and outright fraud, of appeals to vanity, fear, snobbery, and false pride, of radio programs hideous with wheedling voices." But, he points out further, both poetry and advertising play upon our thoughts and emotions using words as symbols of value, as verbal magic; and he suggests that we might truly refer to advertising as "venal poetry."

Many explanations have been advanced to explain why so much modern poetry is lonely, difficult, and obscure. Hayakawa offers the obvious and possibly the best explanation: because the advertisers surround us with this smog of venal poetry, because they pre-empt almost all the joys and values of life to glorify cars or wallpaper or mouthwash, our true or "disinterested" poets turn to far-fetched symbols and tortured styles "lest suggestions of venal purposes creep into their writing."

For "poetry" read "Christianity" and Hayakawa's analysis still stands. Advertising uses venal poetry to proclaim a venal gospel, the gospel that your life consists of the number of things you possess (or with more sophistication, depends on the quality of the things you possess). The fruit of this gospel is a drugged credulity or an amoral cynicism. Both are pitiful, both are dangerous, both are natural enough in terms of their origin.

The Christian evangelist must avoid the insidious catchwords, the predatory techniques, the false promises of this venal gospel as warily as must the disinterested poet. It is not easy. If he speaks (as some have) of "selling Christianity," most of us will remember that it was Judas who started this; and some of us will remember what Peter told Simon Magus, who tried to buy it. But if he preaches the appealing rewards of respectability and popularity, and leaves us with that, will we rebuke him? Or will we take up the happy news with glee? Or will we lapse into a gospel of the hopeless depravity of man and the infinite remoteness of God? Both of these alternatives are travesties of the Christian gospel.

We, as evangelists, must proclaim the **Christian** gospel with full awarness that, as Hayakawa says, "never in history has it been so difficult to say anything with enthusiasm or joy or conviction without running into the danger of sounding as if you were trying to sell something." How can we do this?

We must see the venal poetry of a venal gospel for what it is, and avoid it accordingly.

We must see the Christian gospel for what it is, the gospel of the Cross and the Resurrection, and make it our way of life. We must proclaim it for what it is, God's gracious gift which can never be bought or sold in terms of this world.

In recent years the Protestant churches have made increasing use of liturgy, of the traditional language of devotion. This has brought greater beauty and seemliness to our services, which is all to the good. It is quite probably an unconscious reaction against the venality of language that blights our daily life and thought; if so, it is a valid one. But actions speak louder than words. However alert our minds, however precises our preaching, however seemly our formal worship, it will mean nothing but the most venality of all unless our daily lives proclaim in all faithfulness the power of our Risen Lord.

News from the Churches . . .

A South Boston Layman Reports on Our New Church

Last year a small group of people in this community became interested in a new project; namely, a Congregational Christian Church. Considerable interest was shown at first but gradually some of the people moved away, others joined local churches, and still others decided for various reasons not to go along with the new church at this time. This first shock reduced our numbers to about 30. We began to realize that we had a great deal in common. None of us had had any experience in building a new church. With the assurance from Dr. W. T. Scott that we could do the job and the assurance from the many church agencies that they would lend financial support to us, we decided to move forward in this new venture.

Officers were elected, committees chosen and soon we were ready to select a site for our building. Many hours were spent in committee work in planning both for the building and the church. We did not agree on all ideas that were exchanged but the results were unaminously approved by the committee and later the entire membership. We learned to work together, to recognize new ideas, to weigh the evidence and finally to make a sensible decision.

On May first we called Rev. and Mrs Mark W. Andes as our leaders. They soon organized a church school and began regular services. As the seasons changed to summer the building contract was let. The men volunteered afternoon work, days and even weeks. Much of the land was cleared and soon we were encouraged with the progress on the building itself. Our wives and families missed us and soon came to see what the new love was. They helped where possible and brought lemonade, ice cream and cake. All worked together as a team and with only one thought in mind—our new church. We moved into our new building in September, months ahead of schedule. All of us were bursting with pride. We were a happy people. Our happiness and enthusiasm attracted others. Our membership has more than doubled. We are planning for greater things in the years ahead.

We thank our many friends for their prayers, thoughts and contributions both as groups and as individuals. You too had a part in the building of Center Church. We invite you to visit us and to see for yourself the results of our year's work.

THOMAS SPENCER EARP.

NOTE: Mr. Earp is a graduate of Elon; an attorney and banker.

W. T. S.

Ground Breaking Service Held at Pleasant Grove Christian Church

Pleasant Grove Christian Church, Halifax County, Virginia, held a Ground Breaking Sesrvice, initiating the erection of a new Educational Building on Sunday afternoon, February 13, 1955.

The invociation was led by the Rev. David W. Shepherd, pastor of Union Christian Church, Virgilina, Virginia. Greetings and good wishes were extended from the North Carolina and Virginia Conference by the Rev. Mark W. Andes, president; from the Congregational Christian churches of the area by the Rev. D. W. Shepherd, and from the other churches of the area by Dr. Locke White, pastor of the Halifax Presbyterian Church. Dr Henry E. Robinson, pastor of the First Christian Church of Burlington, N. C., and secretary of the Southern Convention, delivered the address.

Participating in the ground breaking were the Rev. W. T. Madren, the pastor of the church; Mr. Lorenza Ragland, chairman of the Building Committee; Mr. W. J. Henderson, chairman of the Board of Deacons; Mr. David Farmer for the Board of Trustees; Mrs. George Talbott, representing the women; Mr. Ernest Satterfield, representing the men; Mr. Tommy McDowell, representing the young people; Mr. Emitt Ragland, representing the Sunday school; Mr. Comer Ragland, the contractor; Dr. Wm. T. Scott, superintendent of the Southern Convention, and the Rev. M. W. Andes, president of the North Carolina and Virginia Conference. President L. E. Smith of Elon College led the Prayer of Consecration.

Pleasant Grove is one of the Centennial Churches of the Southern Convention, having been organized in 1803. Many of the outstanding preachers of the Convention have served as its pastors. Lay members of Pleasant Grove Church have rendered notable service on boards and committees of the Convention. It is the Mother Church of Ingram Congregational Christian Church.

The construction of the new addition to the church plant is scheduled to begin immediately. The estimated cost is $13,000. The Educational building will contain 14 rooms.

The Rev. Weldon T. Madren is the present pastor of this church.

A picture of the ground-breaking services is shown on the front page.

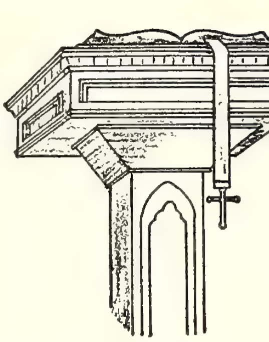
Concord Holds Special Revival

Concord Christian Church at Berkley Village, east of Timberville, announces special revival services scheduled for March 14 through 18, Monday through Friday evenings beginning at 7:30 in the church, according to the pastor, Rev. Ralph Galt.

Rev. R. E. Newton of Leaksville, near Luray, will preach at the Concord revival services. Mr. Galt has given the following description of the visiting minister: Mr. Newton is an outstanding example of a faithful pastor. He has served five very scattered churches in Page and Shenandoah counties most faithfully for more than fifteen years. Although he is older than many retired men, Mr. Newton continues in his strenous work, encouraging everyone he meets with his loving Christian spirit. It is hoped that the whole community will take advantage of this opportunity to hear and meet this fine Christian gentleman.

Rev. Newton is now serving Dry Run Christian Church and Joppa Church in the Fort Valley, Leaksville Christian Church, Newport Christian Church, and Mount Lebanon Church at Camerton, east of Shenandoah. He also serves faithfully on committees of the Valey Conference and the Southern Convention of Congregational Christian Churches.

There will be good singing and good fellowship at the Revival Services besides the preaching. Everyone who wishes to attend should feel very welcome.



"Prayer, the Solution to All Our Problems"

A Sermon.

By Aaron N. Meckel, D. D., LL. D., *St. Petersburg, Florida.*

Some of my readers will recall *The Raft* as the title of a little book which appeared not many years ago. It was the story of three men adrift in a rubber boat over hundreds of miles of the Pacific Ocean. These men were U. S. Navy fliers whose plane sank so fast the occupants hardly had time to launch their lifeboat. After being adrift for many days and nights, one of them suggested that they pray. They were plain men like ourselves, raised in a Christian atmosphere, but who, for the most part had gotten away from their childhood faith. But so helpful did the prayer-time prove to be that daily practice of God's presence was suggested. "There was comfort" says the leader in the book, "in passing our burden to someone bigger than ourselves in this empty vastness."

Well, that is the way many of us are feeling in the rugged days in which we are living. There is the "empty vastness" of our personal problems, of our divided and disgruntled world, of our home, business, and professional life. Small wonder that a little girl should pray the following bed-time prayer, after listening to her parents talk over their troubles: "And now, dear Lord, be sure and take good care of yourself. If anything happens to you, we're all sunk!"

Instinctively we believe that spiritual power is available, but somehow have failed to release it. Our fumbling hands haven't laid hold of the right levers. We just haven't thrown the right switches. We seem to be so concerned with theoretical questions about prayer, and know so little of its power. We're troubled about the aesthetics of prayer, and about the relationship of religion and science. We resemble a party of bathers, fronting on a delectable beach, arguing about the kind of bathing suit they should wear! Or to change the figure, we are like lost men in a jungle, who need to push on through the underbrush of supposition and theory into the clear light of experience and practice. But hungry men need food set before them, and thirsty men require water.

Dr. Alexis Carrel, famous physician and scientest, gives us his testimony with regard to prayer: "As a physician, I have seen men, after every other therapy has failed, lifted out of disease and meloncholy by the serene effort of prayer." And he offers us his firm conviction that prayer links us with the Power that spins the universe. Many of us have received comfort and strength from the words of James Montgomery's great hymn:

Prayer is the soul's sincere desire
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

To this testimony of the scientist, and the hymn-writer, add that of Scripture. The Psalmist is a practitioner of prayer, when he says, "I sought the Lord, and he heard me, and delivered me from all my fears." (Psalm 34:4.)

Glenn Clark, great man of prayer, insists that we should pray the prayer of faith, and—like the parachutist—"jump right off where we are into the surrounding atmosphere," confident that we shall be sustained. That is what the Psalmist is telling us. He sought the Lord, was heard of him, and was lifted out of crippling and hindering fears. Here, truly, in the greatest art and science of all, is the solution to all our problems. Let us dare to set down a few positive assertions that have to do with Christian prayer.

For one thing, prayer, in the name and spirit of Jesus, is the solution to our wishfulness, the answer to our dumb gropings after the meaning and purpose of life. If zest and enthusiasm have departed much of our modern living, the trouble lies with ourselves. If God's love is not shed abroad in our lives, it is because we are inwardly blocked, and shut off from the sources of power.

Most of us know the Parable of the Prodigal Son. Not enough of us know the Psalm of the Prodigal: "Restore unto me the joy of thy salvation, and uphold me with thy free spirit!" (Psalm 51:12.) If David did not write these words, they must have been uttered by someone who greatly resembled him. He knows the inner discontent of the soul that can rise so high, and yet fall so low. And like so many of us, he needs to pray the prayer of repentance before God's glory can be restored to his life. "Create in me, a clean heart, O God, and renew a right spirit within me." (Psalm 51:10.) How we do need to pray that prayer every day of our lives! It is the "stop of the soul, that in bending, upraises it too." It is an altogether sound instinct that included the Prayer of General Confession in the Anglican Prayer Book. "Prayer's overflow drowns selfishness."

None of those who love and know him, would call Frank Laubach a hermetic saint. God has mightily used him to lift the burden of illiteracy from the lives of millions. What we need more than any other thing, says Dr. Laubach, is to become radiant channels of spiritual power. There is "the selfishness of refined people" that so often shuts them off from the source of power. (Channels of Spiritual Power, p. 69.) There are the little unconscious hypocrisies, that clutter up the lives of the best intentioned of us. Yes, the "saints get blocked too." We need to open our hearts upward toward God, and outward toward men! If that could happen to enough of us, there would be a spiritual rebirth within the modern church. Tides of new spiritual power would flow. We would experience a modern Pentacost.

The wife of a nationally known college president recently gave her testimony. For many years she had been a nominal Christian, good enough to get by; that is all. She had her name on the membership roll of a church and had served on many a committee. She would have come within the category of those who have "just enough religion to make them miserable." Then she met a spiritually radiant missionary and his wife, who had returned from service abroad. They led her into a personal kindling, experience of the power of Christ. For the first time in her life she learned how to pray the prayer of faith. From that time on she has known the presence and power of the living Christ in her life. No wonder her face is radiant!

Those who have seen Thohualdsen's famous statue of Christ, tell us that, if you would look into the face, you

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The College Calendar

At this writing we at Elon College are in the midst of Spring holidays. The college calendar is a bit different to what it was years ago. In the early 1900's, we had three one day periods as holidays; Thanksgiving, George Washington's Birthday and Easter Monday. Now we have three days at Thanksgiving, fifteen days at Christmas, and nine days for Spring Holidays. The students and faculty seem to like the long and frequent respites from the daily grind. The students come back to college with a bit of enthusiasm, ready to plunge into work with renewed determination. For the most part faculty members leave the campus for a change in scenery and freedom from class and other responsibilities.

At the college we are now in the midst of Spring Holidays. School opens Monday, March 14 for both the day and evening schools. The evening school operates on the semester basis with two registrations, September and January. The regular day school operates on the quarter system with three registrations, September, December, and March. Registration for the Spring Quarter is underway at present and will be completed by the end of next week.

Registration for the evening school, two semesters, and for the day school, two quarters, totals 1006 individual students. A total of 46 new students have applied and have been approved for the Spring quarter. This means that the total registration for Elon College 1954-55 may exceed 1025 individual students. This would include all part-time students and all special students, but even so, it constitutes a great student body at Elon College. The greatest enrollment in its history of more than sixty years operation.

The unfortunate fact of our enrollment is that we have only about 290 boarding students. There are more than seventy students who live in apartments owned and operated by the college. They pay rent, but do not pay board. There are 241 enrolled in the evening school. They necessarily commute. Then, we have a large number of students who drive in from Burlington, Graham, Haw River, Gibsonville, Greensboro, Asheboro, Reidsville and others from Alamance County and surrounding counties. The services of Elon College are extending over a wide area. People are beginning to realize that Elon College is really a good college and that it offers an inclusive curriculum executed by an excellent faculty.

The building program that has been under discussion and preparation for months will doubtless begin active operation sometime during the month of May. The plan is to erect two dormitories and a dining room. The churches in North Carolina have voted to undertake to raise $150,000 for Carolina Hall, a dormitory for boys. The churches in Virginia have agreed to undertake to raise $150,000 for Virginia Hall, a dormitory for girls. The dining hall is to be erected as a memorial to the late J. H. McEwen who was a member of the Board of Trustees. Mrs. McEwen is contributing a substantial sum to the cost of erecting this building. She is to be commended for her generosity. Mrs. McEwen is a Trustee of Elon College.

With these new and added facilities it is conceivable that the enrollment for campus students will increase materially which will mean much to the prestige and efficiency of the college. The interest, co-operation, and help of all will be greatly needed and appreciated.

* * * * *

Apportionment Giving

Perhaps Superintendent W. T. Scott will be reminding the Sunday schools and churches of the change in apportionments for the support of Elon College. For a number of years the apportionment has been $15,000 with an additional asking of the churches of $1.00 per member as a sustaining fund. At the recent session of the convention it was voted to increase the apportionment for the College from $15,000 to $35,000 annually and to discontinue the sustaining fund. I trust that the change may be for the best interest of the college.

As we make our contribution for the college we and all interested should be reminded that the direct apportionment for the current year is nearly two and one-half times the amount that has been. As we shall be in our building program this year, additional funds will certainly be needed. If you wish to know something of what the college has contributed to the church, suppose you look at your own officials beginning with your pastor or the pastors you have had over the past years and go right on down through the officers of your church including the Sunday school and young people's organization. The trained personel in your congregation is only a small part of the contribution that Elon College has made to our church through the years. The church appreciates the opportunity of supporting its Institution of Higher Learning.

Previously Reported		$2,538.42
Eastern N. C. Conference:		
Bethlehem	$ 6.00	
Fayetteville	5.00	
Wentworth	10.36	
Eastern Virginia Conference:		
Antioch	$ 36.00	
Rosemont	76.00	
N. C. and Va. Conference:		
Bethel S. S.	$ 5.00	
Greensboro, First	50.70	
Lynchburg	5.00	
		$2,732.48

OUR REIDSVILLE CHURCH BELIEVES MISSIONS PAY.

(Continued from page 2.)

their pastor are to have a short visit, offer a prayer and leave a present. These weekly visits have brought us so much favorable comment. But more than that, it has done something for these young people. One night two years ago, my own daughter, Susie, then only 13 years of age, had come back from the hospital. "Daddy," she said, "I had a real experience in the hospital tonight. I asked an elderly lady if I might pray with her. And as we began to pray she began to cry. And the longer I prayed the more she cried. And as I left, she was so overcome and 'filled up' she could not speak. She just waved good-bye." You too, my friend, would be moved by the prayer of a little girl. I, as her father, wouldn't exchange that experience for a great deal. For that night in that hospital at that bedside my daughter came face to face with Jesus Christ.

This is only one of many such experiences which have resulted from our hospital tray.

(Continued on page 10.)

Missions at Home and Abroad

Ruth Isabel Seabury Flies to the Orient

Dr. Ruth Isabel Seabury, Congregational Christian leader and Educational Secretary of the American Board who is well known throughout the Southern Convention, flew on Monday, March 14, from Los Angeles, California, by Pan American Airways to Honolulu on the first leg of a four months' trip by air to Southeast Asia.

Miss Seabury's itinerary will include Japan, the Philippines, Singapore, Thailand, Hong Kong, and possibly Pusan, Korea.

This will be Dr. Seabury's third trip overseas since 1949, at which time she spent two years in Japan as an associate missionary of the American Board and as educational counsellor to Doshisha University in Kyoto. In 1952 she made an extended visit to Africa with brief stops in India and Ceylon. In each country she met with representative men and women from all walks of life, gathering material for talks and study books.

Miss Seabury will visit on this trip not alone the work of the Congergational Christian Churches, but interdenominational activities under the United Churches of the Philippines and Japan. She will participate in student conferences and gather material on Japan for a study book for young people.

"I want to see as much as possible of the 'pattern of things to come' and to visit not only missionaries but Asian leaders and the tension spots of Southeast Asia in order that I may help our churches in America to a better understanding of these situations," says Dr. Seabury on the eve of departure.

Every five years or oftener Dr. Seabury has been overseas as a delegate to world conferences or as a visitor to the Christian churches and colleges. She has written several books directed towards a better understanding of the world mission of Christianity and is in constant demand as a speaker.

A graduate of Smith College, Dr. Seabury holds honorary degrees from Elon College, Litt. D.; Cedar Chest College, L. H. D.; Hood College, L. H. D.

Dr. Seabury, a native of Main, was born in Bangor.

A Letter From Ed Riggs

Zenana Mission Hospital
Bangalore 1, So. India
March 1, 1955

Dear Friends of the Southern Convention:

This past month we have spent almost entirely in language study except for two weekend outings, one at the beginning of the month and the other one this last weekend. The first visit, to friends who are working in a Mission hospital thirty miles from here, was very interesting. I was especially impressed with how much could be done in developing a hospital as such in a rural environment. The clinic in Kilanjunai would look quite sad in comparison. But they are not attempting the sort of vilage outreach that I will be particularly interested in developing.

Last weekend's outing was a picnic to a mountain near here. The top of the peak is surrounded by an old castle-like wall, which encloses a beautiful and refreshing green park-like area, which is used as a resort by the wealthy as well as being a religious shrine for devout Hindus to visit. We also were refreshed, but in addition were considerably enlightened by our experience there, learning in a new way that what works best for us in America is not necessarily the most suitable way of doing things out here.

It was our first Indian encounter with wild animal life. We didn't suppose there would be anything wrong with our traditional ways of picnic-eating. So we found an open grassy slope near the top, shaded by a large solitary tree and with a beautiful view of the plains which we could enjoy as we spread out our sandwiches. But we had no sooner started in than a number of hawks started dive-bombing us, trying to sieze the bread out of our hands. They refused to be intimidated, and their claws were much too large and sharp for safety.

So we were forced to move down from our exposed position and choose a new picnic spot in a dense grove of low trees, where we had no view but where the hawks could not spot us. No sooner had we spread our picnic out again but along came a band of monkeys thru the trees just over our heads. They were after sandwiches too, and just snarled and showed their fangs when we tried to shoo them away. Because of the babies in our party we decided that this wasn't safe either, and retired in confusion to the safety of the car outside in the parking area to finish our lunch.

Afterwards we discovered that by eating in stealth, bowing our heads over our food and covering each piece with our hands, we could get by without attracting the attention of the hawks. Then it occurred to us that that was the way Indians always eat, especially when they are outdoors. If the hawks and crows have been after them all these years it is no wonder they developed these eating habits which always seemed so strange to us.

We also learned that the way to handle the monkeys was to feed them, just the way we used to feed the ducks at the edge of the park lake last summer in Georgia. If you are nice to them they sit respectfully about ten feet away and don't do you any harm. Here is a nice example of "peaceful co-existence" for you, that we had to admit was much more practical than the way we had been trying to handle the monkey problem!

Another month and a half of study here, before we move to Kodai Hills for the hot season.

Best regards to all,
Ed Riggs.

Churches Which Have Special Projects

Our First Church, Greensboro, through the Cora Anthony Trust Fund, each year contributes substantially to missions. This year Perfecto Yasay, a Filipino ministerial student is able to complete his theological education with this financial assistance.

The Gibsonville and Shallow Ford Churches are contributing to special projects for the Evangelistic Band and the work of Bible Women of India, where wonderful results are being achieved in Christ's name.

W. T. S.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Family Book About Easter

Some of the families in our convention look forward eagerly each quarter to the arrival of the family booklet which may be secured from The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts for fifty cents.

I would like to call your attention to the special edition, *The Family Celebrates Easter*. This very special book contains the following: Stories from the Bible and other stories to enjoy together; poems to read, songs to sing, prayers to use, simple services for the Lenten period; thoughts on the Christian understanding of death and eternal life; helps for the parent on teaching children the real meaning of Easter; answers to questions about Easter, such as, Why do we have Easter bunnies and Easter eggs? Why does Easter come on a different Sunday each year? Plans for the observance of Lent in the home are included.

I do hope you will order your copy today.

Mrs. W. Millard Stevens,
Chairman of Christian Family Life.

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New Women's Fellowship at Warwick

The Women's Fellowship of the Congregational Christian Church in Warwick was officially organized on Wednesday, February 23, at an evening meeting held in the home of Mrs. A. T. Jarvis. There were eighteen present.

Mrs. W. B. Williams, president of women's work in the Southern Convention and vice president of the National Women's Fellowship of Congregational Christian Churches, spoke to the group. She told of the work of the fellowship as it begins in a local group and branches out until it is linked with the International Fellowship of Congregational Christian Women.

The following officers were elected: Mrs. E. L. Scott, Jr., president; Mrs. A. T. Jarvis, vice-president; Mrs. J. J. Bryant, secretary; Mrs. R. J. Yates, treasurer. Mrs. Marvin Sherril and Mrs. J. H. Booth were asked to work with the executive board in preparing the constitution for the Fellowship.

Prior to this meeting the group had sponsored seven neighborhood group meetings designed so that the members and friends of the church might get better acquainted with one another and with the plans and program of the church. They had also held a luncheon meeting at which time Mrs. Lanson Granger reviewed the mission study book, *Man and God*.

Plans have been made for a joint meeting with the Newport News Fellowship to be held, March 18, at their church to hear Dr. Bina Nelson from India. Dr. Nelson was born in Allahabad, North India. Her father was a Methodist minister for 47 years in Calcutta. She has her B. A. degree from Lucknow University in Political Science and her B. T. degree from Calcutta University. Dr. Nelson taught in a government college in Calcutta and was an exchange officer for the U. S. Information Service there. In 1950 she received her doctorate in health and physical education from New York University. She is now teaching at Hampton Institute in the Department of Health, Physical Education and Recreation. This promises to be a very interesting meeting.

Mary H. Booth,
Reporter.

* * * * *

Lebanon Reporting

The Woman's Fellowship of the Lebanon Christian Church, Semora, N. C., held its regular meeting on February 16 at the home of Mrs. Anna Lockhart, with twelve members present.

Mrs. Raymond Brandon, Friendly Service Chairman, had charge of the recreation in the form of stork shower games. This was followed by the worship service, "Let the Little Ones Come to Me" presented by Mrs. Walter Scott. Each member presented a baby gift to be sent through Church World Service to Korea.

After the dedication of gifts, a business session followed, conducted by the president, Mrs. W. F. Hudson, Jr. Minutes of our last meeting were read by our secretary, Mrs. Ezra Stowe. Plans were completed for our World Day of Prayer service to be held, February 25, at the church. The publicity committee chairman, Mrs. Carlton Scott, was requested to send invitations to our three neighbor churches to share in the worship of the World Day of Prayer.

In the light of present-day newspaper headlines, our society feels that the observance of World Day of Prayer is most timely; and it is our prayer that the hearts of the people of the world will be drawn closer in our love of God and our fellowmen, on the World Day of Prayer and in the future.

Mrs. W. F. Hudson, Jr.

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Varied Activities at Newport News

The women of the Newport News Congregational Christian Church were privileged to hear a very interesting review of the home mission study book, *Man and God in the City*. Mrs. Lanson Granger, wife of our minister, reviewed the book which was thoroughly enjoyed by everyone. Following the book review, a delicious covered dish luncheon was served.

The circles are busily engaged in the Friendly Service Project—layettes for home and abroad. My circle had its Stork Shower last month and we had a lot of fun opening all the gifts. Most of us are mothers and we knew the joy these unknown expectant mothers will experience when they receive these beautiful "baby things."

I thought it might be interesting to tell you about some of the speakers Mr. Granger invited to speak at a series of Sunday evening vesper services.

The first speaker was an Indian girl, Miss Armid Modak, of Bombay, India. Miss Modak is an exchange student at Hampton Institute, Hampton, Virginia. She was garbed in a native sari and delighted everyone as she told of the life and customs of India.

The Rev. and Mrs. Pendleton of the First Congregational Christian Church, Norfolk, Virginia, visited with us and Mr. Pendleton told of his experiences when he was pastor of the Church of the Crossroads in Honolulu, Hawaii.

The following Sunday evening we were pleased to have as our guest speaker Mrs. H. S. Hardcastle. Her Subject was "Marcus and Narcissa

(Continued on page 10.)

A Page for Our Children

Mrs. R. L. House, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The days we are now living through are the days of Lent. For 40 days before Easter Christian people remember these days in one way or another. The Roman Catholic Church is very strict about their observance while Protestants go from mild rememberance to serious observance.

World Day of Prayer is kept by Christian women around the world. It is always on the first Friday in Lent. Thursday next to it is known as Shore Thursday and pancakes are the traditional fare for that day, the Wednesday back is Ash Wednesday, the day on which ashes are used to make marks of the cross on the forehead. The forty days begin with Ash Wednesday. Tuesday before is Fat Tuesday or Mardi Gras. The people knew they would fast (not eat) on certain days and they had a big day of feasting and thus "The Fat Day." Many people give up a favorite food, some habit or pleasure for the days of Lent.

The climax of Lent is Holy Week moving into Easter Sunday. This is the week in which Christians observe each of the last days of Christ's life. Thursday night a Communion Service is often held to remind the people of the Last Supper. Good Friday is kept with three hour services and is a school holiday.

Congregational Christians keep Lent by reading the Lenten Guide or devotional books. In our convention we keep Lent by using Cent-a-Meal boxes in which pennies are dropped and which go for missions. Many boys and girls go to Pastor's Classes to receive instructions about the life of Christ and what it means to be a member of the church.

All of us may keep Lent in our hearts. Memorize passages of Scripture. I heard a man say that when he went to bed and couldn't sleep he recalled the verses he had learned when he was a boy. See how many stanzas of hymns you can learn. The great Bishop, Phillip Brooks, who wrote "O Little Town of Bethlehem" learned 200 hymns by the time he was ready for college. There is so much good lost in the fourth and fifth stanzas of hymns that we never learn.

Pray for the world. Pray for those unlike yourself—far and near. God hears the prayers of all—young and old. Do learn to say more than "Now I lay me . . ." or "God Bless Mama and Daddy. . . ."

Behave yourself! Could you learn more at church school? Be better at home or school? Surprise your mother with extra good behavior. What about teasing—been bothering sister or brothers?

Some people call Lenten behavior "Spiritual Exercises"—you too, may practice them.

OUR REIDSVILLE CHURCH BELIEVES MISSIONS PAY.

(Continued from page 7.)

Other reflections have resulted in our local work from our foreign work. The senior Pilgrim Fellowship holds "shut-in" services. The Young People's Missionary Society, the Daughters of Ruth, the Woman's Auxiliary, and the Willing Workers, each a different age group, adopt "shut-ins" and visit and shower them with presents.

This same missionary zeal is reflected in our fine Sunday school, which at such times as Thanksgiving and Christmas does so well and so much in strengthening the pastor's hands in his effort to relieve suffering and bring cheer.

It is ever so true that the Reidsville church is not the most beautiful auditorium as churches go. We have no rich, deep carpet on our aisles. We have no carved wood-work or cushioned pew. We have no beautiful stained glass windows or heavy brass candelabra and cross on our altar. But it has been well said "pretty is as pretty does," for neither do we have any cob-webs over the opening to our mission box.

The Reidsville Congregational Christian Church is a vital power for good, a live influence for Jesus Christ in the city of Reidsville. The pastor has tried to lead the way as Sunday after Sunday it is announced, "It is never too late, it is never too early to call the pastor of this church, whether it be two o'clock in the morning or four o'clock in the morning, if you need the pastor of this church." And called this pastor is—early and late—into homes of sorrow, sickness and trouble. But always as he arrives in his effort to pour balm into wounded hearts in the name of Christ, it seems that some good members of his church have preceded him with some act of kindness, some word of sympathy, some evidence of friendship and love.

Our church is proud of its influence, proud of its part as we seek to reach out across the street to preach Christ crucified, but every member feels that its influence here at home is great and its life vital because first of all we have reached out across the world and supported our foreign missionary program.

Tucker G. Humphries,
Pastor.

NOTE: The Reidsville Church contributed $2,895 to the support of the Fairbanks in India, and Harriet Summerville in Africa. Their projects are in addition to their regular apportionment to Missions. W. T. S.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Whitman," two of the pioneer missionaries of the American Board, who helped to open up the west.

Mr. Granger invited the Rev. E. J. Moore and the Rev. Metz Rollins, two Negro ministers in our city to meet with us in a discussion of the responsibility of the church in the light of the Supreme Court's decision on segregation.

Dr. Fred Williams of Hampton was the guest speaker the following Sunday. Dr. Williams had attended the Assembly of the World Council of Churches when it met in Evanston, Illinois, and he told us of some of the highlights of the meetings.

The Rev. Harry Carver, pastor of the Grace Methodist Church in our city, was the next speaker. He spoke to us of his trip to Palestine, using slides to illustrate his talk.

The vesper services were enjoyed and were well attended by the men and women of our church.

On February 20 the Woman's Auxiliary held "Open House" to friends and members of the congregation in observance of the seventeenth anniversary of the Auxiliary.

We are very thankful to serve the Master through our local group and trust that we may be able to do even better work in the next year.

Mrs. L. J. Brown,
Secretary.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Youth Week Service at Hunterdale

The youth at Hunterdale Christian Church of Franklin, Virginia, observed Youth Week by holding youth services Sunday night.

Carolyn Overby, president of E. Va. Pilgrim Fellowship, was organist. Ann Howell, treasurer of the local Hunterdale group presided at the service, had the invocation, call to worship and benediction.

Dianne Daughtry told of the meaning of Pilgrim Fellowship. Grace Ann Cobb explained the three commissions of the P. F. Jerline Cobb told of the history and the meaning of Youth Week. Dianne Daughty, Carolyn Vaughan, and Nancy Bridges sang a trio, "Are Ye Able." Ushers were Council Vaughan and Joseph Edwards.

The main talk was given by Ann Scott, vice-president of the Hunterdale Fellowship.

CLYDE FIELDS,
Pastor.

NOTE.—We hope to publish the article by Miss Scott in a subsequent issue.—Editor.

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Youth Sunday at Timber Ridge

The Pilgrim Fellowship of the Timber Ridge Congregational Christian Church conducted the morning worship service of the church on Youth Sunday, January 30. The officers of the group met earlier in the month to plan the service and assign the parts well in advance. The result was a dignified, reverent service of which many spoke in appreciation, some even suggesting that it be repeated. Besides the five who took part from the pulpit others lighted the candles at the opening of the service and took up the offering. Four of the girls sing regularly in the choir.

The sermon by the pastor was on the theme, "Youth and the Church," using as the text I Timothy 4:12, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity."

Two of the Sunday evening sessions of the young people in January were given over to a "Question Box" in which the pastor attempted to answer written questions handed in on the preceding Sunday. So many of these had to do with the future life that the pastor used two sermons in the Sunday morning service to answer them more fully.

The pastor is sending in these items of news, rather than leaving it to the secretary of the youth fellowship, in order to express his appreciation and commendation of the fine co-operation of our young people in the work of the church.

CAMERON D. HAYES,
Pastor.

* * * * *

South Norfolk Youth Group

The youth group of the South Norfolk Congregational Christian Church since its reorganization in the summer has progressed until its roll carries the names of 150 young people, according to the Rev. Sammy Nelson, educational director.

The young people, when reorganized, were divided into three age groups, juniors, intermediates and seniors. Each group has its own leaders and officers.

Officers and leaders of each respective group are: Juniors, leader, Mrs. C. M. Robinson; president, David Curling; vice-president, Billie Harrell; secretary, Maxie White; assistant secretary, Allen Harrell; pianist, Mary Lou Hogan and assistant pianist, Kay Jordan.

Intermediates, leader, Mrs. C. N. Harris; president, Peggy Wagner; vice-president, Janie Leggett; secretary, Judy Marshall and treasurer, Jackie Pierce.

Seniors, leader, Mr. Eugene Tull; president, Gloria Morse; vice-president, Leah Ray Etheridge; secretary-treasurer, Frankie Newberry; social committee, Pat Morris, chairman, and Diane Walls.

Working together as one body apart within each group the following projects have been undertaken since the summer months:

1. Fellowship hour after church services (senior and intermediate groups).
2. Hay rides, weiner roasts, hamburger fries and scavenger hunts (individual groups).
3. Collection of pickle, preserves and coffee labels to build up youth treasury (entire group).
4. Christmas play given by seniors with proceeds given to missions.
5. Halloween and Christmas parties (individual groups).
6. Attendance contests to build up membership (individual groups).
7. Subscription drive for THE CHRISTIAN SUN (entire group).
8. Conducting Sunday evening church services (individual groups).
9. Christmas pagent given by intermediates.
10. Mission study (juniors).

FAYE WEBB,
Reporter.

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Suffolk Reports Active Season

The Youth Fellowship of the Suffolk Christian Church has enjoyed an interesting round of fall and winter activities under the leadership of the following officers: Robert Richardson, president; Fay Gordon, vice-president and program chairman; Sarah Leigh Rogers, secretary and Duane Jubenville, treasurer. Mr. J. T. Herring and the Rev. George D. Alley are adult advisors.

Beginning with the first meeting in the fall a regular schedule of programs was set up based upon answers to questions replied to by members of the group. Our four regular monthly meetings include devotions and a period for group singing and at each meeting only four different programs are presented. 1. Recreation. 2. Discussion. 3. Motion Pictures. 4. Guest speaker. Since the group meets on Sunday evenings at a time when it is quite difficult to have an evening meal at home, supper is served at the church at 6 o'clock with the members of the various circles of the Women's Fellowship taking turns in the preparation of the meal. In those months which have a fifth Sunday we meet in the homes of members for a party-type meeting. The one this fall included fun songs, a dozen different table games and the usual supper. The group visited the homes of a dozen shut-ins and spent the major portion of the evening singing carols

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

The Christian and the Socitl Order

Lesson XIII—March 27, 1955.

Memory Selection: "*Be not overcome of evil, but overcome evil with good.*" Romans 12:21.

Background Scripture: Matthew 5:13-16; Romans 13; Ephesians 4:17-32; I Peter 4:12-19.

Devotional Reading: Romans 12:9-21.

Christianity begins with the individual. There is no transformation of the social order without the transformation of individual men. Changed men are necessary in a changed society. Christianity must begin with the individual. But if Christianity ends with the individual, it ends. It must become social if it is to become effective and redemptive. Jesus made this plain. He prayed, not that his disciples should be taken out of the world, but that they might be kept from evil. They were to be in the world but not of the world. The ideal Christian is not the man, no matter how good he is, who withdraws from the world, stands aloof from the world, living apart from the world like a hermit, but the Christian with his shirt-sleeves rolled up, right in the midst of things, helping to clean up the world, and to save the world. This principle found expression not only in the words of Jesus, but also in the works of Jesus. He did not live apart from men; he lived among men. He was not of the world, but he was in the world. He knew that the world, or even individual men could not be saved by long-distance methods.

This point needs to be emphasized again and again. There are too many individuals whose religion is negative. They think of goodness in terms of what they do not do. They believe that the Christian can best be a Christian when he does not get mixed up in the things of the world. For instance, they do not think that a Christian ought to get into politics. "Politics is rotten" they would say, and a Christian ought not to have anything to do with politics. And of course that is one reason why politics is rotten. The political life of our nation can never be Christian until Christians clean up politics.

The church is also guilty of this negative approach to religion in the life of the world. As has been said, the first business of the church now as always is to preach a Gospel of moral and spiritual regeneration—but that is not its sole business. The individual must be changed, but it is not enough to change the individual. Something must be done with his environment. All too often the church has been like an ambulance, going along after one disaster after another, picking up the wounded, and saying "I am so sorry this had to happen to you!" Wouldn't it be better if the church were doing a little more to stop the disasters before they strike down the children of God, in whom the church is so interested. Wilberforce recognized this and asked, "Shall we rescue the individual slaves and leave the slave system intact?" John B. Gough recognized this and asked "Shall we reclaim individual drunkards and never say a word against the liquor traffic?" Harry Emerson Fosdick recognized it and asked "Shall we pick up the wounded in war and leave the war system intact?" Walter Rauschenbusch recognized that and asked "Shall we seek the victims of the social order—the badly housed, the unemployed, the underprivileged, those who suffer because of prejudice about their color or their race—and do nothing to lift the level of the social order?" Those who say that the church had better mind its own business, had better realize that all these things are the business of the church. Anything that concerns human life, should concern the church of Jesus Christ. And the church should take positive asction, rather than a negative attitude toward these things. The program of the church should be preventative, rather than merely remedial.

All of this has point for today's lesson. Jesus said that his disciples were to be salt, the salt of the earth. Then, as now, salt's function was at least two-fold, seasoning and preserving. In his day salt was more valuable in a way than money itself. Salt really meant life itself. The salt of the earth! What did he mean? He meant that Christians were to season life, add tang and zest to life, make it palatable, because of Christians, life ought to be more enjoyable, cleaner, purer, livelier, purer both for themselves and for others. There are those who think that to become a Christian means to lose the joy and zest of life. The exact opposite is the case. A man never knows the true joy and zest of life until he knows Christ.

And salt preserves. It is a great preservative. It keeps things from spoiling, from "going bad." Christians are really the folks who keep the world from going to the dogs. They are a saving, preserving, element in the world. But salt, if it is to have any value, must come into contact with that which it is to season and to preserve. It cannot work in a vacuum. In fact it loses its savor if it is not used. Thus must the Christian bring into the life of the world the seasoning, saving spirit of Jesus Christ, being in the world, but not of the world.

"Ye are the light of the world . . . let your light so shine before men that they may see your good works and glorify your Father which is in heaven." A man who is a genuine Christian can no more stay hidden than a light can be hidden if set on the top of a hill. The light which Christ caused to shine in our hearts, will shine out of our hearts. This is true of the individual and it is true of the church. We are lights, and we are to see to it that our lights shine.

Salt, light, love, these three in today's lesson. and the greatest of these is love. Love is the fulfilling of the law. And love is a positive force. It is outgoing, aggressive, constructive. People who love do not want to kill and to steal and to lie, and to commit adultery. The law is negative, love is positive. The law says "Thou shalt not"; love says "Thou shalt." Put love in a man's heart and the evil all around him will take to its heels and run. Give a man love, and you give him a lever that will help him eventually to move the world.

Now all this sounds good enough, at least the writer of these notes hopes it sounds good enough. But today's lesson does not stop here. There are verses from Peter's letter which speak about "suffering as a Christian." Readers might do well to read these verses carefully. We all too often overlook the central fact embedded in them. All too many of us think that religion is to make us comfortable and happy. Some one

(Continued on page 15.)

"PRAYER, THE SOLUTION TO ALL OUR PROBLEMS."

(Continued from page 6.)

must kneel. It is when we kneel in the spirit of heartfelt repentance befor God, that we rise up spiritually empowered, strong to live.

Yes, prayer is the solution to our inner wistfulness of heart. It is when we open the shutters of our heart that God's light streams in.

Every morning lean thine arm upon
the window sill of heaven,
And gaze upon thy God.
Then with the vision in thine heart,
Turn strong to meet the day.

Prayer is also the solution of the strained human relationships and the the inevitable misunderstandings that arise between people. The atmosphere of this troubled day is beset with friction and irritation. We sometimes—oftener than we like to admit it—get on each others' nerves.

Prayer brings the vertical dimension to bear on our horizontal relationships. You simply can not go on hating or disliking someone for whom you earnestly pray. And there, upon your knees before the Infinite Forgiver, that person towards whom you may feel disgruntled, is seen in an entirely new light. You begin to see him as God must see him. You come to understand how you yourself must have failed somewhere in the human equation. At the foot of the Cross you discover again the meaning of the words, "forgiving one another, even as God, for Christ's sake, hath forgiven you," (Eph. 4:32).

Into the store of a Christian piano salesman walked a couple. They had been to a liquor store and made their purchase. Now they wanted to rent a player-piano, have one more fling at life, and then separate as man and wife. Soon they were bringing their supposed differences out into the open. They found it easy to talk things over with so fine and understanding Christian gentleman. On their knees, in the rear of the store, they gave themselves again to God, and as a result, to each other.

What had happened? What difference did prayer make in their relationship? Nothing outwardly. But inwardly, the transforming love, and grace, and wisdom of God, had entered into a situation no human agency could heal. Each looked honestly into his own heart, and then lovingly and forgivingly into the heart of his partner. A marriage and a home were saved. Perhaps you are acquainted with the words,

When man listens, God speaks;
When man obeys, God acts.

A friend of mine, who serves as a psychological counsultant to couples who are having marital problems, says that his greatest difficulty is in getting people to look at life from a center outside themselves. Once the redemptive live of God is allowed to enter into a situation, stalemate gives way to solution. "For with God nothing is impossible."

A man who had been holding a grudge against an acquaintance of his, was challenged to do some honest experimenting with the command of Jesus,"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you . . . " Matt. 5:44). It was hard at first. Eventually, however, he rose from his knees and went to his former enemy to say, "John, I never really saw you before." Prayer's overflow does drown selfishness, the selfishness, that so often is sand in the machinery of human relationship.

Many people are also discovering that prayer lightens the burdens of life. What had seemed too heavy to bear, now becomes strangely light. The very act of prayer ushers the suppliant into a kingdom of Life in which strength and power and resource are infinite. Many of us have found comfort and help in the words of Walter Rauschenbusch:

In the great quiet of God
My troubles are but pebbles on the
road,
My joys are like the everlasting hills.
So it is when I step through the gate
of prayer,
From time into eternity.

(from the poem, "In the Presence of God").

When Phillips Brooks was rector of Trinity Church in Boston, a humble woman used to leave his church, after hearing him pour out his great heart in his helpful sermons, saying, "he always makes me feel so strong." It wasn't that the burdens of life had become smaller; it was rather, that she, herself, had become spiritually bigger and stronger, as she listened to one who knew that "the joy of the Lord" may be man's strength.

Some of my readers will recognize these words from the heart and life of the great Boston preacher. They might well be engraved in motto form, and placed where our eyes may rest often upon them:

"Oh, do not pray for easy lives! Pray to be strong men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall wonder at yourself, at the richness of life which has come in you by the grace of God."

Finally, prayer in the name and spirit of Jesus can fashion a new world out of prevailing chaos.

We began this message with the account of three men adrift on a frail raft, but who, through dire necessity, learned to share their burdens with One who was greater than themselves. But as you look out on this world, you see that all humanity is on that raft. After hearing a lecture on the menace of Communism, a woman went to her pastor, utterly discouraged, to say, "Everything looks so hopeless, doesn't it?"

In this message we dare to set down a reply to that question: No, not when you pray about it, and look at this broken and divided world through the eyes of Jesus Christ. Not when you surrender that world into the hands of Almighty God, and offer your own self, body, mind, and soul, that you might become a channel of spiritual power. For, if it is true that we are living "in a grand and awful time," it is also true that,

"In an age on ages telling, to be living is sublime!"

Suppose we take a look at the spiritual faith and confidence of a few great Christian laymen of our day.

There is our Secretary of State, John Foster Dulles. If any man has cause to be pessimistic in outlook, surely he has. The target of abuse by the cynics of the hour, he has been labeled a "Puritan Politician." America's great Secretary of State believes ardently in the power of prayer to alter the drastic world situation. He insists that world problems are capable of a moral and spiritual solution. And he is humble enough to kneel with a preacher-friend, at the conference table in the State Department, and seek God's will and solution for our world.

Listen also to Arnold J. Toynbee, renowned student of world history. Where have we gone astray in our calculations? How shall we find our

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Did you ever see fifty-four beautiful little dresses—Easter dresses, I mean, in lovely colors; gay and new and sweet? Well that is just what we saw when ladies from the Women's Auxiliary of our First Church, Burlington, came to see us the other day.

Pleasant Hill ladies from one of Alamance churches gave us joy, too, when they came and brought a carton of paper napkins, 7 boxes of kleenex, 48 pillowcases, 7 towels, 10 bathcloths, 4 dishcloths, 40 shoestrings, 17 cakes of soap, 4 tubes of toothpaste, 9 toothbrushes, 5 large handkerchiefs, 4 boxes shoe polish, a large box of coupons, a large box of glasses and $16.15. People do the nicest things!

Did you know that sixteen little first and second graders remain at the public school cafeteria for lunch at 20c per pupil? That means that $36.00 would pay one little girl's lunches for a whole year. Or $576.00 would supply school lunches for all the little boys and girls in the first and second grades.

The Baptist Church, Mebane, N. C., was well represented here on this past Sunday afternoon when thirty women and the assistant pastor came up and held a service of worship in Holt Chapel, brought many practical gifts for all the children, and ice-cream and cakes enough to serve to everybody. The fine spirit of fellowship and desire to help was greatly appreciated.

You should see our fields around about our orphanage campus. They are so pretty, rolling, and green. All of the pastureland is green also, which tells us that spring is just around the corner. And speaking of pastures reminds me to tell you that the orphanage had been swopping dollars in its dairy project during these dry years—and most of the time recently results have been unfavorable, therefore at the recent meeting of the board of trustees it was decided to stop operating the dairy and give more time to trucking, cattle raising and hog raising. Since we were required to have milk pastuerized it became too expensive to warrant its continuation. We are serving the same amount of milk each day at less cost.

We appreciate all that the churches and friends do for the orphanage. It is our desire to see each building in good repair and each child here given the very best opportunity he can be given. If the job of helping these children is worth while it should be done well. And I know that it is not only worth while it is indispensible, or some such service comparable to it, for each child here. It is a real joy to feel that the children appreciate what is being done for them and that they are anxious to make their own lives successful and happy. Daily I pray that we may do our part and do it well.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 9, 1955.

Commodities for the Week.

Mrs. D. J. Kelly, Richmond, Va., Coupons.

Mrs. Elmer Wilcox, Braintree, Mass., Coupons.

Mrs. James Osborn, Norwalk, Calf., Coupons.

Mrs. F. C. Davis, Greensboro, N. C., Coupons.

Burton's Grove Church, Coupons.

Miss Carolyn Brittle, Wakefield, Va., Clothing.

Woman's Aux., First Christian Church, Burlington, N. C., Clothing and shoes.

W. M. U., Baptist Church, Mebane, N. C., Toliet articles, Kleenex, shoe laces, shoe polish, handkerchiefs, magazines and games.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,565.67
Eastern N. C. Conference:		
Ebenezer	$ 27.56	
Morrisville	8.70	
Mt. Auburn S. S.	10.11	
New Elam	10.00	
Pleasant Union	25.00	
		81.37
Eastern Virginia Conference:		
Bethlehem (N.) S. S.	$ 68.29	
Isle of Wight	8.00	
Liberty Spring S. S.	20.00	
Mt. Carmel S. S.	14.36	
Newport News S. S.	25.00	
Bay View S. S.	10.68	
Christian Temple S. S.	61.65	
		207.98
N. C. and Va. Conference:		
Carolina	$ 46.00	
Durham S. S.	31.26	
Mebane	6.00	
Reidsville S. S.	63.00	
Union (Va.) S. S.	5.00	
		151.26
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Linville S. S.	14.66	
Mt. Olivet (G.) S. S.	3.00	
Newport S. S.	27.11	
Winchester S. S.	10.00	
		56.77
Total		$ 497.38
Grand total		$ 5,063.05

Special Offerings.

Amount brought forward		$ 8,044.29
Mrs. Sam Scott, Winston-Salem, N. C.	$ 5.00	
Chester H. Roth Co., Inc., (interest)	30.00	
Beacon Ave. United Cong. Christian S. S., Columbus, Ga.	8.15	
Mr. & Mrs. D. M. McLelland & family, Elon College, N. C.	10.00	
New Hope Christian Ch., Roanoke, Alabama	5.00	
Youth Fellowship, Christian Chapel Church	8.01	
Wachovia Bank & Trust Co. (dividend)	36.00	
Happy Sharer's Club of Greensboro, N. C. (Easter)	20.00	
Women's Fellowship, First Cong. Ch., Ashtabula, Ohio	20.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address...

Editorial Charges That Bingo Theratens Nation

Legalized bingo is a threat to "the American spirit of compassion and the sense of community responsibility by which this nation's charities have been richly blessed. It is a sword pointed at the heart of America."

In a sharply worded editorial in the March issue of *The Outlook,* a monthly news magazine of cooperative churchwork, gambling is denounced as a "pedigogically unsound and socially undesirable method of supporting churches and charities."

Proposals to legalize bingo games run by churches, clubs or charitable organizations are rousing considerable discussion throughout the country. Forty states have laws forbidding loteries of which bingo is a form, while eight permit it. Protestants generally have been in opposition to its legalization.

The editorial points out that "one of the church's foremost obligations is to teach clearly. When Christian leaders have so little faith in the redeemed they feel it is necessary to appeal to secondary motivations for the support of the church and its mission, it becomes difficult to convince the world that Christ changes men and that the hope of the world is in him," it states.

"Millions of Americans, including those who are not church members, are being urged to gamble for the sake of charities, where formerly they were asked to give, *The Outlook* declares.—*Religious News Weekly.*

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

at the hospital on the Sunday before Christmas.

Having pledged one hundred dollars toward apportionment for the current church year, plans are now under way for money raising projects to include a dance for all High School young people on the week following mid-tern examinations. A "Work Today for Christ" will probably be held in the spring. Our meetings are all planned through the last Sunday in May with a final meeting in the form of a beach party at the close of the school year. We have been happy to learn from many of our former members now away at college that they are continuing their activities with Youth groups on their various campuses.

George D. Alley,
Minister.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

has said "Religion is to comfort the afflicted and to afflict the comfortable." The fact is that all too many of us are not willing to pay the price of disciplineship to Christ. We just are not willing to suffer reproach in his name, or to bear our witness in the face of opposition and presecution. The fact is if we put our faith really to work, we might as well expect to suffer. For instance if you set your Christian faith against race prejudice you will be criticized and even persecuted. How few Christians there are, for instance, who are daring to assert their Christian convictions in regard to segregation! How few Christians are speaking out against the liquor traffic! The average Christian does not want to be disturbed, to suffer any inconvenience, to espouse any unpopular cause, to stand with an unpopular minority, to venture with Christ.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"PRAYER, THE SOLUTION TO ALL OUR PROBLEMS."

(Continued from page 13.)

way through the prevailing muddle of international relations? Why has not the West put to rout the rise of Communism with its lies and false promises of relief to stricken peoples of the earth? Because, Toynbee says, we have chosen to fight Communism with its own materialistic weapons. As long as we do that, Communism will keep on winning. We need to rely again upon that which has given our Nation its greatness and position as a leading world power, the Christian religion. Prosperity and physical armaments aren't enough. "The grace of God," says Toynbee, "might bring about this miracle," . . . the miracle of world redemption.

There are people today who say that President Eisenhower talks and looks more like a preacher than a statesman, or a great military leader. Others are of the opinion that he is the greatest believer in prayer we have had in the White House since Abraham Lincoln. However that may be, here are the President's own words, as uttered before the World Council of Churches at Evanston, Illinois, in the summer of 1954: "The goal should be nothing short of inviting every single person in every single country who believes in a Supreme Being to join in this mighty, intense act of faith. If this mass dedication launched an unending campaign for peace, supported by prayer, I am certain wonderous results would ensue." (*Reader's Digest,* Feb. 1955.) The American people should thank a kindly Providence for placing such men of faith at the helm of our Nation in this time of crisis.

Let us bear solemnly in mind however that if prayer is to change our world, we must begin by letting it change our own lives. This so-called spiritual crusade, this mass dedication, must begin with ourselves. What is needed, in this exigent hour, is not much, bigger and better bombs and battleships, as bigger and better men. We can repair where our founding fathers repaired, when trials came upon them, and their loved ones, to the Throne of Heavenly Grace. God's hand is not shortened that he cannot save. His arm is stretched out still. Our homes need to become again altars of prayer, and our churches places of intercession. Then, not only on our coins, but upon our hearts will be inscribed the words, "In God We Trust."

God grant us a revival of heartfelt prayer in America! Then shall the radiant assurance of the Psalmist be ours also: "The Lord redeemeth the soul of his servants, and none of them that trust him, shall be desolate!"

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Mr. & Mrs. Z. Turner, Suffolk, Va.	25.00	
Circle 5, Woman's Aux., First Christian Church, Burlington, N. C.	5.00	
Circle 1, Woman's Aux., First Christian Church, Burlington, N. C.	5.00	
In Memory of J. P. Dalton	5.00	
In Memory of W. E. Apple, Sr.	10.00	
In Memory of Mrs. W. K. Wagner	10.00	
In Memory of Mrs. Hattie Garrison	5.00	
In Memory of Gen Don E. Scott	10.00	
In Memory of R. L. Barham	5.00	
Special Gifts	532.70	
		$ 754.86
Grand total		$ 8,799.15
Total for the week		$ 1,252.24
Total for the year		$13,862.20

This is the Time to Believe in the Church

By DR. HARRY EMERSON FOSDICK

I for one find my faith in the Church of Christ gaining new dimensions. For one thing, in these evil times it becomes apparent that a merely individualistic religion is not enough.

"Lord Jesus, I love thee, I konw thou art mine." That is basic for a Christian, but it is not enough. Personal religion thrives best in a fellowship; it needs a community to kindle, sustain and express it. So the Apostle Paul, the great exponent of inner spiritual life, was also the great builder of the church.

If, at this point, someone starts in on the old defense mechanism of criticizing the church, I am not disposed to deny one of the criticisms. My answer is that there are some things in this world so important that the worse off they are the more we must believe in them. Democracy, for example. Don't say that democracy is ideal; upon the contrary, democracy is in a bad way, its faults dismaying, but the worse the situation into which democracy falls, the more we must believe in it.

My friends, there are causes in this world so important that the worse off they are, the more we must believe in them — and the Church of Christ is one of them.

Consider, in the second place, that it takes the church to do some practical things that need to be done.

My active ministry was divided into two parts. On the one side, I preached over the radio and, on the other, I was a minister of a congregation. The first was an individualistic ministry. But, as a minister of a church, I saw something else being done without which Christianity is not complete.

So some things are done in the fellowship of a church that it takes a church to do. When I think of the families rescued in times of need; of the children introduced to the heritage of Christianity in the only way a child can really be introduced to it—in a group; when I think of the practical day-by-day service that can run out from an organized Christian fellowship into the community and the support of good causes that reach to the ends of the earth, I see that a man's influence, when it is invested in a church, is endlessly multiplied. It takes a fellowship to do the job.

Come further, in the third place, to see that in these evil times we need every international agency there is to help hold the world together, and the church is one of them.

Human life is caught today between two contending currents. On the one side, there are the unifying forces that create proximity; on the other, the disruptive forces that prevent community. Is there any greater tragedy in life, whether in a family or in a world, than thus to have proximity without community? . . . today from one side come the countless agencies that produce proximity in our world. While, however, countless forces crowd us together, many tear us apart; economic forces, breaking us up into angry and competing groups; racial antipathies, making us hate one another; national hostilities, making us fight one another; and, through all these, the moral factors—envy, covetousness, prejudiec and all uncharitableness — that prevent community. So I repeat that in these evil times we need every international agency there is to help hold the world together, and the church is one of them.

Imperfect, yes, but the church, an international fellowship, is one of the few we have to believe in when it comes to an interracial and international community. And we critically need it now.

One marvel in the New Testament never wears out—the wonder that those first Christians could believe as they did in the church. That they could believe in God, one can understand; that they could believe in Christ, that is not so strange. But that in the Roman world, with its immense and overbearing power, they could believe in that small, struggling Christian community is a marvel.

My friends, there is something eternal for which the church stands, against which "the gates of hell shall not prevail." And I, for one, want to be a living part of that historic Christian community—the church universal—not merely a parasite living on its benefits. I want to be a helper in its continuance, and the place to take hold is where each of us happens to be.

Wherever you live, get into the game and help your church! —Advance.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MARCH 24, 1955 NUMBER 12

North Carolina Pilgrim Fellowshippers Meet

On Sunday afternoon, March 13, 1955, approximately 600 delegates and their counsellors from the three North Carolina Conference Pilgrim Fellowships shown above, descended upon Elon College for one of the greatest meetings ever held by the young people of the Southern Convention. The Congregational Christian Church of the South will be in good hands in the future, if such meetings as this one and the one held the previous week by the Virginia Pilgrim Fellowship groups in Richmond are any indication.

News Flashes

The annual meeting of the Virginia Council of Church Women is being held on Wednesday and Thursday of this week in the new Reveille Methodist Church in Richmond.

We regret to learn of the death of Dean J. E. Danieley's uncle, Mr. June Danieley of Haw River, North Carolina, He and another man who was riding with him were both fatally injured in an automobile accident the past week. THE SUN extends its deepest sympathy to Dean Danieley and others bereaved.

"An Opportunity for Pastors"

The Eastern Pastor's School of the Congregational Christian Churches will be held at Deering Community Center, Hillsboro, New Hampshire, July 6-27. A very interesting and helpful school is planned for pastors and it is sponsored by the Board of Home Missions of Congregational Christian Churches. A strong faculty is provided, and this is a great opportunity for pastors to have a "refresher course." The cost is very little for room and board. The Board of Home Missions makes scholarships available covering all transportation and room and board, with the exception of $15.00 which the pastor attending will pay. That is all the pastor pays—$15.00— for three wonderful weeks of school, fellowship, rest, and study. If any pastor is interested or if any church is interested in having its pastor to go, we should be very glad to have you write to the Superintendent of the Southern Convention, Elon College, N. C.

Much Appreciated Letters

THE CHRISTIAN SUN Subscription Office very often receives very wonderful letters from the subscribers to THE CHRISTIAN SUN—especially those who have been reading THE SUN for so many years. Mrs. W. D. Harward, Dendron, Virginia, writes a very interesting and appreciative letter, as follows: "As I often think of THE CHRISTIAN SUN and what it means to me, I feel that I want to take it as long as I live. It has been coming to my home as long as I can remember. That has been quite a number of years. I am now considered an old person. My father took it before me and we have enjoyed it throughout my life. Of course, Mr. Harward (the late Dr. W. D. Harward) took it as long as he lived, and he has been gone now more than 15 years. I still read THE CHRISTIAN SUN each week and appreciate it too. I may not be here for two years more, yet someone may read it if I go before my two-year subscription expires. Anyway, I trust that all may go well and that THE SUN may continue to be helpful to many people."

Eastern Carolina Stewardship Institute

On March 28th and 29th there will be a Stewardship Institute conducted in the Eastern North Carolina Conference. On Monday, March 28th, this institute will be held at the Henderson Church, and on Tuesday, March 29th, the institute will be held at the Sanford Church.

Rev. Fred Register, secretary of Evangelism and Stewardship, will be in charge of these institutes.

There will be two sessions at each church. The first session will begin at 3:30 and will deal with "The Principles of Christian Stewardship," and the second session will begin at 7:00 and will deal with "The Mechanics of the Every Member Canvas." There will be a "time-out" between these two sessions for a dutch supper and fellowship.

The ministers and laymen of the Eastern North Carolina Conference are asked to reserve these two dates on their calander. If the Henderson meeting is nearer, plan to attend both sessions. If the Sanford meeting is nearer, plan to attend both sessions there. Whatever the case, both laymen and ministers are urged to attend both sessions, at either Henderson or Sanford.

W. A. RICH,
Chairman, Stewardship Com.

India's Door Still Open

The growing impression in this country that India has no place for Christian missionaries from the U. S. is a false one, mission leaders meeting in New York were told last week.

The door is open and large numbers of American missionaries are freely carrying on their ministry of preaching, healing and service. During 1953 and 1954 the Indian government granted 89 ½ per cent of all requests for visas by U. S. mission boards, a total of 399 persons.

The report, based on a recently completed survey of 20 U. S. mission boards with work in India, was presented at the annual meeting of the South Asia Committee of the National Council of Churches by the Rev. A. Russell Stevenson, executive director of the council's Office for Southern Asia and the Near East.

During the same period the Indian Government refused only 49 visa applications, Mr. Stevenson said. Of these about 20 have been appealed and in many cases final decision is still pending. He said that in most cases applications were refused because the Indian government believed the job to which an American would be assigned could be done better or equally as well by an Indian national.

Church Organizations Urged to Modernize

Unless organized religious groups in the United States modernize their operations, the widespread gains in church attendance which have marked the postwar years are endangered, according to the American Institute of Management.

Based on "private studies" of some five or six major U. S. church organizations, the management research foundation concludes that "archaic administrative methods plague churches."

"Our religious bodies—especially Protestant denominations — have a pace with modern developments in communications, personnel and organization structures. The average business organization would go bankrupt if it allowed its managerial parctices to lag half as badly as our religious groups have done for years."

Many church organizations, however are "awakening to the need for modernizing religious management" the Institute says. It cites its recently completed management analysis and audit of the American Baptist Convention. Results of the study have been published and will be submitted to the denomination's General Council for review and to its full Convention meeting in May. The American Institute for Management is an incorporated, non-profit foundation with headquarters in New York.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

First National Laymen's Fellowship Convention a Great Success

The first nation-wide convention of the Laymen's Fellowship of Congregational Christian men was held in the Palmer House in Chicago. It was attended by approximately 900 men from all over the United States, eight of whom came from the Southern Convention Laymen's Fellowship. These included Chairman W. B. Williams of Newport News, Va.; Vice-Chairman Earl Danieley of Elon College, N. C.; Martin Garren and Carl Monroe of Greensboro, N. C.; Bill Phillips and Bob Morton of Burlington, N. C., and Mr. Eason of South Norfolk, Va.

The program began on Friday afternoon with a get acquainted tea and ended on Sunday afternoon with the closing devotional service.

Great speakers addressed the convention. Notable among these were Congressman Walter Judd of Minnesota and Dr. Elton Trueblood. Dr. Douglass Horton served as chaplain, and in this capacity brought much inspiration to the group through the devotional services.

The arrangements for the convention were under the direction of the National Committee and were ably executed by Walter Graham, National Director of the Laymen's Fellowship.

One of the finest accomplishments to come from the convention was the fact that many new acquaintances were made and friendships formed. Four of the men from the Southern Convention had the pleasure of rooming with Charles Pike of New Jersey. A chemist by trade and a Christian in his profession, Charles quickly became one of us. We asked him to be our guest and report on the convention. We are happy to print today his article. Thanks, Charlie.

* * *

When the word was passed along about the Laymen's Fellowship Convention in Chicago, 830 miles from New York, that seemed like a long way to go. But it is the same distance as that from Raleigh, not much more than that from Tulsa, and not nearly as great as that from Los Angeles, San Francisco, Seattle, or Mexico,—and men from all these places came.

What was different about this gathering? To those who have attended a few Conference meetings, there was a startling difference. This was manifested mainly as an absence of a theological fog. It was evident in a warm and rapid friendliness among all—no special operating groups were tearing around arranging the machinery and conversing in esoteric terms, too busy to welcome the newcomer.

On the contrary, the spirit of the entire enterprise was one of dynamic vitality—one of repeated personal commitment to the *practical* work of Christ in our world. Great speakers of many sectors of the American Christian scene threw down the gauntlet of challenge for the work we, the laymen of the church, could do. The concepts of the church as "the greatest sorority on earth" or as an "ecclesiastical society," as valuable as they may be in their place, were absent from this assembly.

The theme "At Work with Christ" was carried out in the seminars—three sessions each, in twenty-three different classifications of vocation, each group striving to help the participants to relate the will of God to the real problem of their particular vocations.

We attended the group entitled "Scientists, Engineers and Technicians." Never before have we heard our problems stated and discussed

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

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Editorial . . .

The Meaning of Sacrifice

Lent is the one season of the church calendar whose message speaks most eloquently of sacrifice. Sacrifice was not abolished from the worship of God by Christ and his gospel. Christ gave a new meaning to sacrifice. He lifted it to a new and higher plane. Under Christ sacrifice is directed to the end of carrying salvation to the entire world.

Sacrifice in the New Testament centers around the cross. If we learn the meaning of sacrifice it must be in terms of the cross of Christ. The cross is a witness to the fact that no man can save himself. It is made necessary by the weakness and sin of the human soul. It is the answer of God to the prayer that men did not know how to pray because of the spiritual paralysis at the center of their being.

Our weakness as Christians is due to our lack of willingness to live sacrificially. We have not made the kingdom of God and his righteousness the main interest of our living. Christian service is all too often a secondary interest, a sort of spiritual elective. During Lent we should receive the inspiration and make the commitment to sacrificial living throughout the year.

Lent should be a time of meditation in the very deepest sense of that term. There should be a grounding of this meditation in Bible study. Take one or more books of the Bible and live with and in the message which is set forth. We would suggest the Gospel of John and the Letter to the Romans. Study them until the teachings therein become a part of your thinking. Test your attitudes by the light of the truths which John and Paul set forth. They offer a revelation as to the sort of men and women we ought to be.

It is not only the mind that needs to know the meaning of sacrifice; the soul must acquire the power to make the required sacrifices. At this point prayer becomes an absolute necessity. As the time of Jesus' Passion drew near he tried to prepare his disciples for the testing which his sufferings would bring to them. Peter confidently assured Jesus that he was ready to go with him to prison and even unto death. But when the testing time came Peter was not ready. Jesus said to him again, "Watch and pray lest you enter into temptation."

The true meaning of sacrifice has not been learned until sacrifice becomes the expression of love. There is sacrifice that is of necessity. There is a type of sacrifice that is prompted by self-glorification. Little sacrifices are made because the need of someone arouses sympathy. Christ would have his followers learn the meaning of sacrifice that is prompted by the love that is akin to the love of God for men.

The Care of the Aged

The increase in the number of aged people in the population of the United States is something new in human history. Certain Old Testament patriarchs are credited with attaining remarkable age. Whatever may be the explanation of the record of Methuselah and other similar notables most students of the Bible are of the opinion that they were the exceptions and therefore their age was recorded.

Within this century more than ten years has been added to the life expectancy of the average person in this country. The decrease in the infant mortality rate contributes to this increase, but the fact is there are more aged people in the population than ever before and the proportion of aged people is increasing rapidly.

Governments on the state and national level have already done much toward meeting the social problem which has developed in connection with the physical needs of the aged. The amount of money spent for the care of the aged by county and city welfare agencies is surprising. If such provisions did not exist one can hardly imagine the physical suffering which would exist today.

It is interesting to note that in the State of North Carolina there is no law which requires children to support their destitute and needy parents. Any superintendent of public welfare can probably cite numerous instances of destitute parents whose children are financially able to provide for all physical needs of their parents, but whose children refuse to assume any responsibility. A bill has been introduced in the N. C. General Assembly which would require children who are financially able to support their needy parents to provide such support, but the fate of the bill is still in doubt.

Aged people have emotional and spiritual needs which are as vital to their happiness and well-being as their material wants. They need love and friendship. They need to feel that they are a part of the life that is going on around them. Every person must feel that what he is and does is of real concern to those with whom he lives.

The home and relatives can best serve the needs of the aged. We recall reading a few years ago a very interesting story about life in Mexico written by an American news correspondent who had married a young man of Mexico and was living her life in that country. One of the phases of Mexican life which amazed and delighted her was the family devotion for the old. She said, "The old are given the best of everything, warm affection and deference."

The church also should have an important part in the care of the aged. Most churches have an increasing number of members who have been loyal supporters of the church in former years whose lives now are restricted very largely to the home circle. Ways must be devised to carry the ministrations of the church into their lives and into the lives of other aged people in the parish.

The Plight of the Aged

By DR. HUGH HARTSHORNE

In this brief article, Professor Hartshorne raises some pertinent questions about a most important problem. Where in its solution do our churches fit? What role are they playing now? Can community agencies and church groups cooperate for greater effectiveness? What can be done?

Now that I have joined the ranks of the aging and aged, I am more sensitive to their (and our) condition. The optimistic reports about how well we treat our elders in this country seem to me to be based on limited observation. The accounts one reads of beautiful old-age homes, and even of nursing homes, where old folks receive every care, somehow omit to mention the awful institutions into which the indigent and helpless aged are herded by the thousands, and the desperate circumstances of thousands more who are trying to keep body and soul together in lonely isolation.

If one reads between the lines of the stories and records recounting the tales of "happy" grandmothers caring for the babies and "contented" grandfathers sitting in the chimney corner, one can, if he is old enough, begin to catch the undertone of tragedy. But today all the troubles of making a place for the grandparents are multiplied many times over because there are so many of them and because they live so long.

The fact is our medical science is 'way ahead of our economic science, at least of our economic practice. In the few years one is allowed to work it is just not possible to earn enough to take care of one's children and also of one's own lengthened old age. To add to this burden the care of even the immediate four grandparents in a family, to say nothing of other relatives, imposes a burden quite beyond the capacity of the average citizen.

The coming of social security allowances has eased the situation somewhat. Indeed, without this aid many older people would go hungry or cold. But millions are without its benefits and by itself the income does not provide a living for anybody. In addition there are state and community provisions for aid to the senile which permit a man or a woman to be kept alive a few months longer under conditions those of us who still have our senses can look upon with only horror and loathing.

The vast proportions of the problem have crept up on us without our realizing it. We do not mean to be indifferent or brutal but the net result of our failure to include the aged in our social arrangements is a harvest of tragedy beyond calculation.

Where can the aged live Not in the homes of their children: there isn't room. Not in their own homes: there isn't enough income for that, nor for the occasional or regular assistance that elderly people must have if they are to stay alive at all. What is left are the old folks homes, the almshouses, the nursing homes, the hospitals. And into these cauldrons of misery we shove them as soon as they begin to falter in speech or action, as we put away lepers or victims of the plague or the insane. Well, of course, life in such institutions, if the doctors insist on keeping us old folks alive, can be made far more attractive than it usually is, but this would take a lot of money.

A beginning has been made by various religious and semi-religious organizations but vastly more needs to be done if this segregation policy is to be the solution. At present the facilities that approach adequacy are reserved for persons with a life income greater than most old people have. The other old people take what's left over, as the poor have always done.

But one may question whether segregation of the aged in institutions is the best answer from either a medical or social point of view. A little thought about it leads one to doubt that it is even at all practicable. There are just too many of them to be cared for in this way and who wants to be an inmate anyway? But who wants to hang around a community like a lost dog either? The aged don't belong anywhere, certainly not as hangers-on. We would better reverse the trend of medical science and let nature remove from the scene all who have reached a respectable three score years and ten or find some way for the survivors to be a part of community life without their feeling or being regarded as useless and a burden.

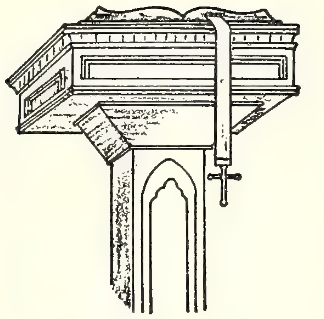
This seems to me to be a deeply religious problem, with which our Judiac-Christian tradition should be peculiarly fitted to cope. Not that any solution can be brought about by trying to make the aged, as churches in the past have tried to make the poor, contented with their lot. Of course, faith is a good thing and hope for a better future. But just as we no longer divide society into "we" the rich and "you" the poor, so we can no longer exclude the aged from the common life which is their rightful heritage. They don't want Cerberian sops no matter how piously phrased. Old folks are people. They, too, belong. Any alternative concept contradicts the basic principles of all true religion.

Just how the aged are to continue to function usefully in a modern industrial society is, of course, an unsolved problem. There is a good deal of free advice being offered about how, as we grow older, we should continue active and occupied. But this is like telling a man with a broken leg perched on a roof: "Just come down and start walking."

Now and then one sees older persons still employed in some capacity. For the most part, however, there is no place for them, even in schools and colleges. We are led to the brink of the precipice and told to jump off or be pushed. Few of us feel that we

(Continued on page 13.)

Dr. Hartshorne is professor emeritus of the psychology of religion, Yale University Divinity School, New Haven, Connecticut. He is now making his home in Chapel Hill, N. C., and is taking an active part in the program of The United Congregational Christian Church of Chapel Hill.



Hellfire and Damnation

A Sermon

By Rev. Richard L. Jackson,
United Congregational Christian Church of Chapel Hill, N. C.

A famous preacher who worked in the slums of London, went one day to pay a visit to a costermonger. The peddler had lost his voice by laryngitis. All he could do was listen. As the minister was leaving, the wife said, "Thank ye kindly, sir. I knew ye'd be sorry 'cause ye're like Billy, ye both earn your living by hollerin'."

"A wise man once said that God gave man two ears and one mouth; why, then, don't we listen twice as much as we talk?" But we don't, particularly those of us who are in my profession.

But the other afternoon, while making a call, I did listen, for a change. One of our members took me to task for my sermons—something, if done in the right way, I always appreciate. This member told me that my sermons did not contain enough "hellfire and damnation," that they made people feel too comfortable.

That comment really disturbed me, and set me to thinking. I recalled a statement of Dr. Sockman that a minister's job is two-fold—"to comfort the afflicted, and to afflict the comfortable." If my sermons have had the effect of making people feel comfortable, and self-satisfied, I have neglected an important part of my duty.

The comment of my critic friend also set me thinking in another direction, and the outcome is the sermon today. I first of all went to the New Testament to see what Jesus had to say on the subject. A great deal has been said about Hell by well-meaning but benighted preachers which is not in the Bible. In fact, some of the vivid descriptions of what Hell is like almost carry the conviction of personal experience. But let's see what Jesus, himself, had to say. He is our authority. I found several passages which are pertinent: Matt. 5:21—"Whoever says, 'You fool' shall be liable to the Hell of Fire."

Matt. 5:29—"If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into Hell."

Matt. 10:28—"Do not fear those who kill the body, but cannot kill the soul; rather fear those who destroy both body and soul in Hell."

In Matt. 11, Jesus is upbraiding the cities because they did not repent and says, "And you, Capernaum, will you be exalted to Heaven? You shall be brought down to Hell."

Then you are all familiar with the words of Jesus to Peter, "And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hell shall not prevail against it."

In the 23rd chapter of Matthew, Jesus denounces the scribes and Pharisees because they have been concerned with the externals of religion and have neglected the important things Jesus lists, justice, mercy, and faith; "You outwardly appear righteous, but within, you are full of hypocrisy, and iniquity. You serpents, you brood of vipers, how are you to escape being sentenced to Hell?"

There are two other references to Hell in the parables of Jesus. One is when Dives, the rich man, went to Hell, and begged that Lazarus be permitted to give him a little water to relieve the torture of the flames. The other is the familiar scene of the Last Judgment, when the King shall seperate the people, as a shepherd separates the sheep from the goats. After rewarding those on the right, the king shall turn to those on his left hand and say," Depart from me, ye cursed, into the eternal fire prepared for the Devil and his Angels; for I was hungry and ye gave me no food, I was thirsty, and ye gave me no drink. And they will go away into eternal punishment."

There are several things which stand out in these passages. First, Hell, as a punishment for sin, is usually reserved for people who do something which hurts, or fails to help, their fellow men. Who calls his brother a fool is in danger of Hellfire. The scribes and Pharisees, because they neglected mercy, justice, and faith, cannot escape the sentence; Dives, because he feasted while Lazarus suffered starvation and illness, is condemned; and the goats, because they failed to go out of their way to help others, were sent away into eternal punishment.

The other evening, a young man, with whom I was discussing religion, said, "I can't believe that God would condemn a person, particularly a baby to Hell, because he had never been baptized." I agreed such a belief is not in line with the teachings of the spirit of Jesus Christ. He condemned people—yes—but his gravest censure was directed toward those who—in some way—harmed another of God's children, or who selfishly ignored the needs of their fellow men. That's a good thing to remember.

Another thing stands out—it is that most of these references to Hell are not other-worldly, but occur in the present world. In fact, they have to do with the body. "It is better to lose one of your members, than that your whole body be thrown into Hell." Or this. "Fear those who can destroy both the soul and the body in Hell." If our present bodies are concerned, then Hell must be something we experience before death of the body.

This all points to one conclusion, which is: Hell is not a place, but a condition of existence. It is not something which happens in a far off world after we die, but it is somethings which happens to people right here on this earth. I have never been able to believe that there is any specific place labeled "Hell," but I do believe in Hell as a condition of life apart from God because I have actually known people who live in Hell. If you don't believe me, go to a meeting of the A. A. and hear the confession of an alcoholic. A few years ago, one of the early members of A. A., the late James Street, spoke to a group of ministers of his own experience. "I know what Hell is like," he said, "I've been there. I lived for a time in the gutters of New York. I hated myself and everybody else. I went to twenty-seven hospitals, and was psychoanalyzed nine times, but it wasn't until a bunch of drunks got hold of me (referring to A. A.) that I ever got back on my feet."

You don't have to go very far to find people who know the meaning of the term "Hell on Earth." Two suicides here and in nearby Durham in the past week indicate a state of mind that is all too prevalent.

The question of life after death—whether Heaven or Hell—is not one

(Continued on page 13.)

News from the Churches . . .

Spiritual Life Mission Held at Winchester

The Winchester Church recently conducted a "Spiritual Life Mission" for one week with Rev. Fred P. Register, guest speaker. Congregations increased in numbers throughout the series, interest was good and many reconsecrations were made. We believe much good was accomplished and the spiritual life of our people deepened.

We feel that the Executive Board of our Convention made a wise choice in the selection of Fred Register to lead us in our advance for Evangelism and Christian Stewardship. Fred speaks to people in the language of today and its needs and helps folks solve spiritual problems. His is indeed a fruitful ministry.

ROBERT A. WITTEN.

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Denominational Support Assured Warwick Church

The Church Messenger of the Congregational Christian church in Warwick, Virginia, which was organized last year, carries this interesting news of the progress being made there.

"The Rev. Ira Black of the National Board of Home Missions of our Congregational Christian Churches, New York City, and Dr. W. T. Scott, superintendent of the Southern Convention, met with the members of the church on Sunday evening, March 13, at the home of Mr. and Mrs. A. T. Jarvis

"Mr Black explained the financial backing that we could expect from our denomination in our building program. A real challenge was given to the members to reach certain goals themselves. When this is done, the denomination is most generous in its support.

"It was voted that a goal of $15,000 in pledges be set for working capital for the construction of the first unit of our church plant. These pledges are to be paid over a two-year period.

"Drawings of the proposed church plant were submitted by Mr. Gardiner. Proposed changes are to be made, and other plans submitted at later date.

"Robert Gardiner, chairman of the Building Committee, submitted plans for the parsonage to be built in Deer Park, to members of the church at the called meeting held on Sunday evening.

"The plans were approved and the committee was authorized to let contract and have parsonage completed with ice box, stove, and automatic washing machine.

"The Rev. Fred P. Register, superintendent of Evangelism and Stewardship of the Southern Convention, will lead the members of the church in a Fund Raising Campaign, to raise $15,000, beginning April 25 and ending May 1."

MRS. J. FRANK MORGAN

Mrs. J. Frank Morgan Returns to First Church, Norfolk

First Congregational Christian Church of Norfolk gave a warm personal welcome and reception to their friend and one time minister's wife, Mrs. J. Frank Morgan, when she returned the first of the year to become their organist and choir director.

Mrs. Morgan is the widow of the Rev. J. Frank Morgan, who so ably served First Church some years ago, and later was pastor at Rosemont Congregational Christian Church. But to the women of the Southern Convention Mrs. Morgan is known as one of their very capable past presidents and vigorous workers.

Since Mr. Morgan's death in 1951 Mrs. Morgan has made her home in Norfolk at 1036 W. 35th Street. Through her own frugal efforts she has purchased and paid for her attractive and comfortable home. In 1949, when Mr. Morgan was first stricken, she became the organist at Campostella Heights Baptist Church in Norfolk where for the last year she was also the choir director.

Mrs. Morgan's early life was spent in Berkley, and she grew up in First Church where she was known as Miss Lulu Bell. After teaching for six years in the local community she met and married J. Frank Morgan who had come to his second pastorate at First Church.

Today Mrs. Morgan is well known and loved in Norfolk music circles, and First Church is exceedingly fortunate in securing the talent and richness of personality and background that Mrs. Morgan brings with her.

Mrs. Morgan's many friends will rejoice with First Church to know that she is again working in the church of her first love. Already she has developed a fine senior choir, is starting a junior choir, has helped organize the total women's work of First Church and is teacher of an enthusiastic Women's Bible Class.

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Lent—Time to Build

At Elon College a Congregational Christian Church building—sanctuary, small chapel, religious education facilities, etc. Many of you have dreamed and some are working to make the dreams come true.

Sunday morning, March 27, for a few minutes at the morning church service, the deacons, the Building Committee, the Building Fund Committee will join in presenting a request that we secure the services of Mr. Curtis R. Schumacher, Director of the Department of Church Finance Advisory Service of the Board of Home Missions of the Congregational Christian Churches. Mr. Schumacher can come to us March 19 through March 25, 1956.

He will lead us in our Stewardship program as we seek to commit our lives and our gifts to our new church building. This will climax the months of preparing ourselves for this momentous event in the life of our church.

In the meantime, one year, our building committee will seek to prepare the actual plans. We can continue our regular week by week giving to the Building Fund—the "red side" of your weekly envelope. As

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

We Hear, Via the Grapevine

That Pattie Lee Coghill is planning on conducting a tour of Europe during the summer months.

That Susie Allen has so many "jobs" that she has had no time for relaxation or family visiting since she "retired" from her State of North Carolina position.

That Dr. W. W. Sloan did a wonderful job telling about and showing pictures of his last summer's trip at a supper meeting at our Greensboro, First, Church recently.

And that the Indian food served in keeping with this year's mission study was truly "out of this world."

That Tudor Williams is as good a cook as she is president of the Southern Convention women, even furnishing "midnight snacks" at committee meetings held in hotels far from her home, having brought the "makings" in her suitcase!

That Dorothy Jackson manages to keep busy what with being district superintendent, program chairman for rallies, taking work at the University in order to get her teacher's certificate, working on the North Carolina Women's Council and the Chapel Y Board, to say nothing of a little local church work and three children and a husband to look after.

That Angie Crew may fly home during her summer vacation—not a furlough visit, but a short trip at her own expense.

That four people in the Asheboro church have paid the fifty dollars necessary to keep a worthy girl in school at Kobe College for a school year, the need for which was told by Angie Crew in a recent letter.

That the school of Missions is going to be the "best ever." under the efficient leadership of Mrs. H. G. Ballinger of Greensboro and Guilford College.

* * * * *

Select Delegates Now!

The time for the biennial session (every two years) of the women of the Southern Convention is rapidly approaching—April 26 and 27 at the Suffolk Christian Church. The meeting will open at two o'clock on Tuesday and close with lunch on Wednesday, according to information sent to each society president by Mrs. W. B. Williams, Convention president.

Each society is entitled to one delegate. Societies having more than twenty-five members are entitled to one additional delegate for each twenty-five additional members (or major fraction thereof). All holders of Life Memberships are automatically delegates, and so should not be chosen as your regular delegates. So are all officers of the Southern Convention Woman's Missionary Convention or of the Women's conferences.

Please send the names of your delegates to Mrs. Raye V. Knight, Chuckatuck, Virginia, by April 10, so they may be enrolled as official delegates. Of course, as many women as can come from your society will be welcome at the meeting, but only delegates may vote at the business sessions.

There will be free overnight lodging and breakfast furnished, so only the Fellowship Dinner on Tuesday evening and Wednesday lunch will be for you to pay for.

You will be hearing more about Mrs. Douglas Horton and Mrs. Robert G. Williams, the featured speakers at the convention.

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Book Review at South Norfolk

Mrs. J. Frank Morgan spoke to the Women's Missionary Society of the South Norfolk Congregational Christian Church at its quarterly luncheon meeting on March 2.

Mrs. Morgan, the wife of the late Rev. J. Frank Morgan, reviewed the book, *Man and God in the City*.

With thirty-seven members and four visitors present, the meeting was opened with a short devotional service by the society's president, Mrs. W. B. Evans.

The four circle leaders, Mrs. Merle Rodgers, Mrs. Clifford Meyer, Mrs. Herman King and Mrs. Harvey Bunch, reported that work for the quarter included sending 17 fruit baskets to shut-ins, making 500 cancer dressings, donating food and $30 to needy families, and sending baby layettes to Delmo Communities in Missouri and to Korea. Another project undertaken this quarter was the provision of toys and clothes for four orphans.

A cold plate luncheon was served by the Dorothy Jackson Circle, hostess for the meeting.

Mrs. W. B. Evans,
President.

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Mission Advance at Hunterdale

A news bulletin from Hunterdale Christian Church (formerly Union, Southampton) near Franklin, Virginia, contains several items of missionary work being done.

The Woman's Fellowship has given its members each a coin card, in which to place 10c a day during Lent. This money is to go for hospital equipment for our hospital at Wai, India.

The young people are using their Sunday evening offering for CARE packages to go to India. After Easter they will raise funds for tuition for a high school student in India.

An offering was received in the Sunday school on March 20, "One Great Hour of Sharing" for overseas relief, and on Easter Sunday the loose offering at both morning and evening church services will be for foreign missions.

The closing paragraph says: "The church worth its salt is a missionary church . . . not a mutual admiration society. A church is judged by the kind of people who come out rather than the kind who go in. Real worship changes people and their interests reach out." Rev. Clyde Fields is the pastor of this church.

* * * * *

Help With "Harvester"

A letter has gone from the North Carolina Interdenominational Cooperation Chairman, Mrs. Russell V. Powell, to each society in that conference requesting "emergency aid" to help in the purchase of a "Harvester" for use in Christian work among the migrants of North Carolina.

This is a reminder that the money for such should be sent to Miss Susie Allen, 612 W. Lane Street, Raleigh, N. C., by April 15. Designate it for "Harvester" and she will do the rest—that "rest" being to send it to the Department of Church Women of the N. C. Council of Churches.

(Continued on page 15.)

Franklinton-at-Bricks

By REV. ROSS W. SANDERSON

President, Franklinton Center, Inc.

All the evidence shows that in the early decades of the Christian Church most of those Negroes who later styled themselves Afro-Christians were fellow worshippers with their white masters. A few were freemen. Toward the end of the 19th century segregation became the pattern for the churches as well as for the schools. Most Negroes regarded it as a step forward to have their own churches. Friendly relations were maintained between the white Christian churches and the colored Christian churches.

One of the best evidences of this goodwill was Franklinton College, established in 1891, and representative of the concern on the part of the leaders of both races for the education of better church leadership among Negroes. After depression conditions had been the occasion of closing the college in the early 1930's, only a lapse of a few years occured until the property was again put to use as an in-service training school, under the name of Franklinton Center, Inc.

Meanwhile in 1895 a Brooklyn, N. Y., woman had deeded 1,100 acres of land to the American Missionary Association. Out of a two-room "model" school grew all the public education for Negroes in the three counties at the corner of which Bricks is located. Other grades were added untill the Bricks school had become a Junior College. As years went by this institution was one of hundreds that seemed no longer necessary, by reason of the way in which the public treasury had come to support secular education for both races. "Mission accomplished" was written over the record of these many A. M. A. schools. The extensive Bricks Farm was thereupon utilized for twenty years as a Rural Life center, where thirty families were successively trained to graduate from share-cropping into farm ownership.

About five years ago the Congregational Christian Churches made a careful study of the role of the denomination in the South. One result was to focus attention (a) on the strategic importance of Franklinton and (b) on the unutilized potential at Bricks, less than 60 miles away. After 60 years, we are only now beginning to organize a church at Bricks. It had become increasingly evident that our denominational investment at Bricks might well be used for the benefit of our own churches as well as for persons connected with other Protestant bodies. So the question naturally arose, Why not merge Franklinton and Bricks? There were obvious difficulties, but the consolidation, once before attempted unsuccessfully, was this time accomplished in record time, and at the new location the combined center is now popularly known as "Franklinton-at-Bricks." The new sign at the Bricks gate now proclaims, for the first time, "Sponsored by the Congregational Christian Churches."—a fact which somehow for six decades had not previously been played up by the Bricks School.

The consolidation of the two programs, the actual removal of what equipment could be moved from Franklinton, and the employment of the needed new personnel, have all taken time. The beginnings of the new enterprise have brought to light both the complexity of the combined task and the magnitude of the opportunity. The American Missionary Association has generously deeded to the center a 300 acre campus, which includes one farm unit and a number of dwellings. It now looks as if the remaining 800 acres would be managed by the center, but sold off during the next decade as rapidly as tenant farmers can prove themselves capable of ownership and participation in the life of a Christian community. Plans are already under way for the rebuilding of the college chapel, long idle, as a church, and a good beginning has been made on the financing of this project, thanks to the women of our denomination in Massachusetts and in the Southern Convention.

Quite contrary to the earlier ideas of some of us, it now seems that there may be a real case for the revival of a junior college at Bricks. Within a year or two the elementary school, operated by the county in a building rented from the denomination, will probably be consolidated with a number of others at a point five or six miles away. Public school administrators look with favor on the idea of our then continuing elementary grades and adding high school "feeder" units; and the alumni of both Franklinton and Bricks seem enthusiastic about such a possibility. A church school would undoubtedly be able to perform a function beyond what the public schools can accomplish. On the other hand, the adequate development of a year 'round church school would doubtless require an initial endowment comparable with the value of the present campus, which with its buildings is worth $400,000.

Meanwhile the in-Service program for ministers, women, young people, and adult leaders of youth, and for laymen, proceeds strongly. The center provides a place for natural, friendly interracial acquaintance and cooperation, and begins to lay the foundations of a better trained ministry. The entire Convention of the South, to which our Negro churches in a dozen states are related, is surprisingly interested.

A lovely little brick veneer six room house is ready now for immediate occupancy by the president and his wife. Shortly it is hoped to employ a new full-time farm manager, and as soon as possible an ordained Negro who will be an acceptable pastor for the new church, a member of the faculty of the center, and its field representative.

We face many problems—educational, ecclesiastical, agricultural, managerial, financial; but we are sure that Franklinton-at-Bricks is a place of the utmost importance for our denomination for a full century ahead. We confidently solicit the prayers and the financial support of all our churches. Come and see us—we are three miles south of Enfield on Route 301, or 17 miles north of Rocky Mount. Those who have come once always return soon. We will show you the damages wrought by "Hazel," now for the most part fully repaired--but uprooted trees (a dozen of them) cannot be speedily replaced.

Shortly we shall have ready for distribution an illustrated brochure, which we will gladly furnish in reasonable quantity without cost. We feel sure that Franklinton-at-Bricks is a laboratory in Christian social relations and an educational opportunity of firstrate significance, especially to all the churches of the Southern Convention.

News of Elon College

President L. E. Smith, Elon College, N. C.

Spring Quarter Begins at Elon

The church, alumni and friends of the College will be interested to know that the College continues to move smoothly without friction or agitation. Enrollment for the quarter is completed. At present we have 247 in the evening school, regular college students, and have registered for the day school 620 regular college students making a total of 867 regular college students for the Spring Quarter. This does not include special students in music and other departments. This probably will increase the enrollment beyond 900 which is most unusual. There were 51 new students to register for this quarter. This may be an indication of what we may expect for summer school at the college and for the regular sessions for the college year 1955-56. Increases in the student body necessarily demands increases in the faculty which also means a great increase in expenses, but the increase in income from students will come near justifying the increases in expenses. Our faculty, broad curriculum, and moderate expenses constitute an appeal to serious minded students who are seeking a college that affords additional facilities for the requirements of ambitious students.

Limited publicity of the proposed expansion program for the college is adding to its appeal for students. The architect's plans and specifications for the dining room and dormitories to be constructed are in the hands of the Housing and Home Finance Agency for approval. We are expecting the same to be returned in time for advertising and submitting bids for contracts. Actual building operations should begin not later than April 15. The possibility of these new facilities being completed and available for use before the end of next year will have a wholesome effect on our campus students and will beyond a doubt increase that number considerably. At present our campus students are out of proportion adversely in comparison with our non-campus students. We have only about 260 students living on the campus. We should have at least 350. I am sure that we shall when our proposed new dormitories and dining room are completed and in use.

I trust certainly that the church, alumni, and friends everywhere will be pleased with the expansion of Elon College and these new facilities and that they will express their appreciation by increasing their contributions to the extent that we shall be able to pay the cost of this new equipment within three years. We can if we will.

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Apportionment Giving

Our Greensboro Church takes a forward step and leads the way toward proper support of our college. It is reported officially to me that the Greensboro Church has the entire apportionment for the college in their budget and instead of sending the fifth Sunday school offering to the college, they plan to take one Sunday school offering out of every month and send that to the college as its contribution over and above the apportionment. This is most appreciated in view of the added expenses to the college in its proposed expansion program. This is a good example for other churches to follow.

We have an excellent report for this week thanks to the Christian Temple, Newport News, Oakland, Mt. Zion, and Mt. Pleasant Churches. Only five churches out of more than 200. These churches, however, sent in generous contributions, the total of which makes up our report for this week. It does not require much imagination to calculate what might have happened had the remaining churches come along with sizable contributions.

Previously reported		$ 2,732.48
Eastern Va. Conference:		
Oakland	$ 31.00	
Newport News	100.00	
Christian Temple	600.00	
N. C. and Va. Conference		
Mt. Zion	$ 53.00	
Western N. C. Conference:		
Mt. Pleasant	$ 10.00	
		794.00
Total to date		$ 3,526.48

LAYMEN'S CONVENTION.

(Continued from page 2.)

from such a different viewpoint. If our "wellsprings of ideas" had run dry before this, new and voluminous sources were provided in these series. Our friends in other vocations reported much the same impression of an entirely new viewpoint for their vocational lives, one that threatens our attitudes heretofore so comfortable.

All in all, the uplife, the inspiration of knowing that these 800 men from all sections of the country represent many more thousands working in the universal ministry of the laity in the Congregational Christian way, gives us courage to go back to *our* church's work, knowing that we are not alone, but "like a mighty army" are working together for Christ and his Kingdom, at the practical man's level.

Charles Pitt.

First Congregational Church,
Verona, N. J.

NEWS FROM THE CHURCHES.

(Continued from page 7.)

we add to the Building Fund for the new church this year, we shall be better prepared to start the new building shortly after the visit of Mr. Schumacher.

Our Greensboro First Church had Mr. Schumacher several years ago. Many of the members said that his program was the best thing that had ever happened to their church. He meets the men of the church each night of the week, the women's meetings are in the afternoon, the youth meetings are arranged at a convenient time. Then the church laymen make the visits on Sunday afternoon and we solemnly dedicate our lives, our gifts and pledges to the new church building.

Will we take this step of progress? Your presence and your vote on Sunday, March 27, will tell the story.—*From The Torch, Elon Community Church.*

Multiplying the Preacher's Voice

Something wholly unique in church history must be the experience of the Rev. Frank E. Ratzell, pastor of the First Congregational Church of Asheville, N. C., in talking both upstairs and down at the same time on Sunday, February 27. While he was reading Scripture to the congregation, he was booming a story to the youngsters via Mrs. Reneker's tape recorder. He had to be softened down in one place in order to be heard in the other.

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

North Carolina Pilgrim Fellowship Groups Hold Great Meeting at Elon College

The spring Rally of the North Carolina Pilgrim Fellowship was held on Sunday afternoon, March 13, in the Whitley Auditorium at Elon College, N. C., with approximately 600 youth and adult counselors in attendance.

After the welcome by Miss Lois Scott, president of the Southern Convention Pilgrim Fellowship, a religious drama, "The Challenge of the Cross," was presented by the Pilgrim Fellowship of the Hines Chapel and Bethlehem churches. This presentation was in lieu of the general worship service.

Following was the recognition of the various groups, ministers and guests. This was in turn followed by a song fest led by Mr. Roger Gibbs, the field secretary of Elon College. Mr. Gibbs then spoke on "Elon—Our College."

The principal speaker of the occasion was Mr. Jim Price, Youth Associate of the Division of Christian Education of Congregational Christian Churches. He is also vice-president of the National Pilgrim Fellowship, vice-president of the United Christian Youth Movement, and has represented the UCYM on committees of the World Council of Churches Youth Department. He was a youth delegate to the International Congregational Council held in Scotland in 1953, and has been active in Pilgrim Fellowship since his junior high days.

After Mr. Price's address, the different Conference groups met separately for business sessions.

Later, the entire group visited our Conference Center at Moonelon, returning to the College dining hall for supper.

The closing worship service was in Whitley auditorium.

A picture of the group is given on the front page of this issue of The Christian Sun.

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Results of Hallowe'en at Rosemont

Probably the best results of Hallowe'en have come from the recent adventures of the young people of Rosemont Church in Norfolk, Va.

If you remember, it was published on this page last fall of the "Trick or Treat" activities on that October night. Before me are copies of several letters received by the Rosemont youth and also a comment about the project. This seems like worthwhile for our consideration, especially as we see the good that can come from a long and traditionally mean eventful night.

Mrs. Cy. DeLong writes: "The young people of our church worked hard on this project. At Hallowe'en they collected articles of clothing, soap, shoes and money for Korea, instead of getting treats for themselves. The postage for shipment alone on this project was over one hundred dollars."

The total weight of the shipment was around 700 pounds.

From Sidney R. Crumpton, Seoul Military Post Chaplain, came the following, dated February 16: "I have completed my tour in Korea. I shall leave within the next few days for an assignment in the United States. Before I leave, I want to thank everyone that had a part in rendering such valuable assistance to the helpless and dependent children in Korea. This act of kindness will always remain in their hearts."

Thos. Madren.

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"The Role of Youth in the Work of the Church"

By Ann Scott.

The young people of today will be the leaders of tomorrow. What are we doing today in our church to prepare ourselves for the responsibilities that will be ours one day? Are we taking advantage of every opportunity available to train ourselves for leadership?

Our Youth Fellowship and Missionary Meetings help give us the experience we need. Participation in our young people's programs is an excellent opportunity for leadership development. Being an officer in any organization is good training. We are aware, also, of the importance of good followers. Even a good leader can do nothing without good followers.

Our Teen Age Recreation Night once a month helps our young people to learn how to get along with others better. Church sponsored recreation is wonderful for developing cooperation and fellowship among young people.

Let us think for a few minutes of the part that youth has played in the church. Many of us have attended the conference and convention rallies. These show us what other young people are doing. Some of our past projects have included buying shrubbery for the church grounds and donating money for building an outdoor furnace and picnic tables for the church lot. We also make a regualr contribution to the Church Building Fund. For the present we are working on a CARE project. Each Sunday Night at our 6:30 meeting we take a regular offering. With this money we plan to send one or more CARE food packages to India after Easter. After Easter we will continue this offering and use it for a Friendly Service Project. In India it costs only $25.00 tuition for a High School student per year. We plan to contribute to this cause.

In closing, I would like to give you a young person's thoughts about God's House:

The open door of the church on a Sunday morning seems to be beckoning to all. A wonderful welcoming feeling fills my heart when I enter the quiet vestibule. Inside, as I walk down the carpeted-aisle, my whole being is greatly overcome by the calm reverent feeling that is everywhere. There is a note of sadness in the air, bcause the congregation is remembering our Lord Jesus, who died on Calvary's Cross to redeem us.

The heavenly music of the organ and choir fills the air. My thoughts turn now to the glorious multitude of angels that welcomed the baby Jesus into our sinful world.

Just beyond the pulpit is the marble Communion Table with the Cross and burning candles. A dark velvet curtain is the background for this beautiful scene. The sermon is preached from the pulpit on the side so that all eyes might be focused on the Cross and Communion Table.

Now I smile for I see the Junior boys and girls of the Junior Choir entering the Sanctuary.

The description of God's House, which is so different from any other

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Cross and Christian Discipleship

Lesson I—April 3, 1955.

Memory Selection: *"But God forbid that I glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."* Galatians 6:14.

Background Scripture: John 12: 20-26; II Corinthians 5:14-19; Galatians 2:20-21; 6:4-17.

Devotional Reading: Luke 9:23-27.

The Centrality of the Cross.

In a recent book, a modern writer tells the story of the effort on the part of a "brilliant" man to take down an old cross that had stood in his city for a long time, and to replace it with a modern short-wave radio station that would broadcast "modern religion" with no ugly cross as a symbol of suffering and death. He employed workmen who tried to pull the cross down, but it would not budge. They tried to dig it up, but they could not get to the base. As they worked, they repeatedly warned a strange man, a seemingly crack-pot, to keep out of the way lest the cross fall on him when they pulled it down. Breaking out into a wild laugh, he said, "They can't pull it over. They can't dig it up. It's from the beginning. It's the core of Creation." He was putting into picturesque language what the Scriptures said in symbolic language, "Christ was the Lamb, slain from the foundation of the world." The cross is central in Christianity. There could be no Christianity without it. Suffering and sacrifice are written deeply into the structure of the universe. There it stands "towering o'er the wrecks of time."

The Desire of Nations.

"There were certain Greeks that came to worship at the feast . . . and they said, Sir, we would see Jesus." The Greeks of that day were the most cultured people in the world. They had art, literature, knowledge, and a whole array of Greek gods. But they wanted to see Jesus. They felt that life was incomplete without him. He is the Desire of nations. There is a universal, even if sometimes unrecognized, hunger for him in the world. The people of the world would like to see Jesus. They would like to see his spirit embodied in human form and expressed in loving service. They would like to feel his redeeming, transforming power operative in human life. And the business of the church, and of the members of the church, is to make known Jesus Christ. The world, today, is saying, "We would see Jesus."

When Andrew and Philip brought these Greeks to Jesus, he said, "The hour is come, that the Son of Man should be glorified." He showed a spirit of exaltation because it was a token of the Gentile world coming to him. He came unto his own and for his own; but he also came to save the world. And just as the Wise Men, representing the Gentile world, came to his manger, so these Greeks, representing the Gentile world, came to see the Saviour of the world.

Saving and Losing Life.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." That is the law in the natural world, isn't it? Here is a man with a grain of wheat or corn or any other grain or cereal. Let him keep it carefully, let him take every precaution against having it spoil or rot or decay. That will be easy. Grain has been found in some of the ancient tombs in Egypt that has been there for centuries, and it is a fine state of preservation. But if the man throws the grain of wheat on the ground, or plants it in the ground, it dies, or gives up its life. But lo, in dying, it gives birth to much other grain.

Well life is like that on the higher levels. Let a man try to save his life, let him think only of himself, let him lock up his life in a little box of self-interest and personal ambitions, and he will die, he will be a dead man walking like a corpse among the living. But let him bury his life or lose his life, let him begin to live for others, to give himself in unselfish service, to great causes, let him offer his life generously to Christ, and he really begins to live. Life is so organized that what we do not use, we lose. A great violinist left his marvelous violin to his native city Genoa on condition that it should not be played upon by any man. The result? The lovely violin has become worm-eaten and is valueless except as a relic. Used, it might still give forth exquisite music to delight the world of music. There are scores of people going to psychiatrists who could be well and happy if they gave themselves to something outside of themselves.

Finding A Motive for Living.

"For the love of Christ constraineth us . . . for . . . that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Only great motives make for great living. And here is the supreme motive for living. . . an appreciation of what Christ has done for us, and a desire to do something for him. Life then becomes not a matter of law, but of grace, of privilege, not of sheer duty, of serving not of being served. Love for home and family and friends and country is a great motive force in life. Love for Christ can be an tll-incompasing motive and force in life.

Ministers of Reconciliation.

"All things are of God, who hath reconciled us to himself by Christ Jesus, and hath given to us the ministry of reconciliation." Do you get that? God did not need to be reconciled to men . . . his love never wavered or waned. But man, as a sinner, needed to be reconciled to God, and that reconciliation was effected by Jesus Christ. In Christ, we become reconciled to God. That was done through the Cross.

And having been reconciled, we in turn, are to be reconcilers. We are to go out into every area of life, and serve as ambassadors for God, reconciling men to one another, and to God. Here are men divided by race and religion, by class and custom and creed, by material possessions and intellectual abilities. Here for instance is the matter of segregation or desegregation! It presents a stirring challenge to the Christian people and the Christian Church to serve as ambassadors of reconciliation, to seek a peaceful and honorable and just solution to the matter. And this goes for other areas in life where there is friction and misunderstanding and broken fellowship. Reconciled to God, we are to be ambassadors of reconciliation for him.

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THE PLIGHT OF THE AGED.

(Continued from page 5)

are no longer able to contribute anything at all to the good of the order. Yet, by ourselves, we are unable to arrange things for our own useful employment. A few with independent incomes continue active in community affairs, and some stalwart souls find berths in political office. For the most part we who have retired from the fray do not have the funds for associating ourselves with others similarly situated in order to try to solve this problem, not for ourselves alone but for society at large.

I would not want any wealthy and imaginative philanthropist to withhold a gift to a home for the aged just because such homes are not the final solution of this problem of how to care for the aged. They will always be needed. But it does not look as though we could or perhaps should depend on governmental agencies and funds to work out the basic alteration in our social order required by the change in the age distribution of our population. This is a job for wise and farseeing private givers who can muster the brains, command the time and sponser the experimentation of churches and communities which may be persuaded to tackle this problem in the comprehensive way the situation requires.

The conscience of our society has proved notoriously sluggish in times past, but in the long run it does wake us up and put us to work. Perhaps it will in this case before one-half of our population is reduced to the state of unwanted, half sick and useless animals.

As one of this growing herd, I protest, and hope for action.

—*Advance,* Aug. 23, 1954.

HELLFIRE AND DAMNATION.

(Continued from page 6.)

that any of us can answer conclusively. We don't know. But if Heaven and Hell are both qualities of life, or states of mind, then there is good reason for believing that what started here goes on out in the future. Jesus seems to have been primarily concerned not so much with the future life, but with helping people to live better, more meaningful lives here and now. If that is accomplished, the future will take care of itself.

There's one other point here which deserves our consideration, and it is that Jesus was not in the habit of using Hell as a threat to scare people into doing what was right. There are ministers today who use this method rather extensively, but Jesus, himself, appealed to the higher, rather than to the lower motives of men.

I think I understand why—now that I am a father. I naturally want my children to do what is right, and to grow up to live useful, happy lives. There are certain disciplines and habits they must learn. I want them to be courteous and considerate. I am enxious for them to learn the laws of health. I want them to know how to get along with other people. How can I best accomplish this?

There are times when I find it necessary for the good of the child to resort to force or at least to the threat of corporal punishment to make them do what is right. Our aim, though, with our children, is not to always be on hand to make our children behave—it is rather to have them develop within themselves a capacity to do what is right because it is right, not because they are afraid to do wrong.

We've all known of children whose parents held them under the iron hand of discipline, and then when they got away from home, they seemed to cast every restraint to the wind. When one goes to the cities of the Orient, hardly a sadder sight meets the eye than the moral collapse of an occasional young American who came from a good home, but when he found himself in the Orient with the restraints of home removed and the customary reinforcements of communal respectability and family pride gone, thrown back on no more character than could come from his own interior incentives, also, he went to pieces.

We can give our children a good many things—wealth, an education, a good reputation—fine, but unless we can help them to find the inner resources, the ability to do what is right when we're not around, we have failed.

There is a parallel here, I think, in our relationship to God, our heavenly Father. God could, if he so desired, always make us do what is right. But then, we wouldn't be sons at all, we would be puppets. Just as we want our children to develop within themselves the ability to do what is right, so God wants us all to develop an inward integrity of our own.

Jesus appealed, therefore, not to motives of fear or threat of punishment to secure commitment, but to love, gratitude—the highest motives of men. Not do what is right because of fear of Hell, but do what is right because God loves you, and because you love him—and because you're anxious to do the things he wants you to do.

The next time you pick up your Bible read through the words of Jesus and see how he makes his appeal to these higher motives of men. The Scribes and Pharisees were emphasizing the "Thou shall nots" of the Jewish law. Jesus said, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength and thy neighbor as thyself." Read the Sermon on the Mount "Blessed are the meek, for they shall inherit the earth, blessed are the pure in heart, for they shall see God, blessed are the peacemakers, for they shall be called the Children of God."

Not the threat of force, but the appeal to the highest that is within us, is the appeal of Christ—Do good, not because you're afraid of Hell, but because you love God, and want to be obedient to his will. Believe, and follow Jesus Christ—not because you're afraid to do otherwize, but because you are grateful to him, you love him, and recognize in him the purest, the truest, the noblest man who ever walked the face of the earth.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

place, is very hard to put into words. I think that only in my mind and heart can there be found the way a church truly looks to me. As I think over these things I am convinced that youth has everything to gain and nothing to lose as long as it has a place in God's house.

Can a group of young people, large or small, change the behavior of a community? Sometimes young people are misunderstood and consequently they become discouraged. But with the support, encouragement, and a sincere interest on the part of older people, youth can do much to make the community a worth-while place. By the sharing of our talents and time, life can be made much richer and fuller. Alone we can do very little but with your help I am sure we can accomplish much.

It is a joy to have the feeling that I am glad I belong to a certain community. Let us keep alive the wonderful spirit of love and cooperation we have here at Hunterdale. Let us always be glad we are a part of it.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

By now we have received money enough on the dining room project for seven tables and sixty-one chairs. We are pressing forward to our goal of ten tables and eighty chairs. One set consisting of one table and eight chairs costs $75.00. A single chair is $5.15. We hope some individual, class or group will choose to send us money for another set soon.

The Wisseman Bible class of our First Congregational Christian Church, Greensboro, is re-decorating the dining room. This past Saturday they brought ceiling tile sufficient to cover the overhead and put most of it up. They will be back here this coming Saturday to complete that part of their job. They have already given the walls and woodwork one coat of paint and will add another. Also they are going to put tile on the floor. By then, I hope, the beautiful new pionite-top tables and chairs will be here.

We are running now into the third month of the year. Several churches are not on the *chart of the churches* for any contribution. I am anxious to see each church represented either by its Sunday school, women's society, or some Sunday school class, or an individual.

We were very glad to see six of our children received into church membership in the Elon Church last Sunday. Our children like to go to Sunday school and church. And they take their places right along with others their age in various groups. It is one thing to keep children here, clothe them, feed them and see that they have a chance to go to school. It is another thing to give them a feeling of security and of being loved and belonging, and inspiring them to want to live useful, happy, successful lives. It means something to have someone who likes you and wants you to get the best and most out of your good chance, and who will guard you against going astray, who will be patient with you, who will understand you, recognize the way in which you are different from others, who will correct you when necessary, and give you a chance to prove your worth. Boys and girls here have a real chance to be somebody, as countless children orphanage-raised have done in the past.

We feel here that to have a right understanding of the church and its message will make us able to measure up to life's requirements. We appreciate your encouragement and help every week. We hope you will come to see us and see what many friends are doing for these needy, but fine, boys and girls.

John G. Truitt,
Superintendent.

REPORT FOR MARCH 16, 1955.

Commodities for the Week.

Mrs. Louise Wray, Winston-Salem, N. C., Clothing.

Woman's Missionary Society, Pleasant Hill Christian Church, Liberty, N. C., Towels, bath cloths, toilet articles, shoe polish, handkerchiefs, glasses, soap, coupons, shoe laces, pillow cases.

Mrs. E. L. Ellington, Reidsville, N. C., Shoe laces.

Woman's Guild, Shelton Memorial Church, Portsmouth, Va., Towels, wash cloths, tooth brushes and paste, pillow cases and shoe laces.

Mrs. H. E. Pearce, Franklinton, N. C., Coupons.

Mt. Bethel (N. C.-Va.) Missionary Society, Coupons.

Auxiliary Class, Durham Christian Church, Coupons.

Ladies Auxiliary, Reidsville Christian Church, Coupons.

Liberty Missionary Society, Liberty, N. C., Coupons.

Gibsonville Christian Church, Coupons.

Junior Class, Belew Creek S. S., Coupons.

Mrs. E. L. Jones and Mrs. Bertie Dickerson, Durham, N. C., Coupons.

Missionary Society, Concord Church, Coupons.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,063.05
Eastern N. C. Conference:		
Bethlehem	$ 6.00	
Fayetteville	5.00	
Wake Chapel	55.94	
		66.94
Eastern Va. Conference:		
Antioch	$ 8.00	
Rosemont, Special	60.00	
		68.00
N. C. and Va. Conference:		
Bethel S. S.	$ 6.02	
Burlington, First S. S.	67.16	
Greensboro, First	62.28	
Lynchburg	4.00	
		139.46
Western N. C. Conference:		
Pleasant Union	$ 19.70	
Shiloh	8.96	
Zion	30.00	
		58.66
Total		$ 333.06
Grand total		$ 5,396.11

Special Offerings.

Amount brought forward		$ 8,799.15
For diningroom table and chairs:		
Mrs. W. A. Newman, Henderson, N. C.	$ 75.00	
Mr. & Mrs. H. B. Newman, Henderson, N .C.	75.00	
For diningroom chairs:		
Mrs. R. L. Gilliam, Sr., Burlington, N. C.	5.15	
Woman's Asso., Winston-Salem Church	10.30	
Young People's Class, Liberty, Vance, Ch.	5.15	
Miss Gertrude Herring, Richmond, Va.	5.15	
Woman's Missionary Society, Pleasant Hill Christian Ch., Liberty, N. C.	16.15	
Mrs. Wm. G. Davis, Brown Summit, N. C.	5.00	
Wohen's Society, Cong. Ch., Alexandria, Minn.	10.00	
H. O. Byrd, Suffolk, Va.	20.00	
Mr. & Mrs. H. B. Newman, Henderson, N C.	20.00	
General Mills, Inc. (for coupons)	24.00	
In Memory of Charles T. Park, Sr.	10.00	
In Memory of Lee Barham	10.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name ....

Address ....

For Our Children

MRS. ROBT. LEE HOUSE, *Editor,*
1045 23d St., Newport News, Va.

Dear Boys and Girls:

A few weeks ago I met a pain. As matter of fact we met in the middle of me and very unpleasant things began to happen! No doubt it has happened to you and you began to call "Mummy, Mummy."

There are some people who like to be sick. They enjoy going to bed and having a great fuss made over them. They like having their temperatures taken to see if they are feverish and in between times they feel their foreheads and the backs of their necks to see if they are any warmer than the last time. Some boys and girls like to be sick, too, for that is the only time anyone in the family fusses over them or gives them any special attention.

As for me—I prefer health and being out of bed and making the fuss over instead of being fussed over, but this time I had to give up and lie down while someone else did the going. My legs felt like rubber and they wouldn't take me up or down.

Lying flat, unable to read, I thought and thought. I thought about some of you folks that I know, and others who may be readers but whose names I don't know. I thought about my family and how good they were being to me. I wanted them to know it helped me that they cared and were concerned that I get well. The doctor came and he was more than the man who gave me pills, he was my friend and my family's friend. He knew my name and what I liked and didn't have to ask questions before coming to my rescue. I thought about this man and wished all families could know a Christian doctor who came to their aid.

More thinking made me remember the many who lie helpless everyday: babies, old people, those who are very ill and those who are laid up with sprained muscles or broken bones. For everyone who lies abed, there are parents, doctors, nurses and friends who care.

Dr. Russell Dick, a very famous man, who is the chaplain of Duke Hospital, has studied the illness of people. He believes that God helps man to heal himself. He tells people that most of the pains they have come from bad thoughts and un-Christian living. He is right and his ideas have helped other ministers to help the sick. My minister came too, and said a few cheerful words and ended his visit with an inspiring prayer.

With physical treatment and prayerful treatment my pain went away. The bugs who brought the pain were whipped and I found myself up (with shaky knees) and thinking of doing things from a standing position. It is bad to be sick, but even that has its good points, it reminded me that I like being well ever so much better!

We may keep well by following God's rules for rest, and eating proper foods and getting exercise and thinking happy, healthy thoughts. And those of us who enjoy good health may say a prayer of thanksgiving that we do and pray for others who are not so well.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

As most of us have studied about migrants in our women's societies in recent years, we are aware of their problems and needs. The "Harvester" is a station wagon equipped with portable organ, sound movie projector, portable altar, silver communion set, first aid kit, recreation equipment, Bibles, Testament, hymnals, books, magazines, etc. The total cost is $3,500.

All our societies in North Carolina are urged to contribute to this worthy project—consider it at the next meeting please!

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

In Memory of Burton S. Carter	100.00	
In Memory of Melvin McCoy	5.00	
Special Gifts	37.00	
		432.90
Grand total		$ 9,232.05
Total for the week		$ 765.96
Total for the year		$14,628.16

In Memoriam

RAMSEY.

James Carter Ramsey, aged 76, manufacturer and Christian gentleman, died in a local hospital, February 22, 1955. He was born in Nansemond County, Virginia, and spent his entire life in this community. He was a life-long member of the Suffolk Congregational Christian Church, the Baraca Class and the Board of Deacons where he remained active and loyal until the last few months of his recent illness. He was a good citizen, a good neighbor, a kind and loving father and a devoted husband.

Now therefore, be it resolved by the members of the Board of Deacons of the Suffolk Congregational Christian Church, as follows:

First: That we bow in humble submission to the will of our heavenly Father, realizing that he doeth all things well, and that God's will should be our will.

Second: That we express our appreciation for the privilege to have known and served with a brother whose loyalty and devotion to his church, his family and community was so evident.

Third: That we shall cherish the memory of his friendship and try to emulate the good characteristics of his life.

Fourth: That we extend to his family our deepest sympathy in their great loss, and pray the blessings of Almighty God in their hour of great bereavement.

Fifth: That a copy of this resolution be sent to the family of our deceased brother; that a copy be placed on the records of our church conference, and a copy sent to "The Christian Sun" for Publication.

O. F. STORY,
THOMAS H. BRITT,
Dr. N. G. NEWMAN, JR.

WAGNER.

The life of Mr. "Ed" Wagner, who passed away on February 18, 1955, at his home in Suffolk, after a long, lingering illness, had been quite varied. As a youth he clerked in a grocery store. Later he ran his own grocery store, and operated two boats playing between Everett's Bridge and Baltimore. When changing conditions made the boat business unporfitable, he became Commissioner of Revenue. Later he was elected Sheriff. He next served as a Federal officer enforcing prohibition. After various other activities, he returned to the grocery business for many years. He retired from active work in 1947.

Back of all of this diversity of activities, there was an underlying and solidifying unity—the character of the man. He was a good man, a man of integrity and honor. Quiet, unassuming, serene, easy-going, but sturdy, self-reliant, dependable, efficient, trustworthy. He discharged his duties in a good spirit and in an efficient way. He loved his home and his family. He loved his church. He loved his Lord. He was respected in the community in which he spent all his life, and he was held in warm esteem by those who knew him best.

Funeral services for Mr. Wagner were held at Oakland Christian Church, where he had long been a member, on Sunday afternoon, February 20. Dr. Johnson and the writer officiated. Burial was in the Newman Memorial Cemetery at Oakland, with Masonic orders by the lodge of which Mr. Wagner had been a member over fifty years. This man was full of good works, and many will rise up and call him blessed.

H. S. HARDCASTLE.

A Thought for the Month

IT IS OPEN to question whether church people, taken person for person, are morally better than non-church people. At any rate, the critic can make an argument on the other side. He can talk about hypocrites in the church, and good people outside it. But no claim of superior virtue for church people is true to the Christian conception. No Christian would claim that he himself or his Christian brother is better than others. Instead, his confession at the end of the day is: "We are unprofitable servants." The church is not an organization of good people; it is a society of sinners. It is the only organization in human society that takes sinners into its membership just because they are sinners. It is the only organization that keeps on saying week after week, year after year, age after age, "We have done those things we ought not to have done and left undone those things that we ought to have done." No other organized body bears in its group consciousness the weight not only of its members' sins but the sins of the whole community. This is the glory of the church, its uniqueness, that it lives perpetually on the vitality and realism of its own repentance, its contrition, and its plea for God's help and forgiveness. Let us not claim moral virtue for church members or for the church. Let us rather glory in the fact that the church is a society of sinners, who claim no virtue but humbly rest their broken and burdened lives upon the grace which God has eternally revealed in Christ Jesus.

CHARLES CLAYTON MORRISON.

The above "Thought for the Month" printed in *The Pulpit* of July 1937 and reprinted in *The Pulpit* for March 1955, was accompanied by this word from Dr. Morrison: "I receive so many requests for permission to quote this 'Thought' from *The Pulpit* of July 1937 that I am reprinting it here and release it freely for quotation without special permission."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

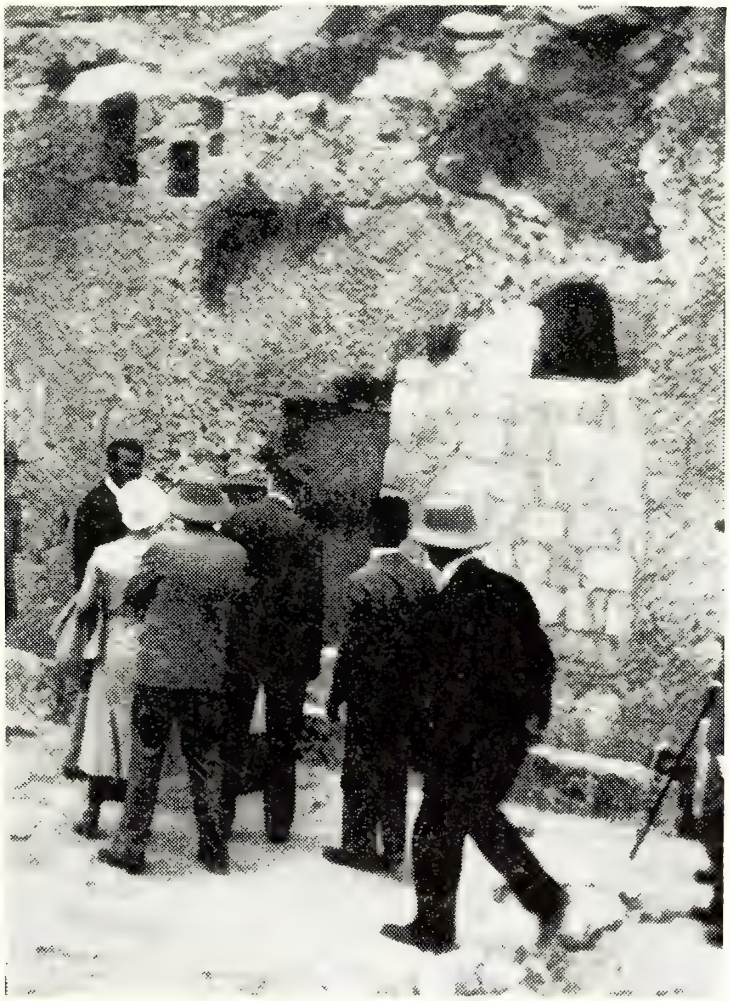
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MARCH 31, 1955 NUMBER 13

"*The Easter Setting*"



Pictured above is the entrance to the tomb where tradition affirms that the body of Jesus was laid. It is the tomb discovered by the celebrated General Gordon, and many Protestant scholars, though some do not agree, believe that it is the tomb which Joseph of Arimathea provided for the burial of Jesus. It exactly checks with the description of Jesus' tomb as given in the New Testament. Calvary is fewer than a hundred yards from the site. Indeed, this tomb may well mark the site of the Resurrection. Certainly it is a tomb of that period, and is like the tomb owned by Joseph of Arimathea. The tomb was cut out of solid rock and is about ten feet wide, twelve feet long and eight feet high. It has two finished niches cut out in the wall for adult bodies and one unfinished niche for the body of a child. During Holy Week thousands of Protestants will visit this historic site, as I had the privilege of doing during the summer of 1932. The tomb is like a small room, and only six to eight may enter together. Since it so closely meets the New Testament description of the tomb "where they laid him"; and the fact that it may be the tomb where his body was placed, makes the entire setting of immeasurable interest to Protestant Christians of every name and creed.

R. C. HELFENSTEIN.

News Flashes

Mr. John Graves has just completed very successful clinics at the Fayetteville and Hope Mills churches. The officers and teachers of the educational programs of these churches have expressed themselves as more confident to do the assigned task before them, and say that the winning personality and fresh ideas of Mr. Graves made the clinics both enjoyable and worthwhile.

Rural Life Sunday is May 15. A special order of service for this occasion has been prepared by the Town and Country Department of our Board of Home Missions, and it may be obtained from Dr. Wesley Hotchkiss, 287 Fourth Avenue, New York 10, N. Y., at a cost of 75c per hundred copies. It is hoped that many of our churches will use this special folder on Rural Life Sunday.

The Rev. Fred P. Register, secretary of Stewardship and Evangelism, will be the guest speaker for Holy Week services at the Liberty Spring Christian Church. Mr. Register will preach his first sermon on Palm Sunday morning, April 3, with services Sunday evening and each evening through Good Friday. The schedule of services for Easter Sunday will be: Communion Service at 7 a. m.; Sunday school at 10 a. m., and Easter Worship Service at 11 a. m.

The Summer School for Rural Ministers, at V. P. I., Blacksburg, Virginia, will be held July 4-8, 1955. The total cost for room, board and tuition will be $15.00. It is hoped that a number of our Southern Convention ministers will attend the summer school, also that there may be a limited number of scholarships available to assist such pastors in attending. If a pastor is interested, he should write to Supt. Wm. T. Scott, Elon College, N. C. We suggest that our rural churches urge their pastors to attend.

The South Norfolk Church will hold Pre-Easter Revival Services, April 3 to 10, beginning each evening at 7:30, conducted by the pastor, Rev. O. D. Poythress, and the co-pastor, Rev. Sammy Nelson. There will be special music each night, led by Mr. Dan Jones. Communion will be held on Thursday night. Between thirty and forty cottage prayer-meetings are being held this week throughout South Norfolk in preparation for the meetings. The church cordially welcomes all who will come, and solicits the preyers of all that God will richly bless the church with a great revival.

The compilation, in this issue, by Lucy M. Eldredge, will prove quite interesting to many of our readers. Miss Eldredge is well known to many of our Southern Convention people, but for the benefit of those who may not know her: she is a graduate of Elon College, and then for several years was the field secretary of the Department of Christian Education of the Southern Convention. She resided in Richmond during that period, was editor of the Christian Education page of THE CHRISTIAN SUN, and for several years wrote the Sunday School Lesson notes. Her's was a valuable contribution to the establishing of the Richmond Church. in which she took an active part. She is now with the National Council of Churehcs in New York City. J. T. K.

Lenten Thought

The leaf that fell in angry wind
  Is tight with frost against the earth;
Its colored glory far behind,
  The life is gone. There's no rebirth.

Who consigns this fleck of oak
  To rotting death, and says that man
Shall never see the bold new stroke
  That comes with power in cosmic plan?

Underneath is forest mold,
  Ten thousand brothers make the soil.
In it, secrets yet untold,
  Turn to bread the plowman's toil.

Oh faithless one with memory dull,
  Your inner eye is closed by cares.
Witr color bright and fragrance full
  The earth will soon display her wares.

For those who seek the deeper cause
  Which brings rare beauty from the clod
There leaps, through weakness, doubt, and
    flaws,
  A living faith exalting God.

Henry E. Robinson.

North Carolina Conferences Will Hold Spring Sessions

The Eastern North Carolina Conference, the Western North Carolina Conference, and the North Carolina and Virginia Conference, will hold Spring Sessions in April to supplement the regular fall meetings. The primary purpose of the Spring Conferences will be for information, inspiration and fellowship. Only the most important business will be considered at these sessions.

The churches are urged to attend these sessions in large numbers. The rule of delegates will not apply, and a church may send as many persons as it wishes. The sessions will open at 10:00 a. m. and will adjourn at 4:00 p. m. Interesting programs are being prepared, and our churches will profit a great deal by having their ministers and members present. The dates and places of the sessions will be as follows:

April 12—Easter North Carolina Conference, United Church, Raleigh.

April 13—Western North Carolina Conference, Asheboro.

North Carolina and Virginia District Conferences:

April 14—Hines Chapel for the following churches: First, Calvary and Palm Street, Greensboro; Pleasant Ridge, Monticello, Apple's Chapel, Reidsville, Happy Home, Kallam Grove, Mt. Bethel, New Lebanon, Hines Chapel, Howard's Chapel, Salem Chapel, Winston-Salem, Pfafftown, Belew Creek, Elk Spur, Rocky Ford, Asheville, Hendersonville and Tryon.

April 15—Haw River for the following churches: Haw River, Mebane, Long's Chapel, Durham, Union (N. C.), Concord, Bethel, Mt. Zion, Carolina, Hopedale, Berea, Bethlehem, Shallow Ford, Elon College, Graham, Gibsonville, and First, Beverly Hills, Lakeview and Zion, Burlington.

April 17 (afternoon only) 2:00 p. m.—South Boston for the following churches: South Boston, Hebron, Union (Va.), Lebanon, Liberty, Ingram, Pleasant Grove, Lynchburg, Danville.

The basic program will be along the following lines:

The suggested theme is "Strengthening the Local Church."

Morning Session.

10:00 Devotional Service.
  Address—"The Church."
10:45 Discussion groups:
  Evangelism.
  Stewardship.
  Christian Education.
  Christian Social Action.
11:45 Reassemble, summary from discussion groups.
12:30 Lunch.

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

More About the Meeting in Chicago

To me, everything connected with the meeting of the National Laymen's Fellowship in Chicago pointed toward one modern-day slogan, "Progress." Just as our secular world is making progress in many phases of activity, be they scientific, mechanical, or social, so are the laymen of our denomination making progress toward their goal of practicing their Christian beliefs in everyday life, toward their ultimate aim of "Working with Christ."

It was my privilege to be a part of the Seminar conducted by Government workers, a group often maligned because of the very nature of their work. In our Seminar at Chicago, however, few of us were inclined to indulge in self-pity because of the criticism which seems to come to us naturally. Instead, all of us seemed intent upon discovering, if possible, a means of interpreting to the world, through our everyday activities, the "good news" of Christ and the radiance it brings to the person who is willing to accept it and to walk in its light.

The Government Workers' Seminar had men from every phase of government activity, town, city, state and federal. All of the men who participated agreed that we, who are government servants, have fallen short of our opportunity to be participating Christians in our sick and troubled world. All of us agreed, too, that we would return home with freshly inspired determination to show to all that "Christianity is the only hope for a world with atomic ache."

MARTIN T. GARREN,
First Church, Greensboro, N. C.

* * * * *

The National Council's Broadcasting and Film Commission offers a number of outstanding Radio and Television programs on the air. Appearing on them are such national religious figures as Dr. Ralph Sockman, Dr. John Sutherland Bonnell, Dr. Eugene Carson Blake, and Dr. and Mrs. Norman Vincent Peale. We suggest that you contact local stations for a list of these programs. J. E. D.

Conference Area Meetings

This spring the North Carolina and Virginia Conference is to have three association or area meetings:

Thursday, April 14, at Hines Chapel, 10 a. m. to 3:30 p. m.

Friday, April 15, at Haw River, 10 a. m. to 3:30 p. m.

Sunday, April 17, Center Church, South Boston, 3 to 8:30 p. m.

Churches are to be represented at the meeting in the area by official delegates and alternates on the basis generally elected for the annual Conference in November.

The area meeting will be mostly for information and inspiration. There may be an item of business to be discussed and voted, but it is generally agreed that we shall gather for the promotion of God's kingdom through our churches.

Your church is expected to attend only one of the meetings—and that in your area. Ministers are official delegates and are to attend the meeting in their area.

It would help greatly if each of the churches would send the host pastor the number that can be expected from that church. This will help in providing lunch.

Rev. John Littiken, R. 1, McLeansville, N. C., Hines Chapel.

Rev. Dwight Jackson, Haw River, N. C., Haw River.

Rev. Mark W. Andes, 708 Marshall Ave., South Boston, Va., Center.

W. J. ANDES, *Secretary,*
N. C.-Va. Conference.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Re-Thinking Church Strategy

Re-thinking church strategy is becoming increasingly important in this country because of the shifting of and the increase in population throughout the nation. It is not enough to recognize the fact that new opportunities are arising everywhere. Situations are so very different from what they have been that new methods of approach are absolutely necessary.

The city church is facing problems which were non-existent a generation ago. One factor is the spreading of commercial and industrial areas. City churches which forty years ago were surrounded by splendid residences are now flanked on every side by stores, service stations, and parking lots. Many urban churches in residential areas are no longer in the midst of a homogenous population. The parking problem is by no means a minor issue. Modern church people just must have a place to park their cars.

One solution to the problem of the city church which is finding its location unsatisfactory, is to move to one of the new suburban areas. Such areas are springing up around all growing cities. In many church situations moving is the only practical solution. The First Congregational Christian Church of Greensboro faced a seemingly impossible situation and decided to move. Subsequent developments have proven that the decision was the wisest of all possible courses of action.

It is certainly not desirable for all urban churches to move out to the suburban areas. The church is already too limited to the periphery of modern life. If the message of Christ is needed at any particular place, it is at the very center of the great cities of this country. The conventional pattern of city church program will probably have to be dramatically changed. It may be that only a completely new approach will insure the continuing life of the city church.

Many outstanding city churches are already launching a changed program for the changing times. In the Congregational Christian fellowship, the Euclid Avenue Congregational Church of Cleveland, Ohio, has already faced the problem and made its decision. It is one of the oldest of Cleveland Churches. The 1953 Year Book reported a membership of 823. Euclid Avenue is preparing to launch a new and enlarged program at its present location. The Cleveland Congregational Union is pledging its support to the new undertaking.

The general outline of the plan, as given in The Christian Century of March 23 is: "(1) To meet the needs of all types of people in the immediate neighborhood while continuing its service to the present congregation; (2) to approach the problems of the people on a spiritual rather than a welfare basis; (3) to provide an adequate and inclusive program of Christian education for all age groups; and (4) to give leadership and plan facilities which will attract people of varying interests into active participation in the full life of the church."

The problem which confronted the Euclid Avenue church is not peculiar to large cities. Many small town and rural church communities have experienced changes proportionally as great as those which have occurred in the cities. New people have moved in and established homes. The church needs these new people and the new-comers need the ministry of the church. Most churches are ready to welcome new people under two conditions: the present membership would like to be convinced that the new-comers are their social equals; and they would like to be assured that the way of doing things in the past will remain unchanged by one thousandth of an inch.

Many churches are allergic to change, when change is the only way by which they may live and grow. There is urgent need for a type of church program in which people of different denominational backgrounds can live happily and work effectively. The tragedy of American Protestantism is that the various denominations and sects have undertaken to build churches of their own persuasion in every town, hamlet, and rural community. The unprecedented shiftings of population afford an opportunity to do something about competitive sectarianism.

The time may come when the various Protestant denominations in the South will establish comity agreements relative to the establishing of new churches in under-churched areas. Nothing of the kind exists at the present. The North Carolina Council of Churches is definitely conscious of the importance of discouraging the building of competitive churches, but it appears that the time for comity is not yet. In the meantime Congregational Christian Churches are endeavoring to build only in areas where a church is really needed. They should also seek to plan a strategy which will appeal to people of varying denominational backgrounds.

News from the Churches . . .

Dr. Wisseman Is Guest Speaker at Asheboro Church

Dr. W. E. Wisseman is speaking each evening this week at the Asheboro Congregational Christian Church, as that church's method of cooperating in the Western North Carolina Conference's evangelistic crusade leading up to the Easter season. In preparation for this, the Laymen's Fellowship has sponsored Thursday evening during Lent as a time for personal evangelism.

Other Lenten activities include Bible study of Acts on four Sunday evenings led by the teachers of the four adult classes; pastor's class for church members led by the pastor, Rev. F. C. Lester; a communion service on Maundy Thursday and a Good Friday service.

Dr. Lester will also participate in the community Good Friday service, being responsible for the final meditation in the three hour program on that day at the First Presbyterian Church.

The church is enjoying new light fixtures in the sanctuary, installed recently by the Friendly and Truitt Bible Classes, and a new Kimball spinet piano given to the church by four families, H. L. Beane, Roy Boling, Leo Brown and Arbutus Cox. These gifts were dedicated in the morning service on March 13.

The Asheboro Church is to entertain the mid-year session of the Western North Carolina Conference on April 13.

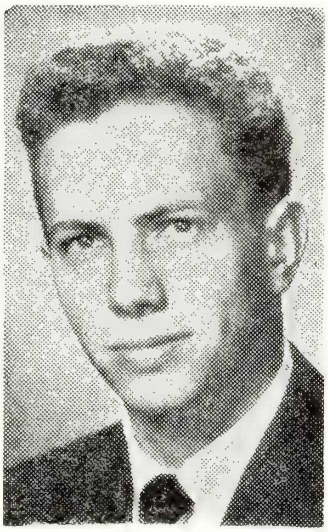
* * * * *

Service of Installation for William T. Scott, Jr.

The Rev. William T. Scott, Jr., was installed as pastor of the Congregational Christian Church of Durham, North Carolina, Sunday evening, March 20, 1955. The Rev. Mark W. Andes, president of the North Carolina and Virginia Conference of Congregational Christian, conducted the Installation Service.

Dr. John G. Truitt, superintendent of the Christian Orphanage, led the Prayer of Invocation and read the Scripture lesson. The Installation Sermon was preached by Dr. L. E. Smith, president of Elon College, who used as his theme: "The Responsibilities and Opportunities of A Present Day Pastor."

The Statement by the Moderator was given by the Rev. Mr. Andes, Mr. J. O. Kimrey, chairman of the Board of Deacons, gave the Statement by the Church, and the Rev. Mr. Scott made the Statement of the Minister-elect. Mr. Scott then made his declaration of acceptance of the pastorate and the congregation declared its purpose to receive Mr. Scott as pastor and promised to honour and support his ministry in the church.



REV. W. T. SCOTT, JR.

Dr. William T. Scott, Sr., led the Prayer of Installation. Mr. Andes pronounced the Rite of Installation, and he and Mr. Kimrey gave the Right Hand of Fellowship.

Participating in the Service of Welcome were: Mrs. Mary Trent Semans, mayor-pro-tem; the Rev. Barney L. Jones, chaplain to Duke University; the Rev. Morton R. Kurtz, executive secretary of the North Carolina Council of Churches, and Mr. William K. Newman, secretary of the Church Building Society.

The Charges to Minister and People were delivered by Dr. Ferris E. Reynolds of the Elon College faculty. The Benediction was pronounced by the pastor. A reception for those present was held immediately after the service.

S. C. H.

Beverly Hills Church Opens Sunday, March 20

Sunday, March 20, was a great day in the life of our Beverly Hills Church in Burlington. Their new building was ready for use, and an appropriate consecration service was held at the morning worship hour. About 250 people crowded the beautiful new church to hear Rev. Walstein Snyder, the energetic pastor, preach a thoughtful sermon in this new building for which he and his people have worked so hard and sacrificially.

Organized with 13 charter members on May 6, 1951, following surveys and a summer program in 1950, the church now has 173 members and 196 in the Sunday school. Rev. Wm. T. Scott, Jr., a ministerial student, was responsible for a survey in 1950, followed by a Vacation Bible School assisted in by students from Elon College and members of First Church in Burlington. The first service was held in the temporary building in August, 1950. Following the erection of the Parish House in late 1950 Rev. Robert Woodruff became the first pastor. Rev. Mr. Snyder became the pastor on March 1, 1952.

The new building is constructed of slag block and brick. It provides a beautiful sanctuary and adequate Sunday school facilities. It is expected that within a few years the church will erect additional Sunday school facilities. The land on which the building stands was donated by Mr. D. R. Fonville, of our First Church, as a memorial to his parents. The site includes approximately 10 acres and is ample for off-street parking as well as the parsonage, recreation, and future buildings.

Sharing in the program of consecration were Mr. Wm. K. Newman, New York secretary of the Congregational Christian Church Building Society; Supt. Scott; President L. E. Smith, Elon College; Dr. John G. Truitt, superintendent of the Christian Orphanage, and others. Special recognition was given to Mr. Carl Monroe, contractor, and a member of our Greensboro, First Church; Mr. Martin Garren, chairman of the Church Building Loan Fund Campaign in the Southern Convention; and Mr. Algie Blalock, chairman of the Building Fund Campaign in the North Carolina and Virginia Conference.

The members of the Beverly Hills Church have given sacrificially that

(Continued on page 10.)

The Christian Church -- Pioneer

By **LUCY M. ELDREDGE**

The early Conferences of the Christian Church were so wary of ecclesiastical domination that they burned their conference records lest anyone should use them to limit the freedom of action of any church or future conference. Available documents, however, reveal that the early leaders of the church had a courageous spirit and pioneered in the following areas:

1.—*The Christian Church was America's First Indigenous Church.*

The church was formed by three distinct groups after the Revolution in different sections of the country, and "flowed together without even a vote to unite." One group came from the Methodists in North Carolina; the second from the Baptists in New England, and the third from the Presbyterians in Kentucky. The first proposal to unite was made in 1808. The first United General Conference was held in Windham, Connecticut, in 1820.

2.—*The Frst Religious Newspaper in the World.*

The Herald of Gospel Liberty (first issued September 1, 1808) grew out of the desire of the leaders to help people to understand the meaning of religious liberty. This paper greatly aided in uniting the groups and had wide influence outside the fellowship. It has had a continuous existence for nearly 150 years. In 1932, it was united with *The Congregationalist* and today it is continued through *Advance,* as stated in each issue of that paper.

3.—*Pioneering for Women.*

As early as 1812 women preachers were "working and highly esteemed among the Christians." This helped to give women equal standing with men in all church work. Their first woman preacher, Melissa Terrell, was ordained March 7, 1867, at Ebenezer Church, Clark County, Ohio. Mrs. Terrell was among the first, if not the first woman, to be ordained and given the full rights of the Christian ministry by any denomination by direct authority of a conference at the request of a local church.

The Christian Church also pioneered in the field of college co-education. When Antioch College, Yellow Springs, Ohio, was opened in 1853, with Horace Mann as president, it was voted that this college would admit students of both sexes on equal conditions and to equal privileges, with no distinction whatsoever regrading courses or degrees.

4.—*The First Denomination to Reunite after the War Between the States.*

The separation came over the issue of slavery, in 1954; the reunion at Marion, Indiana, in 1890.

5.—*Christian Education Leadership.*

Minutes of the General Convention of 1834 stated that "we believe all feel the importance of some systematical cooperation on this subject (education." In 1840, it was recorded: "We are in favor of a thorough theological education of our ministers." The third Society of Christian Endeavor was organized in the Rockland Christian Church, Scituate, Rhode Island, thus making the society interdenominational. In October 1922, the Convention united its Education, Sunday School and Christian Endeavor Boards into one Board of Christian Education to cooperate with the Christian Publishing Association to direct a program of Christian Education "reaching from our homes through our churches, schools, and colleges," and was among the first, if not the first, to unify its total educational program.

6.—*Pioneering in Ideas.*

(a) "Christian Union."

"The spirit of Christian Union among us is as old as our denominational existence. It was formed when our pioneer fathers separated themselves from the sects, and took an independent stand. . . . Union will never come merely by negotiations. Only when souls are filled with the love of Christ, when the magnitude of the gospel is seen to tower above the paltry interests of sect, is there a hopeful chance for true Christian Union. . . . To fight against it is to fight against God."—*Dr. J. B. Weston.* (1898.)

(b) "Christian Missions."

"By scientific discovery and appliances the world is almost daily being made smaller. The nations of the earth are brought closer to us. . . . Let some of the best thought of our wisest men and women be given to devising ways and means whereby the missionary work of the church may be enlarged; for the work we do for missions is the highest expression of our Christian and denominational life. . . . The words, "home" and "foreign," where used in relation to missionary work should be dropped."

—*Dr. J. G. Bishop.* (1898.)

(c) "Christian Democracy."

"We do not anticipate any division or contention, and hope all who come will have the good of the cause at heart. If we have different opinions, relative to the best means of promoting the general interest, we will in candor and faithfulness express our views to each other—then quietly submit to the wishes of the body at large. Let us all be determined to act in unison. . . . The people will be united if the ministers agree. We will meet in union and part in love and peace."

—*Joseph Badger.* (1834.)

(d) "Christian Belief."

"Mr. President, your Committee on Doctrines beg leave to report unanimously the Scriptures of the Old and New Testaments as found in this inspired book." With these words, Moses Kidder held high a pulpit Bible as the report of the special committee. Approval of the report was unanimous. "The few who were disappointed were perfectly subdued."

—*American Christian Convention,* (Marion, Indiana, 1950.)

N. C. CONFERENCES WILL HOLD SPRING SESSIONS.

(Continued from page 2.)

Afternoon Session

1:30 Reassemble.

"In the Convention"—Panel discussion composed of President L. E. Smith, Superintendent J. G. Truitt, Superintendent Wm. T. Scott, John S. Graves and Fred P. Register.

"The Outreach of the Local Church—in America"—to be a presentation of our Home Missions Program in America.

"The Outreach of the Local Church—to All the World"—a presentation of our Foreign Mission work.

3:00 Discussion groups, to be divided into not more than 20 in each group, when there will be an appraisal and an evaluation of what the day has meant to the delegates, and

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

"The Forgotten College"

Education in America is becoming more popular day by day. Particularly is this true of higher education. With the increased interest in higher education in America, the cost is likewise increasing at an alarming rate. The state or tax supported colleges have recourse for added cost. The privately endowed colleges are facing serious situations. The demand upon these colleges is comparable if not greater than upon the state or tax supported colleges. The privately endowed colleges in many instances are finding that the usual income for current demands is decreasing rather than increasing. Dividends from investments have decreased in the past years. Heavy taxation has drawn heavily on any surplus money that business or individuals may have had.

Recently there has been a volume of publicity informing the general public of the plight of the privately endowed colleges of this country and calling upon business and industry to come to the rescue with donations sufficiently large to save the privately endowed colleges or to prevent forced reduction in the offering of these colleges and the lessening of their efficiency in the field of higher education. The tendency, however, is to give attention to the larger privately endowed colleges and universities, without any serious consideration or personal concern for the small church-related colleges in our country. The large universities such as Harvard, Yale, Brown, Princeton, Duke and Wake Forest are recipients of grants from industry for specific purposes, usually to improve instruction in the particular field in which the donating industry is interested. The small church-related colleges, unless we are carefull, shall become the forgotten colleges. These small colleges comprise a large percentage of the total colleges in America and are training their share, and perhaps more, of the young men and young women in college today. To allow these colleges to close would not only be unfortunate for society, culture and social well-being of our people but would deprive business and industry of the sources of trained personnel so necessary for the efficiency and progress of their enterprises. In the appropriations and donations of funds for higher education in the privately endowed colleges of the nation, let's make sure that the small college is not neglected, is not forgotten.

JAMES F. DARDEN

EUGENE A. GORDON

Elon College Alumni to Name Officers of Association

James F. Darden, of Suffolk, Va., and Eugene A. Gordon, of Burlington, N. C., are candidates for the presidency of the General Alumni Association of Elon College. Voting in the biennial election will be by mail ballots.

James F. Darden, an Elon graduate with the Class of 1943, now a prominent business man in Suffolk, Va., is a veteran of World War II, having served in the Navy with the rank of lieutenant. He is a former secretary of the alumni organization, a post which he held from 1946 until 1951.

Eugene A. Gordon, who graduated from Elon with the Class of 1941 and later attended the Duke University Law School, is now an outstanding young attorney in Burlington, N. C. He is likewise a veteran of World War II, having served as a captain in the army.

The Elon alumni will also vote in the biennial balloting on candidates for first and second vice-presidents of the association. Candidates for the first vice-president are Mrs. Clark F. Cullers, of Front Royal, Va., of the Class of 1918; and Mrs. Lyman Wilkins, of Durham, N. C., of the Class of 1923. Running for second vice-president are Dr. W. G. Lewis, of Gibsonville, N. C., of the Class of 1932; and William P. Wilkins, of Norfolk, Va., of the Class of 1949.

* * * * *

Eight Complete Graduation Requirements at Elon

Eight Elon College seniors, including two from Tidewater Virginia, were graduated at the close of the recent Winter Quarter at the college. They will be presented with diplomas and degrees at the regular commencement exercises late in May.

The Winter Quarter graduates included William Armfield, of Leaksville, N. C.; Grace Bozarth, of Yanktown, S. D.; Billy Chilton, of Bennett, N. C.; Joan Darling, of Burlington, N. C.; Ned Jones, of Franklin, Va.; Hoyt Kennedy, of Burlington, N. C.; Philip Phelon, of Granville, Mass.; and Wright Williamson of Norfolk, Va.

* * * * *

Apportionment Giving

There seems to be a bit of optimism and enthusiasm in our church program in the Southern Convention. For the first time in many years the church is beginning to arouse itself to its opportunities. Founding new churches in different sections of our convention is a wholesome sign. God grant that this may increase from Sunday to Sunday. The planting of new churches means the winning of new recruits for the church and the Kingdom of God. If the church could be aroused to the fact that it is

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Woman's Page Editor on Trip

This week the women's editor of THE SUN is attending a meeting in Racine, Wisconsin, at which a study will be made of woman's place in the church, with particular emphasis on our denomination. Leaders present include Miss Margaret Hargrove, executive secretary for women's work for our denomination, who attended our Spring Rallies in 1954, her associate, Rev. Lillian Gregory, and Miss Marjorie Martin, Friendly Service director, as well as Mrs. Edgar Bark, new president of the National Fellowship of Congregational Christian Women.

* * * * *

How Meet These Problems?

Our women are all interested in Africa after hearing Mrs. Rueling at the Rallies. Some problems our missionaries face there are presented in a Letter from Lois and Carl Dille, written on February 21, and given in full elsewhere in this issue of THE SUN. It will be interesting to note that these two missionaries went out to the foreign field from the Christian Church shortly after the union of the Congregational and Christian churches.

* * * * *

Bethlehem Has Book Review

The regular meeting of the Bethlehem Woman's Fellowship Society (this "Bethlehem" is near Littleton, N. C.—Ed.) was held on March 23, at the home of Mrs. J. H. Spragins. We had thirteen members present. Rev. W. A. Rich reported that he had gotten seventeen members to subscribe to THE CHRISTIAN SUN. He also told us about the book, "God in the City," which was very interesting. We are very glad to have had five members of our society to attend the Spring Rally in Raleigh on March 15. We are looking forward to our next meeting on the first Wednesday in April.

MRS. MELVIN SPRAGINS.

* * * * *

Union Church of Virgilina Reports

The Union Christian Church, Virgilina, Missionary and Auxiliary group was well represented at the Halifax District Woman's Rally, which was held at the Lebanon Christian Church, Semora, N. C., Wednesday, March 16. Mrs. John Rueling, a former missionary, gave a most interesting address in the morning, following the business and get-acquainted session.

Lunch was served by the women of Lebanon Church, with many kinds of delicious food in abundance.

In the afternoon, three workshops were held. They were very interesting, presenting helpful plans for future use.

MRS. HENRY B. HITE,
Reporter.

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Friendly Service Plans

Miss Marjory Martin of New York City, director of Friendly Service projects for the women of our denomination, met leaders in that field of work in this area in Greensboro on Saturday, March 19. This meeting was arranged by Mrs. W. E. Wisseman, Southern Convention friendly service chairman. Others present were Mrs. Ray Gordon, Eastern Virginia friendly service chairman, Mrs. W. E. Briggs, North Carolina chairman, and the woman's editor. The friendly service projects for institutions in this country and abroad were discussed, and quotas for the Southern Convention were planned. It is expected that this system of assigning quotas to each society, which is new in our area, will go into effect in the fall.

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The Women of Rosemont Church Sponsor Three-Day Program

The Woman's Missionary Society of Rosemont Congregational Christian Church, So. Norfolk, Va., sponsored a three-day event, including a "World's Fair," the past week.

The activities began on Friday evening at 7:30, with an "open house" in the Sunday school room for all families of the church. Guides conducted the guests through the various departments where exhibits of things made by the children were on display.

On Saturday from 4 to 8:30 p. m., an "at home" was given at the home of Rev. and Mrs. Melvin Dollar, in honor of Dr. Bina Nelson, a native of Allahabad, North India. Dr. Nelson, an exchange teacher in the United States, is the daughter of a Methodist minister who has served for 47 years. She was educated in India at a Christian missionary school in Lucknow, Isabella Thoburn College, and Calcutta University. In 1947 Dr. Nelson came to the United States and studied at Washington State College and New York University. She holds a doctorate degree from the latter. At the Sunday school hour, on March 27, she spoke to the combined women's classes of the church.

The special three-day program was brought to a close on Sunday evening at 7:30 o'clock at the church, when the movie film, "The Beginning," was shown.

MRS. CY DELONG,
Reporter.

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Latest News About Goats

A letter dated March 3, from Ivan Chatham, director of the Yuquiyu Rural Life Community in Puerto Rico, to Mrs. W. E. Wisseman, says:

"It is heartening to know of the continued interest in this work ($130 had recently been received from the Southern Convention women for the "goat fund"), which looks to be one of the most fruitful in which we have engaged during our stay in Puerto Rico, since it adapts itself so well to the resources of the poor family and attacks directly the need for milk and meat.

"You will be interested, as will the women who have been cooperating with you, that we are beginning to see the actual results from this work of love. One of the poor—but alert and dedicated — pastors of one of our rural churches received a goat in January of 1954; he had all kinds of trouble getting enough pasture for her, she got sick on him, and he was at the point of selling her for what he had paid for her (which was the transportation cost at that time, or $40, though our last shipment was only $25); however, he was eventually able to bring her through, and she is giving him five quarts of milk per day—a production which is rarely heard of in Puerto Rico. He and his family are very happy and truly grateful that persons such as your group represents have felt this 'concern.' He knows that the goat is worth over $100 in sale value and he would not think of selling it because of its value in family milk

(Continued on page 9.)

Missions at Home and Abroad

A Letter from Carl and Lois Dille

Missao do Elende,
Cuma, Angola, Africa,
February 21, 1955.

Dear Friends:

Any missionary who gets into the villages comes up against these situations at every turn: In this village the women walk almost three-fourths of a mile each way to fetch on their heads, all the water for their household use. Is it any wonder that their clothes, their children and their houses are dirty? Or that they have no vegetable garden the whole six months of dry season?

In another village, the water is right at hand, but the trouble is that the pigs and cows enjoy the convenence too. Then the parents weep and say "it's the will of God" when their little ones sicken and die of dysentery.

Here are three men, each with enough money to buy a plow or an ox, but not one of the three able to buy both plow and a yoke of oxen. So each laboriously cultivates his fields by hand, as his grandfather before him did, never thinking of pooling his and his neighbor's resources.

This mother says, "My child won't eat!" and no wonder! The little two-year-old has had one attack of malaria after another until she is completely run down and anemic. And what does the mother tempt her appetite with? Dry corn meal and beans! And all the time they are selling their precious eggs, which the child needs worse than medicine. And the mosquitos still multiply unhindered.

Here in this big Christian village are girls galore, but not one of them attending any of the various schools the mission offers. They have no interest in learning—only in getting married, and probably to a non-Christian, since there is a scarcity of Christian young men in that and nearby villages. Their parents sit complaining, but not aware in the least of their own responsibility in the matter as Christian parents.

Pastoral centers suffer from a lack of equipment, school buildings, parsonages, and health centers, because the people say, "We haven't any money," yet plenty of land may lie just back of the church and manpower (or hoe-power) in abundance is available in the village. But no one has thought of harnessing the land and the available man-power for the glory of the Church in a Lord's Acre project.

Village after village with only one or two adults able to read.

Village after village surrounded by worn out fields and where no good fields are to be had closer than three or four miles, because of poor stewardship of the soil.

Villages where there is, as someone said to us, "a great spiritual hunger," yet where little is being done in Bible teaching and worship to feed the people.

Villages without number where young people are falling prey to evil habits simply because no one has made them a real concern.

These are the things that are a burden on all our hearts. This year, as a Mission, we have done something about it in a more organized and far-reaching way than we have ever attempted before.

A new program of extension work has been created by our two boards—American Board and United Church of Canada. Its purpose is to show the people that they need not live in unhappy, unhealthy and un-Christian villages. They must be made to realize that their lot—physical and spiritual—can be improved, that with their help we'll show them how to do it. Carl and I have been chosen to head it up and extend it to even the remotest of our 2,000 Christian villages scattered over the area served by our nine Canadian and American Board stations.

Because of the huge area, approximately 35,000 square miles, and the multiplicity of the jobs involved, we will not be able to do this alone. As we see it now, a month after being named for the task and before we really get into the work, it looks as if our job may be three-fold:

1. Organize teams of workers, of Africans and Americans and Canadians, to go put on demonstrations and lead work and discussions in any village where invited. Much has already been done by various people in all phases of this work. Our job is to coordinate and direct it now so that more leaders can reach more villages.
2. Organize, collect, translate and print material on any subject likely to be dealt with in this extension program.
3. Call in leaders interested in learning how to be a part of one of these teams and train them in the various phases of this program: Village health and sanitation, Home Economics, Agriculture, Christian home and family life; Cooperatives, Adult education, especially Laubach literacy work, and Village church programs such as Sunday school, vacation Bible schools, young people's work and visitation evangelism.

The next few months will be spent largely in the villages trying to get the "feel" of our new job and seeing again first hand the basic needs of the people. A part of the rainy season, which starts in October, will be used for organizing and printing material needed and in holding training conferences.

Big as this new job is, we still will not be able to give full time to it this first year. Because of the ever-present shortage of missionaries, we will also be "pinch hitting" for the Walns of Chilesso station after they go on furlough in August.

Our "base of operation" from which we will start out on this new work in the villages will be Chilesso. So after Easter, our address will be Missao do Chilesso, Andulo, Angola, Africa.

Cordially,
Carl & Lois Dille.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

supply and the demonstration that it makes to the parishoners. This last November this pastor, Mr. Cornier, was able to get eight goats for his mimbers because of his successful demonstration. And the beautiful thing is how he is teaching his church people to act in good stewardship, by preparing to give of the offspring to other needy people. This is the reaction that we had hoped would be created, and we see that the gifts of love have fallen on fertile ground and are bringing forth good fruit. We cannot expect that all will respond in this way, but we feel encouraged.

"Uly, our farmer, just notified me that we have five of the Samen does giving birth this week, and just now he was called away for the sixth one, so you see that our breeding stock is increasing rapidly—if we have good luck with them all."

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Air Caruso

Imagine a bird whistling a tune! Not only whistling the tune, but doing it beautifully and accurately, note by note!

The mocking-bird, the outstanding song bird of the United States, can whistle a tune that is not very long or complicated, and how he loves to do it! He often fools people with his whistling, too. Naturally, when one hears a familiar tune being whistled he thinks some person is near and may watch the brush or trees from whence the beautiful sound comes, expecting momentarily to see someone emerge.

If no one appears in sight, the watcher may become curious about the whistling that continues to flood the air, first from one place, then from another. When the person approaches the tree where the mocking-bird is, the whistling may stop. However, if one is careful not to make any noise, he may be fortunate enough to catch a glimpse of the mocking-bird perched on some branch or flying through the air, still whistling merrily.

The mocking-bird can keep people guessing, for he not only imitates whistling but also the songs of other birds, and many other different kinds of sounds.

One may hear what sounds exactly like a rooster crowing from a branch near the top of a tall tree and wonder how a chicken could have gotten way up there. Upon investigation, it will be found that a mocking-bird is doing the crowing, and is apparently enjoying it.

There is the postman's whistle! Or is it? No postman is in sight, but if one looks across the road he may see the black, white and gray mimic there, a mocking-bird.

That sounds like daddy's squeaky wheel-barrow, but if one runs out to meet him he may not be there. How can one account for that familiar squeak? The mocking-bird may be having a lot of fun at someone's expense, for there he is flying from limb to limb of a tree while he makes the sound like the squeak of a wheelbarrow—a perfect imitation.

The mocking-bird may start singing while perched on the limb of a tree, then start off to investigate some tasty looking berry on a bush, or something else that interests him—and continue his song all the while.

The talented singer, the mocking-bird deserves being considered an air Caruso, for he sings with apparent ease, his song bursting forth in the very joy of living.—*Marie E. Kolz in Our Dumb Animals.*

NEWS FROM THE CHURCHES.

(Continued from page 5)

they might have this beautiful and useable building. They have been assisted by the Mission Board of the Southern Convention, and by the Building Society of the National Board of Home Missions. This new church is a convincing example of the worthwhileness of the Church Building Loan Fund Campaign of $4,500,000 raised by the Congregational Christian Churches in the United States during the past two years. The Southern Convention share in this campaign was $135,000. Already we have received aid many times our quota. Most of our churches are sharing in the fund and it is hoped that all will assume their rightful share in this worthy undertaking to help provide new church organizations and buildings in our expanding South and the whole nation.

W. T. S.

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First Church, Greensboro Serves a "Migrant Meal"

To stimulate interest in the migrants in North Carolina and to promote the accumulation of funds to help buy a "Harvester" to be used by the North Carolina Council of Churches Migrant Ministry, the First Church of Greensboro undertook a very interesting event.

There is an occasional "family night" planned by a special committee of the Board of Education of the church school, and when the "Harvester" idea was presented to them they decided to promote it as a "family night." A letter was sent to each church school teacher and officer announcing the plan and announcing that the film, "Again Pioneers," would be shown at the Church School Council meeting. The movie was found to be so excellent that it was shown again to the congregation the following Sunday night, which was one week prior to the "family night" which was observed as a "Migrant Meal."

More publicity followed during the week, and at 5:30 o'clock on March 20, about 150 of us met in our Fellowship Hall for a most inspiring evening. Each of us was asked to write our name on a paper peanut, potato, tomato, apple or cucumber, which we pinned on for identification. A simple meal, such as a migrant family might eat, was served. The tables were decorated with okra pods, beans, cotton bolls, onions, apples, etc.

After the meal, all of us joined in singing some of the simple songs that perhaps are sung during a rare moment of recreation by the migrants. Later, the Junior High Fellowship presented an excellent play, "Change of Heart"—the story of the way some people in a community changed their way of looking at the migrant and accepted them as people and not just problems.

A brief history of the work of the National Council of Churches among the migrants was presented as well as something about the work in North Carolina. It was explained that the Department of Church Women was sponsoring the collection of the funds for the "Harvester" which it is hoped will be purchased by May 1 of this year. Members of the Church Missionary Committee received the offering in tomato cans, and the offering of over $75.00 was dedicated with a prayer by our minister, Dr. W. E. Wisseman.

"When we know, we care;
When we care, we share."

Dorothy T. Powell.

President Eisenhower Thanks National Council

President Dwight D. Eisenhower has expressed his gratitude to the National Council of Churches for its commendation of administration policies in the Far East and for his support of the United Nations.

In a letter to Dr. Eugene Carson Blake, National Council president, received recently in New York, Mr. Eisenhower writes: "I am grateful for your commendation of Administration policies. . . . Certainly we will do everything possible to maintain the cooperation of our allies and to achieve our goal of a just and secure peace."

The 150-word message commending the President's policies was telegraphed to him by Dr. Blake after approval was given by the Council's General Board meeting in Chicago on March 3.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Wake Chapel Youth Fellowship Sends Check for $1,000.00 for the Project at Moonelon

The Youth Fellowship of the Wake Chapel Congregational Christian Church has forwarded to the treasurer of the Southern Convention Fellowship a check in the amount of $1,000.00, which amount is to be applied to the Moonelon project. This amount, it is estimated, will be sufficient to complete two sections in one of the dormitories for our Conference Center at Moonelon. These two units will be designated as the Wake Chapel Young People's Units.

This money was raised by them as stated in the following report which has been forwarded to me:

1. The Wake Chapel Youth Fellowship observed Work Day for Christ by planting, tending and harvesting two acres of cotton. The use of the land on which the cotton was grown was generously donated by Mr. Paul H. Stephenson, a church member. Then, Wake Chapel purchased and donated the fertilizer. Mr. Howard Bagatt of the Varina Dusting Company, dusted the growing crop with his plane, and parents of participating youth furnished the tractors and other necessary equipment. The counselors, Messrs. Victor Capps and Ray Powell, gave their time in assisting the young people in tending and harvesting the crop. The cotton was sold, and the Fellowship utilized the proceeds for the Moonelon project.

2. The young people showed the film, "The Beginning," and invited the other Youth Fellowships for this meeting. The offering for this amounted to $4.40, which was added to the Moonelon project.

3. The group received $90.00 from a fund that was saved from a year when there was a Bible school.

4. The Youth Fellowship was in charge of a church service, the theme for the service being "Prayer." The church added to their funds $25.00 which would normally have gone for a supply pastor for this service.

5. Two members of the church donated to the young people the sums of $10.00 and $25.00 to be added to this project.

6. From their regular meetings, offerings in the amount of $65.00 were added to the fund, making the total of $1,000.00, which these young people have sent that Moonelon might become a reality and that we might have a place which we might call our own for a Conference Center.

We are all indeed grateful for this fine work done by these young people, and I feel that the Convention will certainly want to know what is being done.

JOHN S. GRAVES.

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Winchester Pilgrim Fellowship Have "Good Time"

The Pilgrim Fellowship of our Winchester Church has been busy having a "good time" in a fine way. Two of these experiences are certainly worthy of mention at this time.

The first, their "Slaves for Christ" project, was done in November. On November 14 the film, "The Beginning," was shown at 7 p. m., with Monte Conner, the P. F. president, leading the worship service. Following the picture, the social hall became the "Slave Market," when Mr. Preston Litten, Handley High School teacher, was auctioneer and Mr. Elia Luttrell, P. F. counselor, was clerk. Sixteen young people took their turn on the block and were sold as slaves to members of the church. Proceeds, amounting to $53, were equally divided between Convention Christian Education and the Church Furnace Fund. A social hour and refreshments followed the slave auction.

On Saturday morning, November 20, the "Slaves for Christ" met in the socal hall at 8 o'clock, where they were the guests of Mr. and Mrs. Whitten for breakfast, and where Mr. Whitten conducted a brief dedication of their "work day." Then each slave reported to his or her master for the day. At six o'clock in the evening the slaves were supper guests of the Sunday school, when most interesting accounts were given of the day's work. This was a most enriching and rewarding experience, and we would like to recommend it to any other young people's group.

Our Pilgrim Fellowship also presented on Sunday evening, December 12, the wonderful story of the Nativity in song, scripture and tableaux.

In observance of Youth Week, the Pilgrim Fellowship conducted the morning worship service in our church on February 6. with 24 young people taking part. Monte Conner, the P. F. president, presided. Martha Rose Whitten was organist, and Juanita Daugherty sang "The Lord's Prayer," accompanied by Dorothy Daugherty at the piano. Responsive reading was led by Bill Casilear. Wayne Kees played a trumpet solo. with Mary Ruth Whitten at the organ. Ellen Riley read the Scripture, and Sara Conner gave the morning prayer. Diane Dunlap and Martha Rose Whitten played a piano and organ offertory. Juanita and Dorothy Daugherty, Helen Nail and Ruth Whitten, our Youth Quartet, sang "O Young and Fearless Prophet." The morning messages, based on the theme, "One Fellowship in Christ," were given by the chairmen of the Three Commissions, as follows: "In Christian Fellowship," Helen Nail; "In Christian Action," Iris Allen, and "In Christian Faith," Mary Ruth Whitten.

The Junior Choir sang a special number, "A Prayer of Youth." A hymn, the benediction, and "Three-Fold Amen," followed by the organ postlude, closed a service that was most inspiring to our congregation and helpful to the young people taking part.

Our young people participated in the program of the State Youth Rally at Richmond, Virginia, on March 6.

MRS. R. A. WHITTEN.

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Union, Virgilina Youth Group Attends Elon Rally

The Senior and Junior Pilgrim Fellowship groups from Union Christian Church, Virgilina, Virginia, and their counselors attended the Young People's Rally at Elon College, on Sunday, March 13, and reported a good time. They were the second largest group attending.

A group of high school students in youngstown, Ohio, have devised their own answer to juvenile delinquency. Every Wednesday morning they stop for a 20-minute prayer and worship service at Calvary Baptist Church before going to classes at the nearby South High School.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Our Assurance of Eternal Life"

Lesson II—April 10, 1955.

Memory Selection: *"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."* John 11:25, 26.

Background Scripture: Mark 16:1-7; John 11:25-27; I Corin. 15.

Devotional Reading: Revelation 22:1-7.

The Centrality of the Resurrection.

The Resurrection of Jesus Christ is central in Christianity. If there had been no resurrection, there would be no Christianity and thus no Christian Church. It is of strategic importance in the Christian faith. It was one of the great themes of Apostolic preaching. And when the apostles decided to elect another member to their band to take the place of Judas, one of the conditions was that the new member should be "ordained to be a witness with us of his resurrection." Read the accounts of the preaching and the witnessing of the apostles as recorded in Acts and see the emphasis they put upon the Resurrection of the Lord Jesus Christ. And listen to Paul as he writes to his Christian friends: "For I delivered unto you first of all that which I received, how Christ died for our sins according to the scriptures; and that he was buried, and *that he arose again on the third day* according to the scriptures." Get this straight and clear—if Jesus Christ did not come alive again from the tomb, then our faith is vain, preaching is untrue, the scriptures are not to be trusted, God is not to be depended upon, Christ deceived both himself and us, we have no hope, and we are of all men most miserable. *Christianity stands or falls with the Resurrection of Jesus Christ.*

The Proof of the Resurrection.

Paul, in his letter to his Corinthian friends, gave some proofs of the fact that our Lord rose from the dead. He did not give all of them, but he gave enough of them. First of all, he emphasizes the fact that the scriptures affirm and reaffirm it—"that he rose again the third day *according to the scriptures.*" The Old Testament scriptures hinted at the Resurrection, and predicted it at least in general terms. The New Testament asserts it again and again. If one believes at all in the Bible, he has proof of the Resurrection.

In the second place, Paul emphasizes the fact that many people, on many occasions, saw the Risen Lord. The testimony of the witnesses he gives would be accepted in any court of law. Peter saw Jesus, the Twelve saw Jesus, five hundred people saw Jesus, all at one time. James saw Jesus, and then again the apostles saw Jesus. That is an impressive list. Its significance lies in the fact that it was not a case of simply an individual, and a highly emotional and excitable individual, seeing Jesus alive after his passion, but whole groups saw him. And they saw him often enough, and in ways enough to convince them that Jesus really was alive, that it was Jesus. Luke wrote that he showed "himself alive after his passion by many infallible proofs, being seen of them forty days." Acts 1:3.

And finally, and best of all, the man gives his own personal testimony: "And last of all he was seen of me also, as of one born out of due time." On the road to Damascus that day, Paul saw the Risen Lord and heard his voice. When a man is an eye-witness and a soul-witness, it is hard to argue with him. Paul was only one of the countless men and women who have felt or experienced the grace and power of the Risen Lord, members of the Church of Christ, who stand as witnesses to the fact that Christ is alive and alive for evermore. The Resurrection of Jesus Christ is as well attested to us as any historical event can possibly be. A Christian can rest his faith, and build his faith upon the fact of the Resurrection.

The Mystery of the Resurrection.

"But some man will say, How are the dead risen up, and with what body do they come?" We don't know. Even as we can assert that Christ rose from the dead, we cannot explain how he did. The New Testament itself does not attempt to explain it. We are in the presence here of a great mystery. There are analogies to it—Paul himself gives one: the transforming process through which a grain of wheat or corn goes in coming to new life after being sown in the ground. And he calls attention to the fact that just as there is a natural body, so there is a spiritual body. So also is the resurrection of the dead . . . "it is sown a natural body, it is raised a spiritual body . . . we shall all be changed." If anybody is bothered over the fact that he cannot understand the Resurrection, let him remember that there are many things which he can experience which he cannot explain. We may not be able to explain the Resurrection, but we can experience its power and glory. We can know that Christ lives because he lives in us.

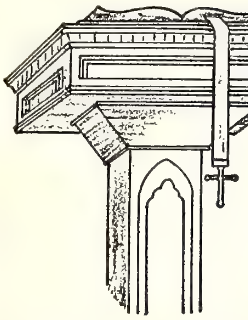
The Effect of the Resurrection.

The Resurrection had a startling and transforming effect on the apostles and disciples. It changed them from defeated, discouraged, sorrowful, frustrated men, into victorious, courageous, joyful, confident men. It filled them with joy and faith and hope and power and life. It sent them out to preach and to teach, to serve and to suffer, to dare and to do, and to die, for Christ. Indeed, one of the most effective proofs that Christ did rise again from the dead, was the change which took place in the lives of the disciples when they learned and knew he was alive again. There is nothing like it in history.

But what about the effect of the Resurrection on us Is it simply something to be demonstrated by argument or established by truth? Or is it something warm and vital that we have experienced? Is our concern about what happened nineteen centuries ago in Palestine, or about what has happened in our personal lives as a result of that happening? Is the living Chrsit real to us? Is he the Companion of our way? Do we have fellowship with him? Is he our Guide and Comforter and Teacher and Lord? Have we set our affection on things above, and not on things of the earth? Has it made any difference in our lives?

Some years ago a choral group was rehearsing for "The Messiah." A beautiful young woman was singing the words, "I know that my Redeemer liveth . . . " She was singing them in the proper key, and musically perfect; but there was something lacking. The conductor stopped the rehearsal and said, "Young woman,

(Continued on page 15.)



"Ye Fearful Saints"

A Sermon

By Rev. William T. Scott, Jr., *Durham, N. C.*

I suppose the stature of a man might be determined by looking at the things he fears. The stupid man has no fears; the saint fears only God; and between these two extremes fear grips all men. For some it is an obsession, ruling every moment of the day. For others fear comes but seldom. But for all men, fear is a pressing reality and fact of life.

The Christian gosepl neither denies the fears of man, nor does it "wish them away." It treats them seriously, because the objects of human fear are quite real: death is real, sickness is real, hopes are not fulfilled—and the anxiety and fear which men have about these are real.

Yet, having agreed that fear is real enough, Christianity points to the death and resurrection of Jesus Christ as *the* key to freedom from fear. It is stated many times in the New Testament, perhaps nowhere more clearly than in the words of Paul: "For I am sure that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, *nor anything else in all creation* shall be able to separate us from the love of God which was in Christ Jesus our Lord."

I.

The death and resurrection of Jesus Christ is *the key* to freedom from fear, because it is a sufficient witness that *God's purpose in history is to call all men unto himself as whole men*—as men raised "bodily" from the deaths man must die in the world.

Are you bothered by the term "bodily resurrection"? Surely we do not see cadavers floating heavenward. We bury a man, and he stays buried. Has the term become outmoded in our day, our more enlightened age?

Perhaps the Jews and Greeks of Paul's day were more enlightened than we. We speak of "body" and mean flesh and blood (surely a very perishable substance). They spoke of "body" and meant all that goes to make a man truly a man: his will, his experience, his joys, his aspirations. And, said they, It is not enough that the "good" in us goes on, or that our "spirit of good-will" continues. For heaven will not be heaven for *me* if *I*, as I am, am not there to enjoy it. Nor will hell be *hell for me* if I am merely a lump in the boiling cauldron.

The testimony of the early Church is that one man. Jesus Christ, was raised bodily from the dead and still lives as a body whom we can know and love. They testify further, that because this one Man was raised from the dead, there is sufficient witness that it is God's purpose to raise all men. And he purposes to raise them not as beaten and broken malfactors, but as whole men able to "run and not be weary." A diseased mind, a sick body, a lost love—all these stand in the way of a man's wholeness. God does not accept partialness; but he raises us bodily from the deaths we die.

Because Jesus Christ was raised bodily from the dead, we may hope that we too shall be raised. This knowledge ought to free us from our fear. It means that neither cancer, nor amputation, nor blindness—nor any of the things we fear—shall make us unacceptable to the God who accepted a body racked with pain, driven through with nails, crowned with thorns.

II.

A great debate went on some years ago. The subject was this: Do we run because we are afraid, or Are we afraid because we run? Surely we can see the truth of the latter way. It is in running that we fear. It is in getting out in front of God's gifts that we are afraid. I am afraid of the disease which has not yet struck because I am running away from the health which I now have. I am afraid of the death which has not come because I am running away from the life which has come.

The New Testament does not say: "All who believe on the Lord Jesus shall be spared sickness and death." It says rather: "Neither your health nor your sickness shall be able to separate you from the love of God."

Thus, the death and resurrection of Jesus Christ is a key to our freedom from fear because it is a witness and a promise that no man fears or suffers "outside" the care of God. It persuades that all men are at every moment of their lives: even the darkest moments; in the grasp of a power stronger than their darkness. You will suffer, you will die; but have no fear, for the God and Father of Jesus Christ has chosen you in him, and he will never disappoint.

So the New Testament is concerned that the believer accepts what God gives "as he gives it." (Bonhoeffer.) He must accept joy as it comes; he must accept sorrow as it occurs. But all the time, he is spared fear because he knows that God is present to his every moment.

III.

Be there doubt still? The death and resurrection of Jesus Christ is a key for yet a third reason. It is a guarantee of the truth of Jesus' words: "Fear not, little flock, for it is God's purpose to give you the Kingdom."

A child comes running into the house, sobbing his heart out because he has torn his Sunday suit and cut his knee. His mother says to him: "Now, now, don't be afraid. Mummy will fix the suit and we can put some medicine on the knee." Is not this the same tone of voice which Jesus uses when he says: "Fear not, little flock"? What this means is that even though *we are filled* with fear, even though we clutch desperately to our bodies and our lives—even this cannot separate us from the love of God which raised Jesus Christ from the dead. Surely this is a comforting thought: that God can "fix" it, no matter where we are nor what we do, because he has offered healing to a whole world when the whole world had run away, and in running had become afraid for its life.

The Christian answer to fear must be found in the dramatic and decisive death and resurrection of Jesus Christ: a key which assures of God's purpose, a purpose for all men, a purpose which will be fulfilled, a purpose which ought to free us from all fear, save the holy fear of God.

IV.

It is not enough, however, that we be freed from fear, or that we congratulate ourselves that we need not fear. For in God's economy, some suffer and others "seem to suffer not." Most of us are not in real danger of physical pain, nor of hunger, nor of immediate death. Since we are spared these gross objects of fear, then ought we not to help bear

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for this another good report. Last year at this same time we had from the Sunday Schools only a total of $3,300.95. You will see that we have in this year already from them $5,507.03. That means that we are $2,206.08 ahead of last year.

The grand total for this week last year was $9,946.01. For the corresponding time this year our grand total is $15,232.48. That means that we are doing better in supporting the orphanage. I want you to know how much I appreciate that. I do not give you these facts with any fear that you will slow down, but I give them rather to encourage you to help us make this a year in which we can catch up all our current bills and also do some of the very much needed repairs and improvements.

The care of these children is a work of our church. It is your work being done by your fellow-workers here. Each child here is in a sense a child of the church. The church—all our churches—are a part of and responsible for its care and training. Through the love and patience and understanding of your employed personnel here you, the church, are ministering to them. This week Mt. Carmel, Pleasant Union, Newport News, Oakland, Mt. Zion, Mt. Pleasant, Pleasant Cross, Damascus, Bethlehem, First Greensboro, Suffolk and several individuals have sent in a contribution on your work. Many hands make light work.

The *chart of the churches* looks increasingly good. Is your church on it? About half the churches in the Southern Convention are not yet on it for the year 1955. We are proud of the increasing number of churches which are sending monthly contributions. The expense here is so constant it requires a continuous source of income. We can do a better work by the children when we are relieved of some of the anxiety about the bills.

Easter will bring us joy here at the orphanage. The staff and 80 children wish for the readers of these lines a lovely Easter. It will be a thrilling sight to see our girls in Easter dresses and pretty shoes and our boys just as appropriately dressed, hurrying off to Sunday school and church on Easter morning. Many friends will decide to do something extra for the little children here at Easter. There will come in to the orphanage for them dresses and dollars and coats and candies and all of us will be happy. This pains-taking and thought-provoking job has its "ups" and "downs" but one of its "ups" is Easter, thanks to many church members and friends.

Another bit of good news. I have just checked up to see how much money we have received for the coupons you have sent in during the past two years. From them we have received cash in the amount of $775.82 and a goodly amount of silverware. So you see, my friends, there is something to collecting and sending us coupons.

It is time for our friends to begin planning vacations for the children they are sponsoring. If you wait too late their vacations may be already planned when you write to inquire if you may have little So-and-so for a week this summer. Some have already made their requests known.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 23, 1955.

Commodities for the Week.

Mrs. R. L. Gilliam, Sr., Burlington, N. C., Coupons.

The Christian Church, Morrisville, N. C., Coupons.

Mrs. Arthur Wilkins, Suffolk, Va., Coupons.

Clarence E. Talley, Reidsville, N. C., Clothing and glasses.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,396.11
Eastern N. C. Conference:		
Mt. Carmel	$ 20.00	
Pleasant Union	25.00	
		45.00
Eastern Va. Conference:		
Newport News S. S.	$ 13.75	
Oakland	15.00	
		28.75
N. C. and Va. Conference:		
Mt. Zion	$ 12.47	
		12.47
Western N. C. Conference:		
Mt. Pleasant	$ 10.00	
Pleasant Cross S. S.	13.70	
		23.70
Virginia Valley Conference:		
Beular	1.00	
		1.00
Total		$ 110.92
Grand total		$ 5,507.03

Special Offerings.

Amount brought forward		$ 9,232.05
Woman's Fellowship of Damascus Church, Sunbury, N. C.	$ 25.00	
Lawrence S. Holt Trust Fund	150.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) Church	5.00	
Pillsbury Mills, Inc., (for coupons)	12.00	
Mr. & Mrs. G. O. O'Berry, Harrellsville, N. C. (for diningroom table and chairs)	75.00	
Colgate-Palmolive Co. (for coupons)	56.40	
Miss Ruth Madren, Elon College, N. C.	40.00	
O'Kelley Bible Class of Greensboro, First Ch.	50.00	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of Mrs. J. Sid Ayscue	10.00	
In Memory of Mrs. Annie Drake	10.00	
Special Gifts	55.00	
		493.40
Grand total		$ 9,725.45
Total for the week		$ 604.32
Total for the year		$15,232.48

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Have You Read?

WHEN GOD SAYS "NO": FAITH'S STARTING POINT, by Margaret Blair Johnstone, New York. Simon and Schuster.

This book is "A Woman Minister's Story," and a fascinating story it is. Margaret Blair Johnstone is an ordained minister of the Congregational Christian Churches, and is now the pastor of two Congregational churches in Groton and West Groton, Massachusetts. She began her first pastorate in June, 1935, in Chicago; the present charge is her third.

The church member who thinks his own church is moribund, or that the responsibilities of maintaining a flourishing church are unduly heavy, should consider the problems of the churches Mrs. Johnstone has served, and how they have been dealt with. She presents these matters with insight and pertinent detail, whether she is discussing questions of basic doctrine or minor annoyances.

Every pastor has met people like those of Mrs. Johnstone's parrishes, and issues like those confronting her churches. (As he studies her methods of dealing with them, he can console himself with the thought that he will [probably] never have to worry about "for- and against-lipstick-and-earrings" factions, even if all the other problems should rise up against him at once.)

Anyone who believes mistakenly that faith and doubt are two entirely different things, diametrically opposed to each other, anyone who is trying to strengthen a faltering faith or to enlighten a dense one, should be sure to read *When God Says "No"*—it will help them. Mrs. Johnstone shows how faith is wrought out on the anvil of service.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

here to seek and to save the lost. When that conviction fastens itself upon the heart of the church then it will bestir itself to put into effect the command of Christ that we go out and compel them to come in that the Kingdom itself may be filled.

Of course, the building of new churches and the winning of new recruits for the church and the Kingdom will mean increassed interest in all the church's enterprises and institutions.

Elon College has a definite responsibility in the forward march if the church. The college realizes that the church is looking to its campus constantly and continuously for trained leaders in the pulpit and pew. The college cannot fail in this responsibility.

Previously reported		$ 3,526.48
Eastern N. C. Conference:		
New Hope	$ 36.00	
Eastern Va. Conference:		
Oak Grove	$ 30.00	
Damascus	162.00	
Liberty Spring	473.00	
Little Creek	11.00	
N. C. and Va. Conference:		
Burlington, Lakeview	$ 28.00	
Pfafftown	62.00	
		802.00
Total to date		$ 4,328.48

THE SUNDAY SCHOOL LESSON.

(Continued from page 12.)

do you believe that Jesus Christ rose from the dead?" "Of course I do," she replied. "Well," said the leader, "sing it as if you really believed it."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE SUN'S PULPIT.

(Continued from page 13.)

the crosses of those who do suffer them? It is not enough that we have compassion on the suffering, or feel sorry for those who are in pain. Surely this is not an adequate response to the love which "has borne our griefs and carried our sorrows."

To make an adequate response to God's love for us, we must identify ourselves with those who have crosses to bear, that their crosses become our crosses. We are freed from fear. Our response must be the creative and loving task of sharing in the life of our suffering brethren. For by becoming at one with him who lies on a hospital bed, we become at one with him "who lies in a crib."

Specifically, this means that those of us whose present gift of God is good health must identify ourselves with one whose health is poor: so that we "bear his burden." It means that we who are blessed with ears to hear learn the cross of one who is deaf. The list goes on indefinitely of positive ways in which we may share in the creative purpose of God for all men, accepting the cup of mercy which God gives us and using this cup to take cool water to our suffering brethren.

V.

I close with those words of Cowper:

God moves in a mysterious way
His wonders to perform.
He plants his foot steps in the sea
And rides upon the storm.

Ye fearful saints, fresh courage take.
The clouds ye so much dread,
Are big with mercy and shall break
In blessings on your head.

"For I am sure that nothing shall be able to separate us from the love of God which was in Christ Jesus our Lord."

N. C. CONFERENCES WILL HOLD SPRING SESSIONS.

(Continued from page 6.)

what the program has revealed.

3:45 Reassemble—when there will be 3-minute reports on the last discussion group on what the Conference has meant.

4:00 Final devotional service and adjournment.

These Spring Conference sessions can mean a great deal to the North Carolina Conferences, as they have meant to the Virginia Valley Central Conference for the past ten years. The Valley Conference has found the mid-year Conference to be a very valuable part of their life and program.

WM. T. SCOTT.

* * *

NOTE.—In the second paragraph of the above article, Dr. Scott says that representation will not be limited as in the Fall Conferences. An article in this issue from the secretary of the North Carolina and Virginia Conference says that the churches of that conference will be represented on the same basis as in the Annual Conference. We did not have the opportunity to reconcile these statements before going to press. We suppose the statement by Mr. Andes will obtain in the North Carolina and Virginia Conference, and that Dr. Scott speaks for the other two. If this is incorrect, they will make correction.

MG. EDITOR.

The Dwelling-Place of God

One of the questions most frequently asked by little children is "Where does God live? Usually it is explained that God dwells in heaven, and in attempting to clarify that statement reference is made to a place above the clouds and even beyond the stars.

However, not many people are satisfied with having God so far away. The Israelites like to think of God as dwelling in their tabernacle. When the priests carrying the Ark of the Covenant marched at the head of the tribes, the people could travel through unknown stretches of wilderness and march bravely into battle with the confidence that they would be victorious. Much of the strength of Judaism lay in the conviction that Jehovah inhabited the temple on Mt. Moriah. The Samaritans insisted that God lived on Mt. Gerizim, and at Jacob's Well Jesus was invited to settle that dispute. Imagine the astonishment of the Sychar woman when the Teacher explained that God is spirit—not flesh—and could be in both places at once. It is exceedingly helpful to think of God as being in the very church where we worship, rather than far away in heaven. We are equally thankful that he can be in the midst of every group that is truly worshipping him.

Now God can even be closer to us than that. Izaak Walton said: "God has two dwellings—one in heaven and the other in a meek and thankful heart" Could anything bring more hope and help than having our Lord with us day and night wherever we go? When God can be so personal, it is no wonder that he becomes so precious to many of his people.

When Moses was preparing to construct the tabernacle, God gave him minute directions as to how it should be built. Only certain kinds of material were to be used. The workmen understood that no slipshod work would be tolerated, for it was to be God's dwelling-place. It is the same with people. The Most High will not accept every kind of dwelling-place. We must meet his requirements.

First of all: the heart must be clean. The Holy Spirit can cleanse every life and make it fit for God's presence. Next, the life must be holy—that is, set apart for God's use. If certain things are allowed to enter into it, God is crowded out. We must dedicate our hearts to him and assure him that they will be kept for him alone.

A heart may be clean and holy, yet so proud that God cannot dwell in it. The Pharisee whose prayer was so different from that of the poor publican boasted of his personal goodness and activities. He felt no need of God, for he considered himself good enough, and believed he could take care of himself. Though he thought he was giving thanks, he lacked the spirit of true gratitude. But when a person with Paul says, "By the grace of God, I am what I am," we know God has found a home in his heart.

A meek man is teachable; unto him God can make his way known. He is attracted to Christ because the Saviour is "meek and lowly in heart." Since meekness is one of the fruits of the Spirit, we may regard it as an indication of a Spirit-filled heart.

Thankfulness is an evidence of clear thinking. The thankful man admits that every good gift has come from God. This was true of Paul. He was grateful that God selected him to help in spreading the Gospel.

Let us strive to maintain a spirit of meekness and thankfulness, that God may be pleased to abide with us permanently.—The Uplift.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, APRIL 7, 1955 NUMBER 14

Our Easter Faith

Beneath the sun that lights our path by day,
We toil unconscious of the star-crammed skies;
But when the sunshine fades, the Milky Way
And stars by millions more delight our eyes.
Just so sometimes we may seem unaware
That life means something more than earth reveals.
The heavens show that what men deeply care
To be, the pageant of the day conceals.

We are not creatures of the dust to fade
When twilight ends our day and darkness falls.
We were not made of clay to be afraid
When life on Earth is done and Heaven calls:
With Easter Faith, we see a shining Star
That calls us to eternal life afar.

C. REXFORD RAYMOND.

News Flashes

The Christian Sun wishes for its readers a glorious Easter Season. It would also remind our ministers and church reporters that they may use its columns to share their rich experiences with other readers.

A belated report from Rev. Ralph M. Galt, dated March 30, gives some interesting news of the Easter program of his charge in the Valley: At Bethlehem, where the recent conference meeting was held, they had planned a Communion service for Maundy Thursday, and the Easter service will be held on Easter Sunday at 11 a. m. Concord will hold its Easter service at 10:00 a. m. Palmyra will hold its Easter program at 7:30 p. m. Wissler's Chapel held a special Palm Sunday service, if plans were carried out, and there will be an Easter program in the Sunday school at 10:00 a. m., followed by an Easter Egg Hunt for the children. Woods Chapel was scheduled to hold a service of worship on Palm Sunday at 7:30 p. m. We are sorry that this report came almost two weeks late.

To Hold Spiritual Life Fellowship Retreat at Bricks

As we go to press we have received a mimeographed program outlining the United Student Fellowship Retreat which is to be held at Bricks, North Carolina, Saturday and Sunday, April 16 and 17. This Retreat is open for Evangelical and Reformed as well as Congregaitonal Christian students. An unusual group of speakers will be present for the meeting, including Dr. Bryant Drake, secretary of the Christian Education Division of the Congregational Christian Church; Rev. William K. Laurie and Rev. Herbert Muenstermann, campus chaplains of the Ohio Universites. The total cost is only $4.00. The theme is: ''The Cost of Discipleship.'' Bricks is located on U. S. Route 301, north of Rocky Mount, N. C., and 12 miles beyond Whittakers. Send your registration to Miss Lois C. Scott, Box 396, Elon College, N. C., or for further information address Rev. John Graves at the same address. We are sorry not to give fuller coverage of this important meeting, but other material was pulled to get this in.

Virginia Valley Conference Holds Mid-Year Session

The Mid-Year Valley Conference was held at Bethlehem Church, near New Market, Virginia, on March 31. It was the 25th mid-year session of the Valley Conference. It was well attended, though several of the member churches were not represented.

The principal address was given on ''The Church'' by Rev. Walstein Snyder, now pastor of our Beverly Hills Church in Burlington, N. C, but a native of the Virginia Valley. The Conference was divided into discussion groups on the Rural Church, Stewardship, and Leadership Training. A panel discussion on convention affairs was conducted by Dr. L. E. Smith, Dr. John G. Truitt and Superintendent Scott.

The Valley Conference is concerned about church extension in the area and it is hoped that new work may be begun in Harrisonburg and in Charlottesville, with the possibility of also starting work in Waynesboro.

Our Valley Conference is one of the oldest in the Convention and it has done good work over the years. Most of the churches are rural, but have been above the average in their gifts to others and in caring for the needs of their own program.

The officers of the conference are as follows: Mr. Clarence A. Phillips, president; Rev. Robert A. Whitten, vice-president; Rev. Henry V. Harman, secretary, and Mr. O. W. Andes, treasurer. W. T. S.

Mindanao Missionary Arrives on Visit to Sons

One of the unpublicized, but very real sacrifices that Christian missionaries overseas make, is separation from their children as they are growing up and being educated.

Flying in by Northwest Airlines from Midsayap, Cotabato Mindanao, Philippine Islands, to Minneapolis, Minn., Thursday, April 7, is Mrs. Guy A. Thelin, Congregational Christian educator, arriving today on a special visit to see her son, Mark Thelin, graduate from Oberlin College. She will be met my Mark and his brother Robert, a student at State College, Brooking, South Dakota.

Guy A. Thelin, an agricultural expert, and Mrs. Thelin, served under the American Board of Foreign Missions in China until forced out by the Communists. Mr. Thelin was transferred to Midsayap and Southern

(Continued on page 15.)

Eastern North Carolina Conference Spring Meeting

The Eastern North Carolina Conference of Congregational Christian Churches will meet in its Spring Session at the United Church, Raleigh, N. C., at 10 a. m., on April 12, 1955.

Each church is asked to notify Rev. Gaylord B. Noyce, Hillsboro and Dawson Streets, Raleigh, N. C., as to the number expected for lunch. A card should be received by Mr. Noyce not later than April 11. Lunch will be served at a nominal price. Each church may send as many representatives as it pleases. All are welcome.

Wm. B. O'Neill,
President.

Western North Carolina Conference Spring Meeting

The Western North Carolina Conference of Congregational Christian Churches will convene at the Asheboro Church on April 13 at 10:00 a. m., and will adjourn at 4:00 p. m. The host church will serve lunch at 12:30. A free will offering will be received as you enter for lunch to take care of food expense.

Those of you who attended the mid-year session a year ago will recall that it was a very helpful occasion. It is a time when churches, through their representatives may receive a lot of information as well as inspiration about the work of the local church. The theme for the session is ''Strengthening the Local Church.'' Please notify Rev. F. C. Lester, 840 Sunset Ave., Asheboro, N. C., how many to expect from your church so that enough food may be prepared.

Please see that your church is well represented.

S. E. Madren,
President.

North Carolina and Virginia Conference Rallies

The North Carolina and Virginia Conference is holding three one-day District Meetings during the month of April. These meetings will be for information, inspiration and fellowship. Hines Chapel will be the host to the churches nearest it, on April 14, beginning at 10:00 a. m., and closing at 4:00 p. m. Haw River Christian Church will entertain the churches of Alamance and adjoining

(Continued on page 10.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Large Group Attends Laymen's Meeting at Pleasant Ridge

The Laymen's Fellowship of the Pleasant Ridge Congregational Christian Church met on Monday night, March 28, at the church, with visitors from the following churches: Pleasant Union, Pleasant Grove, Pleasant Hill.

Rev. M. A. Pollard was a visiting minister, and Mrs. Fred Allred, wife of Rev. Fred Allred, pastor of New Lebanon, Mt. Bethel and Kallam Grove, was also a guest.

The congregation sang the song, "Love Lifted Me," and Rev. Pollard led the group in prayer. President Theodore Cox introduced the debating teams, who debated the topic: "Resolved that all men are called to their vocations." Those on the negative side were H. V. Cox, Jr., and S. H. Pell. The affirmative side was represented by Hilton Beane and Atlas Allen. A lively and interesting debate kept the interest of the congregation. Differences were pointed out in the terms, *called, vocation, instinct, job*. It was also brought to mind that today the income seemed to be of prime importance in seeking a vocation. It was admitted that some professions, such as the ministry, doctors, nurses, teachers, do have persons that have been "called" to do their duty. Quite often son follows father in a line of work, too. One point that was brought out was the fact that at some time or another, we all receive a call to follow the Christian Way of life; and that the care of the family and home is of prime importance.

Rev. Pollard, Parks Teague, Ira McDowell, W. C. Wicker and Marvin Jones were the judges. Rev. Max Vestal, host pastor, was timer. The committee decided that the negative side was the winner.

"Give of Your Best to the Master" was sung by the congregation, and Rev. Max Vestal closed the meeting with prayer.

President Cox invited the 63 who were present to go to the Fellowship Hall, where Refreshment Chairman Floyd Brown served soft drinks and cookies.

J. C. Newell,
Reporter.

* * * * *

A Correction

I regret very much that in listing those who were delegates to the First National Convention of the Laymen's Fellowship of our church, the name of S. L. Mauldin of Winston-Salem was omitted. Mr. Mauldin not only was present, but he was that unidentified "Christian insurance man" referred to by Charles Pitt in his article published recently in The Sun. Our apologies to Steve Mauldin.

J. E. D.

Important Announcement

The Mission Board of the Southern Convention is asking each of our churches to take a special offering on Easter Sunday for Our World Christian Mission.

People all over the world are depending on us to give them material and spiritual aid, which, to them, is often a matter of life and death.

I know we can count on our people this year, as in years past, to give generously, sacrificially and prayerfully, that the work in Christ's name to which we are committed, may be done.

Richard L. Jackson,
Chairman, Mission Board.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Name .... Church ....

Address ....

Editorial . . .

The Body Which Is To Be

"But some one will ask, 'How are the dead raised? With what kind of body do they come?' You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. . . . So it is with the resurrection of the dead." I Corinthians 15:35-38, 42. (RSV)

The Easter story is told in detail in each of the four Gospels. The crucifixion, burial, and resurrection of Jesus made a profound impression upon the disciples. It has deeply affected the thinking of all subsequent generations, especially those who have grown up in the Christian tradition. All New Testament theology has its foundation in the resurrection of Christ.

The idea of the immortality of the soul must be inherent in the beliefs of thinking men. There are evidences of its presence in the traditions of primitive peoples who had not learned to write formal records. It is present in the literature of all peoples whose writings have been preserved through the ages. It fashioned the ideals and actions of men while they were living, and determined their hopes and aspirations in the life after death.

The immortality of the soul or spirit is a basic assumption throughout the Bible. It rests upon the story of man's creation as told in the Book of Genesis. There man is created by God and made in the image of God. It is this kinship with the Eternal upon which all subsequent ideas of immortality are predicated. The patriarchs are portrayed as perfecting the God-likeness through obedience to the revealed will of God or blurring and destroying the God-likeness by disobedience and sin.

The Hebrews held fast to the belief that the soul of man is immortal, but their ideas of the after-death status of the soul were vague and shadowy. The Hebrews were a very practical people. The fact that they expected the good man to be abundantly blessed of God while here upon this earth may partially explain his lack of concern for a future condition.

It is a fact of history that Christians who have found themselves in the midst of privations, hardships and persecutions, have found comfort and hope in lifting their eyes beyond the horizons of earth and in meditating upon the blessedness of heaven. At times the pictured future blessedness centered around the material things which had been denied to the believers while they were in this world. The fact remains, however, that the true blessedness in Christ has only its beginnings in life upon this earth. The real hope in Christ finds its fulfillment beyond the grave.

If we understand the practical purpose of the fifteenth chapter of First Corinthians, it is to enkindle glorious expectations of the life that is to be lived in the spiritual body which God has chosen for those who are his own in Christ. Human personality being what it is in the normal development of the growing individual, at each period of development, the next stage is eagerly anticipated. St. Paul is seeking to enkindle a desire to move out into the spiritual development which comes with everlasting life.

It is impossible to imagine a spiritual body, because all that we know from past experience must be expressed in terms of that which is material. But there are certain facts set forth in the New Testament, upon which faith can be built.

The first is that the personality which lived and developed in the physical body will be recognizable in the spiritual body which God has chosen to give us. Those who had loved the Christ, who had listened to his gracious words, and who had seen lives transformed by his healing touch, recognized Christ when he stood before them clothed in his spiritual body.

The second fact which should be borne in mind is that the nature of the spiritual is to grow. Those who are spiritually minded go from strength to strength; as they grow in years, they also grow in grace. But always while men are in the flesh there is a conflict between that which is flesh and that which is spirit. The Bible teaches that when those who are Christ's stand in his presence, they shall become like him.

Christ said, "But if God so clothes the grass which is alive in the field today and tomorrow is throne into the oven, how much more will he clothe you, O men of little faith?" Christ is speaking of material clothing. But if God has given us the masterpiece of his creation, in the physical body which we shall use for a brief span, what will the spiritual body be like which he has chosen to give us for all eternity?

News from the Churches . . .

Shown above are (l. to r., front row): Rev. Kenneth D. Register, pastor; Garland Walker, Choir; J. W. Brooks, Jr., Senior Pilgrim Fellowship; Ronald Walker, Junior Pilgrim Fellowship; Mrs. Edgar Hester, Women's Work; (back row): W. P. Mahan, Building Committee; Rev. Fred Register, representing the Southern Convention; Odell Gilliam, Hustler's Class; R. L. Gilliam, Jr., Sunday School; Robert Walker, Men's Fellowship; and Felix Simmons, Official Board and Board of Deacons.

Ground Breaking Service Held at Union Ridge

A Ground-Breaking Service for the erection of a new sanctuary was held at Union Ridge Church, near Burlington, North Carolina, on Sunday morning, March 13, at 11:45.

Those participating in the service, representing the various organizations of the local church and the Convention, are shown in the accompanying picture.

The new sanctuary is to be built on the same location as that of the old church. The old church building has been taken down and the grounds cleared for the new building. The new building will probably be completed by early winter 1955. Unless some unforseen delay is encountered the sanctuary will be ready for the Centennial meeting of the Southern Convention in the spring of 1956.

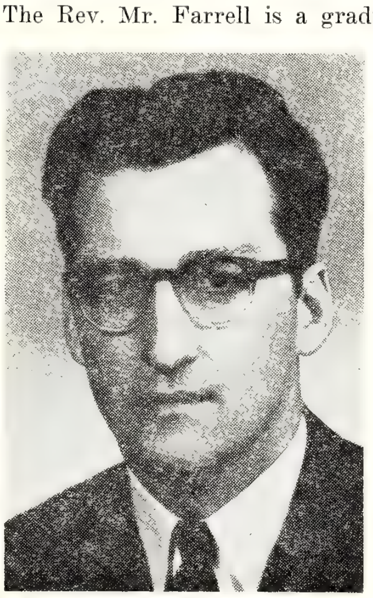
The Southern Convention was organized here at Union Ridge in 1856, and this church is looking forward to being host to the Convention for its Centennial Session,

KENNETH D, REGISTER,
Pastor.

Wake Chapel Installs Its New Pastor

The Wake Chapel Congregational Christian Church began a new era in its near century long history on March 1, 1955, when it opened its doors wide to receive the Rev. Earl T. Farrell and his family.

The Rev. Mr. Farrell is a graduate of Elon College and also of the Divinity School of Duke University. At the completion of his work and graduation from the Divinity School in 1949, he accepted the pastorate of three churches in the Eastern Virginia Conference, two located near Sunbury, North Carolina, and the other at Cypress Chapel, Virginia. Two of the churches went on a full-time church program in 1952, and he continued as pastor of the Cypress Chapel Church. While he was there the church built a parsonage, added a fellowship hall and bought an organ. For the most interesting two hundred year history of Cypress Chapel see Dr. Stanley C. Harrell's editorial in the February 17, 1955 issue of THE CHRISTIAN SUN. Already the Rev. Farrell has learned that Wake Chapel will be half as old in another year as Cypress Chapel.



REV. EARL T. FARRELL

While in the Eastern Virginia Conference, the Rev. Mr. Farrell served for one year as president of the Conference Ministerial Association, and as president of the Christian Missionary Association. He was also chairman of the Conference Committee on Christian Education.

The Rev. Mr. Farrel is a native of Pittsboro, North Carolina, the son of Mr. H. W. Farrell and the late Mrs. Farrell. He is married, and his wife is a native of Bell County, Kentucky, a graduate nurse of Babies' Hospital of Philadelphia, Pa. They are the proud parents of two children, Sharon six and Tommy four.

The sanctuary was filled for the Rev. Farrell's first sermon, on Sunday morning, March 6. As a special gesture of welcome and honoring the Rev. and Mrs. Farrell and children, the church members brought along a picnic lunch and it was spread on several long tables in the Sunday school assembly hall. The other local ministers and their wives were special guests for lunch. Three hundred members, friends and guests enjoyed the bountiful repast and the Christian fellowship together.

Wake Chapel is looking forward to a continuing period of growth and expanding service under the guidance and consecrated leadership of the Rev. Earl T. Farrell.

The church would like to take this opportunity to publically express to Dr. Earl Danieley its heartfelt appreciation for his services and the challenging and inspirational messages he brought us during the past three months. We shall always remember most kindly Dr. and Mrs.

(Continued on page 12.)

Student Work at Chapel Hill . . .

By REV. RICHARD L. JACKSON

The churches of the Southern Convention, because they feel a responsibility for the religious ministry to students attending the University of North Carolina, contribute through the Mission Board each year the sum of $200 to United Church, Chapel Hill, for this work.

The proportion of Congregational Christian and Evangelical and Reformed students registered in the University of North Carolina is relatively small, nevertheless, they make up a sizeable group who, during this important period in their lives, need the ministry of the church. A total of 74 Congregational Christian and 13 Evangelical and Reformed students signed church preference cards. Of these, 87 students enrolled in the University, 21 are graduate students, 53 are undergrads, and 27 of the 87 are from outside the boundaries of North Carolina.

United Church made its plans early in the fall for the welcoming of new students. Each freshman received a letter of welcome before he left his home community. He was invited to be a guest of the church at a get-acquainted supper during Orientation Week. Twenty students attended this supper. At this time they were invited to worship regularly with us, to participate in all church activities and particularly to join the United Student Fellowship group which meets each Sunday evening for supper at 6 p. m. followed by discussion, recreation and closing worship.

While the response is still not all that we could desire, the result this year has been the best in the history of the church. Twenty-nine students have become actively affiliated with the church either as regular or associate members. Sixteen students are members of the United Student Fellowship group and regularly participate in its activities. In addition, about 13 other students are reached in some way through the church progrom making a total of 42 students included in our ministry. This is the highest percentage of students reached in any of the churches in the entire Chapel Hill community.

During the last three years two young men have made the decision to enter the Christian ministry. One of these, an outstanding leader on the campus, is already enrolled in Yale Divinity School. One of our group attended the National United Student Fellowship conference in Elmhurst last August. Another is the U. S. F. state president. A supper planning session is held each Wednesday in Lenior Hall. On the first Sunday of each month, 10 boys from the Camp Butner Rehabilitation Center are guests of the group for supper and join in the discussion, recreation and worship.

Although the group is not large, the members are extremely faithful and there is a perceptible spirit of real Christian fellowship. The thoughtful discussions, in particular, help the students to mature in their religious faith and practice. The faculty advisors for the group frequently call in other members of the church to visit the group so that they can become mutually acquainted.

A major emphasis has been to relate the students to the life of the church as a whole. Consequently a large majority of the students who take part in our program are either regular or associate members. An attempt is made to help the students to feel that the student program is not something separate and apart, but that it is an integral part of the church program. One Sunday a year is designated Student Sunday. The service is planned and carried out entirely by them and is always enthusiastically received by the church people.

One other feature of our program is worth noting. It is an organization known as the Couple's Club for graduate students, young faculty families and young couples in the community. Although they have a few discussions and projects, the purpose is largely social. Here newcomers find friends and become part of a warm fellowship. This group meets monthly in the homes of the members.

We are still not satisfied with the number of students now participating in our program. One drawback is that the minister can't give as much time as he would like to the student program. The funds are not available to employ a student chaplain as do the other major denominations. In the currently proposed building program, a student lounge and adequate kitchen facilities are included. This will greatly enhance our work.

We deeply appreciate the contribution made by the churches through the Mission Board toward our work. There is one other thing which the churches can do—and it is already being done by some. When young men and women leave your community to attend the University of North Carolina, if they are encouraged by their pastor and parents to attend their own church, it will help them get off to a good start. We will do our best to minister to their religious needs and to return them to you, strong, informed, consecrated Christians.

Appreciation

Several weeks ago an appeal was inserted in the pages of THE CHRISTIAN SUN to any of our churches who might have a Communion Service which had outlived its usefulness, which they might like to give to our new church in Warwick. Our appeal was answered, and for the members of this new congregation, I wish to take this means to express thanks. The members of the Asheboro Church, through their pastor, Dr. F. C. Lester, have sent us a very beautiful Communion Service. This gift is especially appreciated because not so many years ago the Asheboro Church was itself a new congregation; and it comes with a great deal of touching satisfaction to the writer who has been privileged to serve as pastor-in-charge of the Warwick Church, and who was privileged to serve the Asheboro Church in its infancy.

This is a beautiful expression of the home missionary spirit, and of the tie that binds our hearts in Christian love. Thanks from the members of the Warwick Church to these fine people in Asheboro.

LANSON GRANGER.

Important Notice

The Asheboro Congregational Christian Church invites members of churches in the Western North Carolina Conference to attend the mid-year session of that group on Wednesday, April 13. Lunch will be served at a nominal cost, and it will be appreciated if churches in that area will notify Rev. F. C. Lester the approximate number expected to attend. The conference will open at ten o'clock and adjourn at four.

News of Elon College

President L. E. Smith, Elon College, N. C.

Plans for Dormitories and Dining Room Move toward Completion

My first experience with a major building operation was in the erection of the Christian Temple, Norfolk, Virginia. The appointment of a building committee, the selection of an architect and the approval of plans agreeable to all was quite an undertaking; an undertaking that brought on a lot of talk.

We are facing a similar undertaking at Elon College only on a larger scale. As we approach the time for actual building operations, numerous conferences and meetings have been held with Trustees, Committees, Architects, and Officials of the Housing and Home Finance Agency representing the United States Government in Philadelphia, Washington, Greensboro and Atlanta. A conference with the Trustees and architect and representatives of the Housing and Home Finance Agency will be on Monday, April 4, at 2 o'clock in the afternoon. Let us trust and pray that this may be a satisfactory conference and the final one until the bids are in and the contract let. It is time to begin, and we should begin!

The next big task to face is the securing of funds for the repaying of the loan. This is a tremendous undertaking. It is one that will require the interest, the prayers, the cooperation and the contributions of every member of the church, every aulmnus of the College and every friend who is anxious to see Elon College hold its place in the march of higher education and in the associations of the Colleges and Universities in this and other sections of our country. Expressions of interest are coming in from all sides. The church feels its responsibility. The several conferences constituting the Southern Convention have by resolutions and commitments placed themselves back of an organization to secure contributions from the membership of the church.

The Alumni Association has gone on record at different times favoring the forward movement of the College by pledging their support at the proper time and to stay by the movement until the goals are reached.

The friends of Elon College have not as yet failed her in her efforts to improve and multiply her equipments and in every way increase her efficiency and extend her influence in the field of Christian Higher Education. The several conferences constituting the Convention have by vote adopted the following resolution:

> "The Southern Convention of Congregational Christian Churches in session at Bethlehem Church, Virginia, re-emphasized the importance of strengthening the financial status of Elon College, and continued its request of the churches, through the various conferences constituting the Convention, for the completion of the Two and One-Half Million Dollar Campaign for the College. The several conferences voted to assume their share of $300,000 for the erection of two dormitories. The Virginia Conferences voted to undertake to raise $150,000 as part payment of Virginia Hall, a dormitory for girls. The conferences in North Carolina voted to undertake to raise $150,000 as part payment of Carolina Hall, a dormitory for boys."

The Executive Committees of these conferences have sought to initiate plans whereby this resolution may be implemented, with the hope that our total church constituency may make its contributions, that the contributions may total the amount sought. The churches in the Southern Convention in expressing their appreciation of their College have called upon the churches throughout their conferences to contribute $300,000 toward the partial payment of the new dormitories to be erected on Elon College campus. It is understood and agreed that the Campaign will begin in early fall and continue until the first of December, with the hope and prayer that the entire amount will be secured in cash and pledges by that date. Pledges are to be paid in the period of three to five years as the local church may elect.

The architects and engineers representing the Housing and Home Finance Agency confidently believe that building operations will begin sometime during the month of April.

We know that the entire constituency of Elon College, the church, the alumni and friends are anxiously awaiting the beginning of operations looking toward the completion of the building program for our College, and when the time comes they will come forth with the contributions and efforts to make our plans an actual reality.

* * * * *

Apportionment Giving

It may be that we are approaching the question of financial support for church boards, enterprises and institutions from the wrong angle. We make up our budgets and say that so much money will be required for all items, totaling such amounts, and ask our people to contribute on that basis. Perhaps the purely Christian approach would be on the basis of Biblical teaching. Maybe if we would insist on our people, including ourselves, to contribute to the total program of the church on the first day of the week according as the Lord has prospered us, or if we could convince them of the rightness of giving one-tenth of their earnings for the support of the church at home and abroad, perhaps we might make more satisfactory progress.

If we would all contribute to the causes of the Kingdom of God on the earth as we have been able to earn, if we would bring our tithes and offerings and cast them into the treasury of the Lord, there would be a plenty of money for every necessary cause in the whole realm of the church. Not only would such giving be for the progress of the church, but it would result in untold blessings to us who constitute the Church of God in the world. There is a danger of being blind so we cannot see, and being deaf to the extent we cannot hear. We hold onto the things that must perish when we might exchange them for the things that shall live forever.

Previously reported		$ 4,328.48
Eastern N. C. Conference:		
Bethel	$ 2.00	
Hope Mills	4.00	
Liberty (Vance)	60.00	
Eastern Va. Conference:		
Dendron S. S.	$ 2.80	
N. C. and Va. Conference:		
So. Boston	$ 38.00	
Greensboro, Palm St	150.00	
Virginia Valley Conference:		
Bethlehem S. S.	$ 30.50	
Dry Run	9.10	
Winchester	10.00	
		306.40
Total to date		$ 4,634.88

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Easter Means Missions

According to the "timetable" of Southern Convention giving, Easter means Missions. Therefore the Easter message from this page consists of information about missionary work now being done in the name of Christ and our Church. "When we know, we care; and when we care, we share."

RECENTLY BUILT JAPANESE CHURCH

Friends in Japan

Rev. and Mrs. William Q. McKnight were visitors to the Woman's Convention in Burlington two years ago. They also visited several of our churches while on furlough from their missionary work in Japan.

Those attending the Burlington meeting will remember that Mr. McKnight told of a Japanese pastor in whom he was greatly interested, whose newly organized church was meeting in an old factory building. As I recall, an offering was given to Mr. McKnight to be used in helping this minister in his efforts to get a new church.

On this page you will see a picture of the new church and day nursery. Mr. McKnight writes: "We received in all about $2,800 from America. The church raised $4,200, including sale of property—an old factory—where the church was started. Mr. Enomoto deserves credit for his fine work here. In six years he has studied in Theological School, built up the church and day nursery, and has three outposts. He is graduating next month."

* * * * *

Easter Greetings in Jesus' Area

Not far from the area in which Jesus lived and worked, an Evangelical and Reformed Church missionary, Marion Meyer, is located—in Iraq. She writes that the Arabs have a flowery language full of greetings and corresponding replies. Often there will be phrases which other people might well adopt as their own. Especially is this true of the Easter greetings.

Some people say, "May your feast be blessed," or "May your days be happy." These are equivalent to our "Happy Easter." But the one this missionary likes best is "Jesus Arose" or "Christ Arose." And the proper reply is: "It is truly so." Occasionally one hears also, "May God keep you in good health always so that you may serve."

Would it not be wonderful if Americans would adopt a similar practice and great each other on Easter with the joyous reminder "Christ Arose"?

The Fellowship of Those Who Care

"The Fellowship of Those who Care" is a group of people in our denomination who make it a practice to pray every day for the missionaries sent abroad by the Congregational Christian Churches through the American Board, and for the national leaders of the churches with whom they are associated.

By sending one dollar to Dr. Alford Carleton, 14 Beacon Street, Boston 8, Massachusetts, and telling him you would like to be a part of this "Fellowship" you will receive the Letters to the Fellowship of Those who Care during 1955, a copy of the 1955 Yearbook of the American Board and Calendar of Prayer, and a copy of the illustrated Annual Report of the American Board.

If our socities would participate in this project through their president, or some other interested person, they would receive up-to-date material about our missionary work, as well as receiving great benefit from the real spirit of fellowship felt among those interested in missionary work in our denomination. Try it!

* * * * *

Report of Treasurer of Eastern Virginia Women

Following is the Quarterly Report of the Treasurer of the Eastern Virginia Woman's Missionary Conference:

Quarter Ending March 15, 1955.

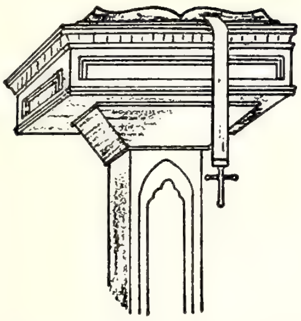
Balance from last quarter	$ 157.59

RECEIPTS.

Women's Societies.

Antioch	$ 10.50
Berea	25.00
Bethlehem	60.00
Cypress Chapel	25.00
(Agnes Brittle)	15.00
Dendron	15.00
Eure	14.25
Franklin	75.00
Great Bridge	20.00
Holland	40.00
Holy Neck	37.50
Hopewell	6.00
Isle of Wight	25.00
Liberty Spring	55.00
Mt. Carmel	23.50
Mt. Zion	7.50
Newport News	35.00
Little Creek	8.75
Rosemont	50.00
Central	20.00
Oak Grove	9.60
Oakland	25.00
Elm Avenue	15.00
Shelton Memorial	20.00
Richmond	15.00
South Norfolk	30.00
Spring Hill	3.00
Suffolk	217.50

(Continued on page 15.)



"How Shall We Think of Our Departed Ones?"

A Sermon

By Aaron N. Meckel, D. D., LL. D.,
First Congregational Church,
St. Petersburg, Florida.

Most, if not all of us, have at some time puzzled over this question. The great "Choir Invisible" who have left our midst to sing in the Church Triumphant—how shall we think of them?

This question was pointed up for me while calling at a hospital not long ago. A woman who had listened to our Saturday evening broadcast had asked that I come and see her. She had recently been bereaved of her husband. Now, while convalescing, she had much time to think. The two of them had been very happily married and very deeply in love. It was not that she had any doubts on the question of the immortality of the soul. She believed that in God's good time she would be reunited with her dear one. But how to think of him, meanwhile, that was the question that refused to down.

It is very easy for ministers to be evasive when it comes to ultimate questions of this type. There is the story of the New England Yankee who was asked by a pollster whether he expected to vote for a certain candidate. "I don't know as I will, and I don't know as I won't!" came the reply. Not much light in that! Then there is the attitude of agnosticism: There is no possible way of knowing. If death be the great bourne whence no traveler has ever returned, how shall we humans be expected to know? There is far more of this agnosticism prevalent in Christian circles than we might care to admit. For many of us, reunion with our loved ones beyond the grave is an inert belief, slumbering in the dormitory of our minds. It never gets up and walks.

And then, of course, there is the know-it-all attitude. Here we come upon the stock-in-trade of a nebulous type of spiritualism, emotionally charged, and dangerous to mental stability and health. There are those who claim to know too much. They need the timely rebuke of Reinhold Niebuhr, when it comes to heaven and hell it is better not to claim to know the temparature of the one or the furniture of the other! All of these attempted answers would have to come within the category of incomplete or partial answers to our question as to how we should think of our departed.

But let us not despair: there is light and hope in the reply of Jesus to the Sadducees. What an impossible situation they present to him, hoping to trip him up! A woman in turn, had seven men, brothers, as her husband. Now in the resurrection, (bear in mind that they were themselves skeptics on the subject), which man should she regard as her rightful mate? The writer remembers a college freshman, who, when he first read this account of the woman and her tandem relationship with seven husbands, exclaimed, "Boy, what a woman!" That freshman did not mean to be irreverent.

But there is a greater exclamation: What an answer Jesus gave to those Sadducees! He immediately lifts the conversation out of the atmosphere of conjecture and quibbling to a spiritual level. These poor chaps who seek to entrap him, know neither the Scripture nor the power of God. Fleshly and human conditions do not apply to the heavenly life. For God "is not the God of the dead, but the God of the living." (Mark 12:27). As another has said: Jesus never argued immortality; he showed himself alive after death. God our heavenly Father, is the infinite Parent of living spirits.

There is a subline reticence about Jesus, when it comes to life beyond death. He says neither too much, nor too little. He never goes into detail. He realizes that we humans simply could not bear to know too much in our present state. What he does, is to hold out the mighty hope and reality of eternal life, and meanwhile bids us abide in him. There are glints of light and rich overtones which arise out of that mighty Life, to help and comfort us. There are "bright shoots of everlastingness" to refresh us in the desert stretches, when life gets weary and we yearn for "the touch of a vanished hand and the sound of a voice that is still."

Here are a few suggestions that seemed to help the questioner in the hospital, as we talked together. I give them in the hope that they will be helpful and inspirational to those who read this message.

First of all, think of your departed ones as alive, as living, and moving, and having their being in God, the Eternal. The voice of Jesus reverberates through the centuries, as he speaks to doubting hearts: "God is not the God of the dead, but of the living."

There come to mind the beautiful words of James Whitcomb Riley, in his little poem *Away.* That friend who has passed out of our mortal sight—where is he? How shall we think of the dear one who so lately clasped us by the hand, and walked, and laughed, and talked with us? He tells us in his poem:

I cannot say, and I will not say
That he is dead. He is just away.
With a cheery smile, and a wave of the hand,
He has wondered into an unknown land.
And left us dreaming how very fair
It needs must be since he lingers there.
And you—O you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on, as dear
In the love of there as the love of here;
Think of him still as the same, I say;
He is not dead—he is just away!

Truly, many a modern Christian errs not knowing the Scriptures, especially the teaching of the New Testament. The glad and joyous burden of New Testament faith—the four Gospels, and the Epistles of St. Paul—is to utter and affirm life abundant and eternal in Jesus Christ, the Crucified and Risen. The entire witness we find there is a positive and a triumphant Te Deum of assurance. Jesus Christ, the Son of the living God, overcame death, and opened the Kingdom of Heaven to believers. The poet Tennyson knew what it meant to walk through the chill waters of doubt. Eventually he laid low the spectre of unbelief, and affirmed his instinctive faith, when he said, "Life after death is the cardinal point of Christianity."

It has been said, that when one of their number fell on sleep, the early Christians would accompany the body with songs and shouts of joy, as though he were just traveling to another place near by.

Let me make a suggestion to any who are bereaved of loved ones: carry the most beautiful image of them you can recall. Remember them as they were while still in your midst, alive, and alert, and full of life. We moderns live such one-dimensional lives. We are bound, far too much, to the Procrustean bed of materialism. We

(Continued on page 13.)

NEW BEVERLY HILLS CHURCH BUILDING

A Brief History of Beverly Hills Church

The congregation of Beverly Hills Congregational Christian Church of Burlington, North Carolina, worshipped in its new sanctuary for the first time at the 11:00 o'clock hour, on Sunday, March 20.

Those taking part in the Consecration Service, along with the pastor, were Superintendent Wm. T. Scott; William Kincaid Newman, director of the Church Building Department of the Board of Home Missions; President L. E. Smith of Elon College, and Supterintendent John G. Truitt of the Elon Christian Orphanage.

Beverly Hills Church was organized on May 6, 1951, with 13 charter members. This followed a survey conducted in the summer of 1950 by W. T. Scott, Jr., along with other students.

Land on which the church facilities are constructed was donated by Mr. D. R. Fonville, the land to be known as the "Fonville Memorial Foundation" in honor of Lindsey Jefferson and Sallie Walker Fonville, parents of Mr. Fonville.

Following the survey in 1950, a Vacation Bible School was held, and in August the first church service was conducted by W. T. Scott, Jr.

The first building was erected in the summer of 1950, under the supervision of Rev. Guy H. Veazey, now director of the Moonelon Conference Center and pastor of the Lakeview Community Church.

The first pastor to serve the church was Rev. R. T. Woodruff, Jr., who remained until January 1, 1952. Rev. W. W. Snyder began his duties on March 1, 1952, and is the present pastor. The church now has 173 members, with 196 enrolled in the Sunday school.

The Building Committee includes: Clyde R. Buckner, chairman; Zeb Lynch, Holland Phillips, Lewis Dixon, Edgar King, R. O. Wilkins, Jr., Mrs. Robert Lynch and Mrs. Calvin Phillips. The Building Fund Committee are: J. J. Faulkner, Jr., chairman; W. H. Oakley, Charles Pike, Wayne Guthrie, Mrs. R. C. Nicks, Mrs. W. C. Perry, Jr., and Mrs Evans Riley.

W. W. Snyder.

Stewardship Institute Held at First Church, Henderson, N. C.

On Monday, March 28, a very valuable and inspirational Stewardship Institute was held at the First Congregational Christian Church of Henderson, North Carolina. At this fine meeting, the Rev. Fred Register brought to the group some very stirring thoughts which will bring a new sense of Christian Stewardship to any church that would carry them through.

Representatives from Antioch, Mt. Auburn, Bethlehem, Henderson, Fuller's Chapel and Liberty were there. Testimonies that were overheard after the institute had closed would indicate that these representatives were acutely aware of their responsibilities as God's Stewards.

This Stewardship Institute opened with Mr. Register dealing with the "Why of Christian Stewardship." In this session, the *motive* of Christian Stewardship was emphasized strongly.

After having supper at one of the local cafes, the group reassembled, and the "How of Christian Stewardship" was emphasized. In this session the training of canvassers for the Every Member Canvass was highlighted.

William A. Rich.

N. C. AND VA. CONFERENCE.

(Continued from page 2.)

counties on April 15, time 10:00 a. m. to 4:00 p. m. Center Church, South Boston, Virginia, will be host for its area on April 17; but there the hours will be from 3:00 to 9:00 p. m.

Each church of the conference is requested to be represented at the district meeting which is closest by. Each church is requested to send at least as many representatives as it elects delegates to conference. As many as can attend will be wel-

(Continued on page 11.)

An Easter Meditation

By H. H. Smith.

Benjamin Franklin, believing that man was not made for this world only, wrote the following for his epitaph: "The body of Benjamin Franklin, like the cover of an old book, its contents torn out, and stripped of its leather and gilding, lies here food for the worms; yet the work itself shall not be lost, for it will, as he believes, appear once more in a new and more beautiful edition, corrected and amended by its Author."

John Quincy Adams also believed the spirit of man survived his body. It is said that when Mr. Adams was an old man, in feeble health, a friend addressed him: "Good morning, Mr. Adams, how are you?" Conscious of his physical infirmities, he replied: "Mr. Adams is quite well, thank you, but the house in which he lives is greatly in need of repairs. In fact, it is so dilapidated that he thinks he will have to move out of it before very long; but Mr. Adams is quite well, thank you."

These apt remarks by two of our great statesmen are interesting and impressive, but we should be thankful that we have a "more sure word of prophecy" concerning the life beyond from the greatest Christian and the greatest theologian who ever lived—the Apostle Paul. In his Second Letter to the young church at Corinth Paul made reference to some of his trials and persecutions, and then he uttered some words of comfort applicable to himself and every other Christian. We should heartily and joyfully join with the Apostle as he makes this declaration: "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal." (II Corinthians 4:16-18. RSV.)

Ashland, Va.

Easter in Jerusalem

Easter dawn alone was worth all the effort and cost of the trip. We were awake at 3:30. By the time our car drew up in front of the Shepherd Hotel at about 4:15, a faint light was showing in the eastern sky, and the moon was disappearing back of Jerusalem's turrets and domes. After a ten-minute drive we were near Golgotha. Leaving the cars we walked through the garden down to "Gordon's" Tomb, thought by many to be the authentic place of the burial of Christ. The cruise travel agent had arranged with the custodian to grant our group the use of the Garden for this service.

Many of our party had already assembled. It was a solemn and awed group. There was a profound silence, broken only now and then by birdsong. We sat in a semicircle, facing the Tomb. Presently one of the members, a gifted baritone, began singing the hymn that begins, "I come to the garden alone, while the dew is still on the roses, and the voice I hear falling on my ear, the Son of God discloses." Then the familiar words, "And He walks with me, and He talks with me." There in the early morning we did feel a Presence, and few eyes were dry.

Following the hymn, Dr. Poling conducted a Communion service, assisted by twelve clergymen, representing two races and at least five different denominations. Though we were many in doctrine, here before the Tomb, we were one in hope.

* * *

The above is an extract from an article entitled, "We Found a Cruise with a *Plus*," by Edward and Olivia Albright, which was printed in *Lifetime Living* for October, 1954. "Ed" and "Olivia" took a guided Bible Lands tour in the spring of 1954, and wrote a fascinating account of their trip. Readers of The Christian Sun will appreciate this account of their experience on Easter morning in Jerusalem. S. C. H.

At Easter—"A Rising Tide"

This Easter, when Americans will traditionally throng to worship services in their greatest numbers, the nation's churches will welcome more new members than ever before in history. This was the statement of the Rev. Berlyn Farris, executive director of the Department of Evangelism of the National Council of Churches.

"The Lenten Season of 1955 will see more persons uniting with the Christian churches of America than in any other similar time," he declared. "A rising tide of religious interest and evangelistic activity on the part of the churches, and particularly of the laity, can point to nothing less than this."

Dr. Charles Templeton, nationally known evangelist, who has traveled in 26 states during the last 12 months, said he has seen "unmistakable evidence of the greatest interest in evangelism in my memory." Dr. Templeton, who is evangelism secretary of the Presbyterian Church, U.S.A., said that last year his denomination "had the greatest results from its evangelistic program in all its history." He predicted that the trend would carry into this year. Similar forecasts were cited by leaders in other denominations.

As Easter, 1955, approaches, some 90,000,000 people in the U. S. are enrolled as members of Christian churches, 2.500.000 having joined during the past year.—*The Religious News Weekly.*

N. C. AND VA. CONFERENCE.

(Continued from page 10.)

comed, but please notify the pastor of the host church the number attending from each church.

Similar programs will be presented at each meeting. The main item of the morning session will be group discussions on Evangelism, Stewardship, Christian Enducation, and Christian Social Action. A summary of the group discussion will be presented to the entire assemblage.

In the afternoon at each meeting a panel composed of Dr. L. E. Smith, Dr. John G. Truitt, Dr. Wm. T Scott, and the Rev. John S. Graves, will conduct a Panel Discussion on the theme, "The Outreach of the Local Church in the Convention." Dr. Samuel W. Keck of New York, representing the Home Mission Board, will speak of the work in America; Dr. Henry E. Robinson, representing the American Board, will use as his theme, "Into All the World."

Each church sending delegates to the Hines Chapel Meeting is asked to notify, by April 11, Rev. John P. Littiken, Route 1, McLeansville, N. C., as to the number expected from the church for lunch. Those attending the Haw River Meeting are asked to notify Rev. Dright O. Jackson, Haw River, N. C., by April 12. Those attending the South Boston meeting are asked to notify, by April 12, Rev. Mark W. Andes, 708 Marshall Ave., South Boston, Virginia.

Much of this information has been previously given, but it is of enough importance that it be briefly repeated here. S. C. H.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Rehoboam, King of Judah"

Lesson III—April 17, 1955.

Memory Selection: *"If any of you lack wisdom, let him ask of God, that giveth liberally to all men, and upbraideth not; and it shall be given him.* James 1:5.

Background Scripture: II Chronicles 10-13.

Devotional Reading: Proverbs 2: 1-10.

By Way of Introduction.

We begin today a series of lessons on the Southern Kingdom and its kings and prophets. They are historical lessons, and they will cover a lot of ground. They will not be easy to teach. But they have a message and meaning for our day. Let every teacher study to show himself approved unto God, a workman and a teacher that needeth not to be ashamed. There is wheat in what may seem like a lot of shaff.

A New Ruler Come to the Throne.

Solomon was dead, and Rehoboam, his son, fell heir to his throne. In some ways it was a lush period. His father had carried on a pretentious building program, and he had greatly enhanced the throne and enriched the royal coffers. His reign had been marked by peace, and had seemed to be quite prosperous. But underneath the surface, there was unrest and dissatisfaction and the incipient spirit of revolt. The people wanted relief from the burdensome taxation and the intolerable forced labor on which the seeming prosperity rested. This was the situation which Rehoboam inherited when he came to the throne.

The Ruler Seeks Advice.

When Rehoboam had been made king at Shechem, representatives of the people waited upon him with a petition that he moderate the policy of his father, and give them relief from the heavy taxation, and respite them from the forced labor. It was a reasonable request, and it offered the king an opportunity to solidify his position and to increase his popularity. Wisely enough, he called the older men who had been associated with his father and asked their advice. They suggested that he lighten the load, adopt a friendly attitude toward the people, and respect their rights. Such an attitude and program would win the love and loyalty of the people.

But Rehoboam rejected the advice and counsel of the older statesmen, and asked the younger men, the hangers-on at the royal palace what he should do. They advised him to be even stricter and heavier-handed than his father had been. And the king followed the advice of the scatter-brained young men. "You are king," they said. "Show yourself a king. Don't be soft, don't give in, don't let them tell you what to do. Let them know you are king. Rule with an iron hand. Don't surrender anything."

The Ruler Adopts a High-Handed Policy.

Calling the people together, Rehoboam gave them his decision. "My little finger shall be thicker than my father's loins . . . and whereas my father chastised you with whips I will chastise you with scorpions (whips armed with hooks) . . . my father put a heavy yoke upon you; I will put more yoke upon you. . . ." It sounds like the program of a high-handed, hard-hearted dictator. And it was.

The Ruler Loses Ten-Twelfths of His Kingdom.

When the people heard the royal decision, they staged a demonstration, and promptly staged a bloodless revolution. Ten of the twelve tribes of Israel revolted and established a separate kingdom. Only Judah and Benjamin remained loyal to Rehoboam. The Shechem meeting breaks up in chaos and riot. And Solomon's united kingdom is split and rent asunder. The ten tribes selected Jereboam to be their leader. And thereby hangs a tale. Jereboam was a man of ability and energy who had attracted Solomon's attention, who had given him a responsible position in his kingdom. But Jereboam aroused Solomon's jealousy, and had to flee to Egypt for his life. When he heard that Solomon was dead he returned to Israel, and he undoubtedly played a part, although a behind-the-scenes, part in staging the revolution.

The Ruler Misses His Great Chance.

Rehoboam had an opportunity of a life-time. But he fumbled the ball, and made a mess of things. The nation under his leadership is an outstanding illustration of a nation that tries to get along without God.

Here was another example of a public official who did not look upon public office as a public trust. Here was a man who was using his high office for his own selfish interest. Here was a man who listened to addled-headed, self-interested counsellors instead of to the wisdom of men of experience and kindly spirit.

But there is something to be said in behalf of Rehoboam, which if it does not excuse him, at least explains him. Much of his folly and failure was due to the failure and folly of his father, Solomon. The young man was reared from boyhood to manhood in the atmosphere of an Eastern harem. The royal court was a place of luxury and soft living and indulgence and even paganism. Solomon was a wise man, but not the most judicious father, and he seems to have been but little concerned about the training of his children. Rehoboam's associates were a band of young men who shared the easy life of the court, and who lacked character. All this does not exonerate Rehoboam. But it does show how an indulgent father can penalize his son. It does show that children can have it too easy. It does show that discipline and hard work and simple living are desirable factors in training for character.

Then, too, this lesson shows the disaster which ultimately overtakes a nation that leaves God out of its life. Rehoboam forsook the worship of Jehovah and set up idols. He emphasized material things at the expense of manhood. He put personal interest above the welfare of the people. He abused his public trust. And he sowed the seeds that ultimately came to fruitage in a doomed and degraded nation which was carried into captivity and vanished as a nation.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

WAKE CHAPEL'S PASTOR.

(Continued from page 5.)

Danieley and little Ned. We sincerely commend them to anyone in need of an interim preacher. Truly we believe Dr. Danieley is the best "preacher" we know—not to be a preacher, Rex. G. Powell.

THE SUN'S PULPIT.

(Continued from page 9.)

are cribbed, cabined and confined in the secular. We tend to forget that the great transcendent realities are spiritual, and must be spiritually conceived. Not long before he died, Charles Steinmetz asserted his belief that in the future our great sciensists will discover spiritual truths in their laboratories.

We need to get the dimension of wonder back into our daily living. First of all then, get the main premise right. Take it straight from the lips of Jesus: "God is God, not of the dead, but of the living." Your dear one lives in God.

Again, think of your dear ones as growing, expansive souls on a higher plane. What lives in God is never static, never stands still. When the beloved Rufus Moseley died, his friend Glenn Clark said of him, "Brother Rufus Moseley just graduated, that is all. He will be equally at home with the prophets of the Old Testament or the Apostles in the New."

Unfortunately there are those who have made heaven very unattractive through their weird excursions into the Scriptures. They have wrested certain portions of the Bible much to their own purpose. As a result of this they have come up with a false and morbid picture of heaven, in fact, so dismal and distorted, that no sane man would want to go there! There was the little boy who was always being told by his mother that he would not get to heaven unless he behaved better. Finally one day the little fellow asked, "Mother, when I go to heaven, will it be all right if I have a little devil up from hell to play with me once in a while? Do you blame that boy?

Let it be repeated, that our Lord never gave intimate details concerning the life to come. We could not bear it in our present state of growth, for God dwells in Light unapproachable for us mortals. What he does make clear is that heaven is neither a Dantian inferno out of which the spirits of the departed must be "prayed," or a dismal Sheol in which the spirits of just men made perfect aimlessly wander. Rather does he speak of heaven as "My Father's House." And there are many, many rooms, or way-stations, in that infinite abode. That life is to be an adventure in infinite being.

A thing of hope, and expectation and desire,
And something evermore about to be.

I cannot help but sympathize with the elderly preacher who said that he hoped that God would have something for him to do in that blessed state. And that he would like, most of all, to go right on proclaiming the Good News of Jesus!

We should also think of our beloved ones as retaining their personal identity, their precious individuality, in the life beyond.

It seems to me that there are two considerations at this essential point. First of all, when the Risen Christ reveals himself to chosen witnesses after his resurrection, he does it in a very personal manner. He is *not* a wraith, a disembodied ghost, but their personal Friend, the One who had walked Galilean pathways with them, gone fishing with them, sat at table with them. "It is I, Myself, handle Me and See," is the glorious message they received in the Upper Room. (St. Luke 24:39). There he is, in their midst, their own dear Friend, freed and released from limitations of the flesh. And he makes it clear that, that eternal life which the Father has given him, he in turn imparts, as a gift, to the believer.

Moreover, if, as our Lord taught, God is the infinite and eternal Father of our spirits, then his own character is at stake. The heavenly Father loves, cherishes, preserves his children, as persons. He has redeemed us at infinite cost to himself, witness the Cross. He has taken infinite pains with us, more than an earthly parent could possibly take with his children. We therefore dare to believe that,

Not one life will be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete.

How beautifully Emerson states this trust, thinking of his own child:

. . . What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again.

One more thought: think of your departed ones as close beside you in the hard battle of everyday life. Think of them as "close in" when you are on your knees, seeking God's will in prayer. Who knows but what they are nearer to us than we think, as we seek to fulfill their deepest desires and fondest dreams.

Believe me, this way of thinking is not an opiate! It is a summons for us to "lift up the hands which hang down and feeble knees" (Heb. 12:12), to dry saddened eye, and to go forward with Christ in unselfish Kingdom service. Our dear one, late by our side, loved in the church of Christ, had a tender heart for children, was interested in social service to the under privileged? Then let me, rather than grieve, give heart and soul to the cause that was so precious to him, or to her.

It stirs the pulse to read such a chapter as the eleventh of Hebrews. A great Christian leader (many think it was Paul) speaks there of the "great cloud of witnesses" which surrounded God's faithful servants. The setting for the chapter seems to be a huge Greek arena, with athletes flexing muscle and sinew for the encounter. At a distance, looking on, are those who have already run the race, cheering on the participants. The witnesses are the Christian martyrs who kept the faith even unto the giving up of their lives for their Redeemer The participants are none other than ourselves. And far out in front, awaiting us, is Jesus, the Author and Finisher of our faith. Yes, it is an inspiring scene.

Let us then think of those we have "loved long since and lost awhile," as alive, growing, as retaining the precious individuality God gave them, and as being close by our side. If someone replies, that to think in this way seems too good to be true, then I can only say with E. Stanley Jones, that it is too good not to be true! As those who believe in a Christ who died and rose again, we sorrow not as those who have no hope. (I Thess. 4:13-14). Our dear ones are out of our sight, yes, but not out of our hearts. We dare to say with Robert L. Stevenson, in his poem, *The Departed Friend*:

Though he be that, ever kind and true,
Kept stoutly step by step with you,
Your whole, long, gusty lifetime through,
    Be gone a while before—
Be now a moment gone before,
    Yet doubt not—anon the seasons shall restore
Your friend to you.

He has but turned a corner—still
He pushes on with right good will
Through mire and marsh, by heugh and hill,
    That self-same, arduous way—
    That self-same, upland hopeful way,
    That you and he through many a doubtful day
Attempted still.

Push gayly on, strong heart! The while
You travel forward mile by mile,
He loiters with a backward smile,
    Till you can overtake,
    And strains his eyes to search his wake.
    Or, whistling, as he sees you through the break,
Waits on a stile.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Soon it will be summer and every boy and girl here will be all built up for a two weeks vacation. Many "classes," church groups, organizations and friends will provide at least one week for about 50 of the 80 children. What will happen to the others? Well, a few of them will make a visit to a close relative, another small number of them will go to camp. Some of them will be left out.

If you or some group of which you are a member want one of these boys or girls for a week this summer, please let us know within the next few weeks, or else when you come along at the last minute with a letter requesting, or an automobile expecting one of them, somebody will have already provided for their vacation. It is quite a task to allot these children to friends and it can not be done without confusion unless we have the cooperation of all concerned.

It means a great deal to our children to have a nice trip out into a private home, and away from their daily surroundings. They enjoy being home more when they have had a vacation. One very good way is to provide funds for a week at one of our church camps, or to one of the camps into which we can get a restricted number if we know about it in time. Two of our boys enjoyed being at the Elks Lodges' camp at Hendersonville, N. C., last summer. Others enjoyed being at our Jr. High conference conducted by our Board of Christian Education.

For several days now plasterers have been working in the rooms of our girls building patching up all the cracked or marred places, getting ready for painting. Carpenters are working on the roof and porch of the girls' building doing a job which was a real need. Grass has been sowed on much of the lawn, and around the Holt Chapel. It looks like spring but feels like winter! (But I guess enough has already been said about the cold spell.) The dining room tile floor has been laid, the walls painted, and the celing panelled, thanks to our generous Greensboro friends. This sums up to around 300 hours of work and several hundred dollars of money that do not show on our books. We are all most grateful.

Our report this week is good. We are surprised at how much our coupons are meaning. A little work in a lot of places is beginning to pay off. And also we are surprised to see how much the "memorials" project is doing. Many friends have expressed appreciation for that particular project, because by it bereft friends have the consoling thoughtfulness and a most worthy cause benefits as well. The *chart of the churches* which showes what schools, churches and members are giving increases in numbers slowly but surely.

During the first three months of this year I have had the privilege of being in 20 of our churches; and the fellowship has been fine.

John G. Truitt,
Superintendent.

REPORT FOR MARCH 30, 1955.

Commodities for the Week.

Robertson Chemical Corp., Norfolk, Va., Two tons fertilizer.

Woman's Fellowship, Bay View Church, Coupons.

Mrs. O. V. Joyner, Walters, Va., Clothing.

Mrs. Estelle Blackburn, Winston-Salem, N. C., Coupons.

Ladies' Auxilary, Berea Christian Church, Driver, Va., Clothing.

Woman's Fellowship, Newport News Church, Coupons.

Elon College Grill, Ice Cream.

Woman's Auxilary, Greensboro First Church, Coupons.

Mrs. Arthur Wilkins, Suffolk, Va., Coupons.

Circle No. 1, First Church, Greensboro, N. C., Coupons.

F. S. Royster Guano Co., Norfolk, Va., one ton fertilizer.

Mission Belles, Cong. Church, Two Rivers, Wis., Candy, books and tooth brushes.

Sunday Schools Monthly Offerings.

Amount brought forward	$ 5,507.03	
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 8.55	
New Hope	32.00	
		40.55
Eastern Va. Conference:		
Damascus	$ 70.00	
Liberty Spring S. S.	20.00	
Oak Grove	10.00	
		100.00
N. C. and Va. Conference:		
Burlington, Lakeview	$ 21.56	
Pfafftown	22.75	
Reidsville S. S.	73.00	
		117.31
Western N. C. Conference:		
Antioch (C.), S. S.	$ 21.10	
Shiloh S. S.	25.94	
		47.04
Total		$ 304.90
Grand total		$ 5,811.93

Special Offerings.

Amount brought forward		$ 9,725.45
South Plainfield Missionary Society	$ 12.00	
Vanceville S. S., Tifton Ga.	3.00	
John Craddock, Gibsonville, N. C., for dining-room chair	5.15	
Friendship Bible Class, Christian Temple	25.00	
W. S. C. S., Bethel Ch.	5.00	
Mrs. Belle F. Robinson, Albany, N. Y.	10.00	
Mt. Pleasant Miss. Soc., Frazeysburg, Ohio	10.00	
In Memory of Mrs. Hattie D. Gaskin	5.00	
In Memory of M. C. Wagoner	5.00	
In Memory of Mrs. J. R. Shreves	5.00	
In Memory of Dr. C. E. Newman	5.00	
In Memory of J. Walter Hosier	5.00	
In Memory of Mrs. Annie Jackson	5.00	
In Memory of James Carter Ramsey	5.00	
Special Gifts	421.48	
		526.63
Grand total		$10,252.08
Total for the week		831.53
Total for the year		$16,064.01

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name ....

Address ....

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Jeannie Learn About Easter

Jennie was excited over her new Easter frock. She thought it was a lovely shade of blue and she liked her hat which had ribbons that tied under her chin. Her daddy said it was "a fetching bonnet." She liked her shoes too, so black and shiney and she felt that she couldn't wait for Easter to come.

Mother told her that people wore new clothing at Easter time because it was spring and there was new life and the flowers were blooming. Jennie was glad that people wore new, bright clothes for they made her feel happy and she thought others must feel happy too.

As each day passed mother told her what it was. She told her about Maundy Thursday and that their church would have communion that night remembering that Jesus and his friends sat down and ate the Passover supper. Her mother explained that as Christians celebrated Easter, Jewish friends are having the Passover which they keep to remind them of God's goodness in bringing them safely from Egypt.

"Friday is called 'Good Friday'," mother said. Taking Jennie on her lap she told the little girl about the end of the Jesus' life.

"The Jewish church leaders felt that Jesus was wrong and they hated his attitude that changed their old ways of doing things and they thought if he was dead, he could no longer bother or trouble them. And so on Friday they led him to the cross and to death. We do not know what happens when one dies," she went on, "But we know if the snail dies, we see his shell left, and when man dies, his body remains, although the part that makes him laugh, and cry is gone."

All of this made the little girl rather sad. But her mother continued: "After Jesus' death we learned that people shall live again." Picking up a lily bulb she held it out to Jennie. "See? It looks dead, but when we turn it over, you will see a tiny green sprout coming, meaning that it is alive after a long, cold winter." Then it was time for daddy to come home and both mother and Jennie were busy.

Saturday passed, and then it was Easter. Young Jennie put on her new clothing and rode to church with her parents. After Sunday school they went to church. Jennie loved being in the cool, quiet of the sanctuary. She liked the smell of the flowers and the hush of the people, the songs of the choir and congregation. But most of all she liked the many beautiful Easter lilies for she remembered that each of these lovely white blossoms had grown from a green sprout, from a brownish, dead-looking bulb, and that is really the story of Easter . . . life from death.

TREASURER'S REPORT.

(Continued from page 8.)

Sunbury	25.00	
Union Southhampton	46.50	
Wakefield	12.20	
Waverly	15.00	
Windsor	20.00	
		$ 1,021.80

Young People.

Antioch	$ 3.95	
Berea	12.50	
Bethlehem	75.00	
Dendron	5.00	
Eure	5.00	
Franklin	15.00	
Holland	6.25	
Holy Neck	18.75	
Isle of Wight	*10.00	
Liberty Spring	25.00	
Mt. Carmel	9.00	
Little Creek	2.50	
Rosemont	15.00	
Oak Grove	3.75	
Oakland	12.50	
Union Southhampton	12.50	
Wakefield	6.25	
Burtons Grove	30.00	
		267.95

*Windsor and Isle of Wight.

Juniors.

Berea	12.50	
Bethlehem	10.00	
Cypress Chapel	5.00	
Dendron	.45	
Eure	1.25	
Franklin	7.50	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	1.00	
Rosemont	6.00	
Oakland	1.25	
Windsor	27.09	
		88.89

Cradle Roll.

Cypress Chapel	$ 3.00	
Dendron	1.15	
Eure	1.25	
Franklin	2.00	
Liberty Spring	10.00	
Mt. Carmel	1.00	
Mt. Zion	1.00	
Oakland	2.87	
		22.27

Thank Offering.

Central	$ 19.30	
Holy Neck	2.00	
Shelton Memorial	10.00	
South Norfolk	10.00	
Wakefield	4.25	
		45.55

Life Memberships.

Isle of Wight	$ 10.00	
		10.00

Memorials.

Spring Hill	$ 10.00	
Richmond	10.00	
		20.00

Specials.

Berea (N.) Jr.—Work Day for Christ	$ 12.15	
		12.15
Book Review	$ 60.07	
		60.07
Total receipts		$ 1,706.27

DISBURSEMENTS.

Rev. Quenton Leisher	$ 15.00	
Expenses of President	13.97	
Flowers —$3.50—$4.00	7.50	
Conference Programs	14.00	
Mrs. W. V. Leathers—Conv, Treasurer	1,399.29	
Y. P. Treasurer	89.23	
Total disbursements		$ 1,538.99
Balance		$ 167.28

Respectfully submitted,
Mrs. George M. Cornell,
Treasurer.

MISSIONARY VISITS SONS.

(Continued from page 2.)

Christian College, a fine school specializing in rural training and the only high school for Protestant Christian Filipino boys in that area.

Mrs. Thelin came home for a brief visit between China and the Philippines and it was in 1952, as she started to rejoin her husband in the Philippines, that she again came into the news as a passenger on the Norwegian motorship *Fernstream* which was rammed and sank in San Francisco Bay the morning it was to sail. Mrs. Thelin lost all her personal belongings but was unharmed personally.

She comes from that part of Mindanao recently in the news because of a terrible rat infestation that destroyed 80 per cent of the rice and corn crops and caused President Magsaysay to declare it a disaster area. Both students and faculty at Southern Christian College joined in the extermination campaign cutting the thick grass with bolo knives and killing the rats with poison gas.

Mrs. Thelin will visit Sioux Falls, South Dakota, during the Easter season; be in Cleveland and Oberlin, Ohio between April 20 and 30, and finish her brief visit in New England. She hopes to rejoin her husband in the Philippines in July. In Pawtucket, R. I. Mrs. Thelin is well known as Betty Cushman Thelin.

Our Easter Offering for Missions

Dear Friends:

"Easter," a great Protestant clergyman once said, "is the festival of the trustworthiness of God for those who confide in Him."

If we trust God for everything that life is and all that life possesses, should not God be able to count upon us for what we can do in devotion to Jesus Christ and his purposes?

Easter, to the modern-day person, may well lose the significant meaning of all that Jesus put into that first Easter Day. The Church is the one institution in modern society upon which God can count to declare in faithful witness his purposes as revealed in Jesus.

The Mission Board seeks through the gifts from our churches to do a modest share in making Christ known throughout the world. Your Board is troubled that there are not funds enough to do all that the need requires and demands of us as witnesses of Jesus Christ. All around us and in the reports from around the world, it is evident that the whole world needs sorely the redeeming love and hope that comes through Jesus Christ. The world needs the assurance which Easter Day brings.

"How can they call on One in whom they have never believed? How can they believe in One of whom they have never heard? And how can they hear unless someone proclaims him? And who will go tell them unless he is sent? How beautiful are the feet of them that bring glad tidings of good things!" (Romans 10: 14-15—Phillips.)

America is in a position to be the moral and spiritual leader of the world—provided she is a Christian nation! A part of our Easter Witness is to make Christ known at home. Thousands of new communities in this land are without adequate witness. New churches are needed in North Carolina and in Virginia. We have a responsibility. Right now the Southern Convention has the opportunity to start a church. The Mission Board desires earnestly to extend your witness into these new communities. To do so your Board needs $35,000.00 NOW, to help get these new churches started. That is $35.000.00 beyond our regular Apportionment income. What shall we do?

You understand, your Easter Offering foı Missions may count upon your church's apportionment, if your church so wishes. In view of these pressing needs, however, we are wondering if your church and your Sunday and YOU will not make a generous Easter Offering this year for NEW CHURCHES "Over and Above" your apportionment? If so, please send your offering to the Convention Office so designated, "For New Churches."

Faithfully yours,

WILLIAM T. SCOTT,
Executive Secretary.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, APRIL 14, 1955 NUMBER 15

Break Ground for Another Educational Building

Immediately following the morning worship hour on Sunday, March 13, the First Congregational Christian Church, Hopewell, Va., broke ground for its new Educational Building. This unit will add six classrooms a social hall, kitchen, nursery, restrooms and storage space to the church plant. Plans also call for the brick veneering of the entire church plant. The Rev. D. D. Nash, first pastor of the church and pastor emeritus, gave the invocation, and a responsive reading was led by Mrs. Frank Sodomka, church clerk. The pastor, the Rev. James W. Madren, gave a short talk on "It Makes a Difference." The ground-breaking was done by Mr. George A. Robertson, Jr., (center), chairman of the building committee; Mrs. W. T. Black (right), a charter member; and Mrs. James W. Madren (left), newest member. Mr. Tarlton Andrews, minister of music, led the Doxology, and Mr. Geo. A. Robertson, Sr., superintendent of the church school, gave the prayer of thanks.

News Flashes

The Executive Board of the Southern Convention will hold its spring meeting at Elon College, N. C., Wednesday, April 20 from 2:00 p. m., to noon on the 21st.

On the afternoon of April 20, the Executive Board of the Southern Convention will participate in a consecration service for the parsonage for Rev. Fred P. Register and family, just completed on East College Avenue, Elon College, N. C.

On the evening of Wednesday, April 20, installation services will be held in the Whitley auditorium at Elon College, for Rev. Fred P. Register, Stewardship and Evangelism Secretary, and Rev. John S. Graves, Christian Education and Youth Secretary. Members of our churches of the Convention are cordially invited to attend.

The Southern Synod of the Evangelical and Reformed Church will hold its seventeenth annual session on April 19, 20 and 21, at the First Evangelical Reformed Church, Winston-Salem, N. C. Dr. Aaron Tosh of Landis, N. C., is the president of the Southern Synod. Congregational Christian visitors will be welcomed. We wish for our Evangelical-Reformed brethren a successful meeting.

Union Holy Week services were held April 6-8, in the Liberty, Vance, Congregational Christian Church of near Henderson, N. C., Rev. W. A. Grissom, pastor. The services were sponsored by Bethel Baptist Church and our Liberty Church, and included a union Communion service on Maundy Thursday night. Dr. W. T. Scott was the guest speaker at the services which were largely attended.

Superintendent W. T. Scott was the speaker at the Ramseur Church for a week-end series of services, April 1-3, as a part of the simultaneous evengelistic services in the churches of the Western North Carolina Conference. He was also the guest speaker at the first community sunrise service held on Easter Sunday morning at the Craven Memorial Stadium, Ramseur. Dr. Scott is a native of Ramseur, and this was a "home coming" experience for him.

Joy in Judgment

A WTVD Meditation*

"As you did it to one of the least of these." Mat. 25:40 RSV.

This is Wednesday of Holy Week. It is usually considered a day of quiet and inactivity for Jesus and his Disciples. This is the day when Jesus gave to his Companions and future generations the story or Parable of The Last Judgment in Matthew 25.

Many people think of this parable as the one in which the good are separated from the bad, the one to the right hand and the other to the left hand. This is done on the basis of so much "credit" or "discredit," as it were, accumulated by the individual. It might be called an account in the Bank of Heaven.

Others look upon The Last Judgment as a gruesome day of doom and the beginning of eternal punishment or reward. They seem to revel in the misfortune of those so unfortunate as to fall into the hands of an angry god.

Either way we look at it, it remains luminous and enduring. But why not think of Judgment as something of *Joy*. Think of it as the beginning of a joyous life. Think of Judgment as something that takes place every day, every hour, every moment in life. Such a life can be one of joy, not of fear. Judgment is here and now. In fact, it has already begun for you and me. This attitude will change our whole approach to the Easter Season, to Holy Week, to Christianity, to the common life.

Dr. Gaius Glenn Atkins writes about the Parable of The Last Judgment in the 1955 Fellowship of Prayer. He says, "Jesus identifies himself with human need everywhere and always. He is one with the lonely; he is with us in our pain; he hungers with the hungry and shares the prisoner's cell, and through every line of the parable he is anticipating an order of comradeship and comfort, bread enough and to spare, and justice tempered with mercy. For, said he, the least of these are my brethren. They shall judge you when the great day is come and surprise you with their verdict."

The whole creation rejoices over such concern for the welfare of human life; for your neighbors and mine, next door, across town, around the nation, over the world. *Listen* to the way the Psalmist rejoices in judgment as he sings a new song to the Lord. Psalm 96 is such a song. It plumbs the depths and the heights of individual worship and devotion in the Sanctuary. It ends with a joyous note on judgment.

Let the heavens be glad, and let the earth
 rejoice;
 let the sea roar, and all that fills it;
 let the field exult, and everything in it!
Then shall all the trees of the wood sing for
 joy
 before the Lord, for he comes,
 for he comes to judge the earth.
He will judge the world with righteousness,
 and the peoples with his truth.
(Psalm 96: 11-13. RSV).

Let us pray:

"Lord of Compassion, forgive us all our neglects of need and suffering. Deliver us from pride of station and possession. Give us power, having stooped to lift those who are fallen, to maintain them in wisdom and comradeship. Make us sensitive to the Master's nearness and grant that with every power of mind and spirit we may merit his benediction and stand in his mercy in any day of judgment. And whether we travel the high roads or the low, may we know that all thereupon are our fellow companions; in Jesus name. Amen." (Gaius Glenn Atkins).

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*This "Meditation" was used 4-6-55 on WTVD, Durham, N. C., by Carl R. Key.

Nepal Opens its Doors to Missionaries

For the first time in nearly 200 years the Kingdom of Nepal has opened its doors to Christian missionaries.

An international team of medical missionaries, including two man-and-wife teams from the U. S., have already established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country. And if the projects prove successful, there are good possibilities that the program will be allowed to expand.

Not since 1771, when Nepal expelled a band of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. The bulk of Nepalese practice the rites of an ancient branch of Hinduism. Buddhism is also widely practiced.

First details on the new venture came just recently from Dr. James K. Mathews, executive secretary for India and Pakistan of the Methodist Board of Missions. He told the annual meeting of the National Council of Churches' Southern Asia Commit-

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen of Western North Carolina Conference to Meet

The Laymen's Fellowship of the Western North Carolina Conference will meet on April 30 at the V. F. W. Building on the Albermarle Road. The Bailey's Grove Church will serve as host for the meeting and the ladies of the church will prepare the meal. Reservations should be sent not later than April 27 to Mrs. Betty Jean Walker, Route 1, North Asheboro, N. C.

Special music will be furnished by the "Friendly Four Quartet" of Asheboro and an address will be delivered by Dean J. Earl Danieley of Elon College.

* * * * *

Fine Work on the Part of a Fine Group of Laymen

Recently we received a letter from S. H. Pell, secretary-treasurer of the Southern Convention Laymen's Fellowship. We are publishing most of it today because it is typical of the kind of thing which more of our men could do and should be doing.

"On Sunday afternoon, February 13, it was my happy privilege to go to Pleasant Hill Church near Liberty, N. C., and meet with 14 very enthusiastic men. I tried to speak to them about the great opportunity to share in the work of the Kingdom of God through the Laymen's Fellowship. After a discussion of this work the laymen felt that they should form an organization.

"Mr. Parks Teague of Liberty who had done an excellent job of laying the foundation for the organization was elected president. Other officers elected were: T. G. Andrews, vice-president; Blake Boles, secretary; Alvah Ashley, treasurer; all of Route 2, Liberty, N. C.

"After the election the laymen voted to ask an organized laymen's group to bring to them their first program. They invited the Pleasant Ridge Fellowship to give the program and the invitation was accepted.

"On March 9, six laymen from Pleasant Ridge motored to Pleasant Hill and had a very pleasant evening together. For the program the men used a selection from the book, *This I Believe*. The selection was written by J. D. Hoff, Jr., on "Christian Vocations." The men found the program to be very interesting.

"The meeting was held in the new recreation building which is ideal for such meetings. The fact that after the meeting the young people served refreshments really demonstrates the fine spirit of the people at Pleasant Hill. We wish for this new Laymen's Fellowship great success and pray for divine guidance for them and their officers."

S. H. PELL.

This is a splendid letter and indicates fine work on the part of the men at Pleasant Hill and Pleasant Ridge. Thank you and best of luck.

J. E. D.

* * * * *

To Enroll Million in Bible Reading Program

Plans to enroll 1,000,000 men in a program of daily Bible reading were announced last week by United Church Men, laymen's division of the National Council of Churches.

Laymen of all denominations will be asked to read daily some selection from the Bible or to make use of readings to be telecast on TV stations under the sponsorship of men's bodies of local councils of churches across the country. One minute telecasts sufficient for 180 days of use have been prepared by the American Bible Society.

J. Clinton Hawkins, of St. Louis, UCM's national chairman, said U. C.

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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Editorial . . .

I Believe in Congregationalism

It is a good thing for organizations and members of organizations to think frequently about that in which they truly believe and the things for which they stand. With that in mind let us consider congregationalism. Due to the fact that no individual or group is ever officially designated to speak for congregationalism, the first personal pronoun singular was used in the heading instead of the editorial "we." However what is to follow is written in the hope that multitudes of other congregationalists will be in substantial agreement.

We are considering congregationalism as a form of church government. There are many denominations besides the Congregational Christian Churches which have a congregational form of government. The autonomy of the local church is the distinctive characteristic of congregationalism. The Baptists and the Disciples of Christ are as definitely congregational as the Congregational Christians.

The New Testament seems to us to explicitly recognize the autonomy of the local church. The Acts of the Apostles tells the story of the establishment of many of the early churches. The general pattern is the same in every individual church. An individual or a group of individuals preached Christ, his gospel, his death, his resurrection, and the sending of the Holy Spirit in his name.

Those who believed the preaching of the gospel, accepted Jesus Christ as Lord, and in whose lives the fruits of the Spirit were evidenced, became the church. The apostles, the evangelists, and the missionaries accepted such a group of believers as constituting a true church. It was only the beginning of a work of grace, but it was a true beginning. It should be remembered that when Paul arrived at Ephesus he found a group of disciples in whose fellowship something seemed to be lacking. Upon inquiry he found that they had been baptized unto John's baptism of repentance. Paul then baptized them in the name of the Lord Jesus, and they received the Holy Spirit. The record states, "And all the men were about twelve," but they became the nucleus of a true church.

The autonomy of the local church seems to us, to be a corollary of the dignity and worth of the individual as taught and practiced at all times by Jesus as he came in contact with men and women of both high and low degree. Jesus saw every man as a potential son of God. If a man were a sinner, Jesus offered to him forgiveness of his sins, as soon as the man might be willing to repent of his sins and obey the commands of God. If a man has faith in God, Jesus has faith in that man.

If Jesus respects and trusts the sovereignty of the individual soul, as the New Testament teaches he always did, is it too much to expect that Jesus would honor the autonomy of the local church to manage its own affairs, under the guidance of the Holy Spirit? This seems to us to be the fundamental assumption of congregationalism.

As we understand the New Testament the local congregation is a corporate entity of the body of Christ. The local church is not a mere aggregation of individuals. It is a group of people which has become one in purpose and one in spirit, because it is striving to be truly one in Christ. The local church is ever under obligation to learn the mind of Christ in order that it may do the will of Christ.

No matter how thoroughly we may believe in congregationalism we ought always to remember that congregationalism makes it easy for a member to fall into the temptation to think more highly of himself than he ought to think. The congregation faces the responsibility of making decisions and plans. The member who is convinced that his wisdom and judgment is of exceptional quality, may have a difficult time showing a proper regard for the wisdom and judgment of his fellow members. There is much to be said for the rule of the Society of Friends—which is never to decide a question by a formal vote, but to think and wait and pray until all are agreed.

It may even be that congregationalism opens the way for the pastor to be tempted to assume that the responsibility for making decisions for the congregation rests upon his shoulders. That is a burden too heavy for even a minister of Christ to bear. He is an under-shepherd, but it is the Lord who leadeth his people into the green pastures and findeth rest for them beside the still waters.

This brings us back to the issue with which Paul confronted the disciples at Ephesus, "Have ye received the Holy Spirit since ye believed?" Christ promised the disciples that when the Holy Spirit should have come, he would guide them into all truth. That promise holds true for all those who have elected to live under the congregational form of church government.

"The Rejected King"

By REV. ROY C. HELFENSTEIN, D.D.
Pastor, First Congregational Christian Church, Rischmond Va.

All the people of Jesus' day did not reject him. All do not reject him today. But too many did and too many do. We should devoutly thank God for those who joyfully received him then and for those who joyfully receive him now. But both then and now the vast majority are numbered among those who rejected his Kingship of Love. There is an old hymn which declares the message of devotion every true disciple of the Rejected King would gladly witness to the world:

The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.

Where streams of living water flow,
My ransomed soul he leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

"He came unto his own, and his own received him not," because "they loved darkness rather than light." "He came unto his own, and his own received him not," because his life was so high above them in goodness. His ideals were too high for them and his purity too revealing of their evil deeds. "He came unto his own, and his own received him not," because they were blinded by their narrow prejudices, warped in conscience by their comfortable sins, and misled by their wilful ignorance.

What irony that the things which commended him were the things for which they rejected him—his matchless life; his one-ness with his Father God; his devotion to truth; his high regard for all classes of men; his franternizing with the poor; his altruism and his spirit of fraternity; his breadth of thought; his emphasis upon the doing of the will of God—his emphasis upon deeds rather than upon creeds. Not that he failed to appreciate the value of creeds, knowing as he did that a creed is essential to faith, but that each believer should be privileged to work out his own creed upon the anvil of his personal thought and experiences—never forgetting that creeds without deeds are but hollow mockery. All these facts commended Jesus then, and commend him now to those who think and those who care.

It was because of all this, because of the emphases that should have most forcefully commended him that people in the long-ago contemptuously rejected him. The pain of heart that he suffered by their rejection was greater by far than the pain of body suffered by their nailing him to a cross. Looking upon Jerusalem in that long ago, the thought of its rejection of his love moved him to tears as he voiced the anguish of his heart in the words, "O Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her brood, but ye would not."

DR. R. C. HELFENSTEIN

So today, as he looks over our city and other cities of the modern world, seeing how people treat his Father God, he weeps again.

The Pharisees were continually taking counsel how they might entangle him in his claims and pronouncements. They thought of him as a trouble maker, all because he rebuked their complacency and condemned their business and social practices. His goodness constantly disturbed them and constantly rebuked them.

They invited him to "get out of the country." Instead of giving the people coddling comfort, as some ministers today may be tempted to do, he boldly denounced their evil doing as he expects his servants always to do. There was no issue of individual or social morality that he feared to champion. He scathingly rebuked sin wherever found, and bitterly denounced advertised piety, branding the religious leaders of his day as being "blind leaders of the blind." He labelled the so-called elite of his day as belonging to the "generation of vipers — hypocrites, and whited sepulchres filled with dead men's bones." He bitterly exposed the self-righteous and the "more holy than thou" type of folk who took their chief satisfaction in life from thinking that they were better than other people. He cut squarely against the philosophy of the leaders of his day who believed that life consisted in the abundance of a man's possessions instead of in the fact of his being in favor with God and man. Without fear or favor, he showed people their faults, exposed their weaknesses, and pointed them to "The Moral and Religious Heights" with his challenge to climb.

But because they were sensitive to their faults, as people always are; and because they were blind to their own weaknesses and short-comings, as most people are prone to be; and because they did not want to climb the moral and spiritual heights, as the unworthy never do, they rudely rejected him—rejected his presence, rejected his message, and rejected his God; and they nailed him to a cross to make sure that he would not annoy them further.

The people of that ancient day rejected the "King of Love," and what a price the world has had to pay because of their rejection! But a sadder tragedy than their rejection of the "King of Love" has been the world's rejection of the "King of Love" down through the centuries since then. "They that do evil will not come to the light, lest their deeds be exposed." It has always been so. Only a change of heart can inspire men to seek the light.

They crucified him then upon a cross outside the city walls. And men have crucified him since within the confines of their own hearts.

The Cross stands for everything that Christ had done for the world up to that sad hour and for all he has done from then until now; and for all that he wishes to mean and may mean to the world if men would cease rejecting him. The rejection and crucifixion of the King of Love by the people of his day seems unbelievable to us in the modern world, and yet millions continue to reject him even in our day. Every time we fail to heed his words, we too reject

(Continued on page 13.)

The Challenge of Our Growing Cities of the Southeast . . .

A Statement by the REV. IRA D. BLACK, Director
Department of City Work, Board of Home Missions

Two weeks ago when Dr. Tuttle wrote, asking me to speak on "The Challenge of our Growing Cities," he probably had in the background of his thought the tremendous population increase in Florida and throughout our country in recent years. This stark *fact* of the ever-increasing numbers in our cities presents the Christian Church with one of the greatest challenges in its history. From April 1, 1950 to July 1, 1954, the population of Florida increased more than twenty-five per cent—an increase of 707,000 persons in a four-year period. In Georgia for the same four years there was a population increase of 159,000; in Virginia an increase of 197,000, in North Carolina 147,000 and so on throughout the entire United States.

Growth has become such a steady diet that urban America has now become accustomed to it. However, this growth has been so rapid that we have not been able to keep up with all the problems and opportunities it presents, much less prepare for the changes yet to come. Here are some of the things that happened in the one year 1954 which challenge our churches:

1. Four Million babies were born.
2. The total population increased 2,800,000 from just under 160,000,000 to nearly 163,000,000.
3. The urban population passed the 100,000,000 mark, and the rural non-farm population—much of it around our cities—passed the 35,000,000 mark.
4. Less than 12 per cent of the labor force now work on farms.
5. Today 27 per cent of all females ten years of age and over are in the labor force. Of all married women 23 per cent are working.
6. About 1,200,000 people moved to the suburbs.
7. While the subrubs mushroom, the inner city still deteriorates faster than it is being rebuilt. Last year another 150,000 homes became obsolete.
8. About 1,100,000 new dwelling units were built (non-farm).
9. Over 1,500,000 marriages were performed. The number of households increased by 800,000.
10. About 400,000 couples were divorced, bringing our divorced population to about 970,000 men and 1,375,000 women.
11. The number of widows increased by about 150,000 bringing the total to over 7,500,000.
12. Over 1,000,000 people passed their 65th birthday. The population over 65 increased by 350,000 (13,500,000—1 person in 12).
13. Over 30,000,000 people moved, one-third of them to another county or state.
14. The number of passenger cars on the road increased by 2,500,000.
15. The American people spent about one cent out of every dollar of their income to support the churches and their benevolence programs.

The most important challenge for urban churches to face is then the *fact* of the *growth and movement and change* of the American population.

As we think of the matters of church extension and stewardship which the Southeast Regional Meeting is emphasizing, we are confronted with two questions of paramount importance:

First, in quantitative terms, can the Congregational and Christian Churches keep pace with the growth and movement of the population? Will we, in cooperation with the other Protestant Churches, have enough churches at the right place to minister to 163,000,000 people in 1955 and 190,000,000 in 1975?

Second in qualitative terms, are our Congregational and Christian Churches flexible enough to adapt to the new and unique demands of the urban scene? Can we educate the new millions of children in our cities to relate their lives with Christ and the church and all that is best? Can we hold the loyalty of the new millions of persons over 65? Can the church, fixed at one location, develop techniques for ministering to families on the move? Can we take advantage of the tremendous amount of leisure time Americans have now and will have in the future?

If these questions are to be answered in the affirmative here in the Southeast we must look primarily to the churches and the Four Conferences in this region. To be sure, the Board of Home Missions is a partner with you. In an aggressive program the initiative must be local. The following statistics indicate our strength:

In the Southeast, according to the 1950 census, there were 34 cities with more than 70,000 population. There are 6,499,938 people living in these cities. They had an approximate gain of one and one half million people for the decade preceding 1950.

There are now 56 Congregational Christian Churches in the 34 cities of more than 70,000 population, as reported in the 1953 Year Book. The 1940 Year Book listed 61 churches. In 1953 the membership of the 56 churches totaled 11,271. They gave for Our Christian World Mission $44,630, and spent for Home Expenses $376,143.

Today we have five fewer churches in these cities of the Southeast than we did in 1940 in spite 30 per cent increase in population from 1940 to 1950. However, our membership growth in these cities has been 8.7 per cent since 1940. Church school enrollment has increased 1.3 per cent, Our Christian World Mission giving 241.2 per cent and Home Expenses 146.9 per cent. Since 1940 two new churches have been established and seven churches have died in the cities of the Southeast above 70,000 in population. Additional losses can be expected over the next few years because many of these 56 urban churches are too weak and tired for revitalization—20 of these Congregational and Christian Churches in the above cities have less than 100 members. Another 20 have from 100 to 199 members. Only 16 churches have 200 or more members and can carry a full-rounded program. In 1953 only 26 of these churches (46 per cent) received enough new members to show a gain, and only 32 of these churches (57 per cent) have increased in membership and strength since 1940.

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Forward With Education and Religion

It is refreshing how education and religion are in the news today. This is true not only in church papers and religious magazines and periodicals, as is to be expected, but in the daily press, secular magazines and periodicals. Even in expensive ads and on commercial billboards.

References to education have to do largely with privately endowed and church-related colleges, their importance to our American way of life, their financial needs, their evident plight in the obvious increase in enrollment and economical plight resulting therefrom. The appeal is to business and industry to come to the rescue and save these beneficent institutions that have made such significant contributions to civilization and are so essential to our way of life.

The surprizing and heartening fact is the very prominent place the Christian religion is taking in such publicity movements. Last week I happened to be in Atlanta, Georgia. On top of a three story building on Peachtree Street, right in the heart of the city, was a large, well-illuminated ad, placed there by the Presbyterain Church "Find Life With God." In Middle and South Georgia the Baptists have had their slogan "Christ Is the Answer" on store windows, billboards, and written on the sidewalks in front of prominent stores and professional buildings. The Methodist slogan "Crusading for Christ" is in public print in a very convincing way.

Now business and industry are taking up the practice in a very wholesome and impressive manner. For instance, the following full page ad was in *Newsweek* April 4, 1955, page 11. At the top of the page is a family: father, mother, son and daughter, kneeling on a blank map of the United States, with this written beneath the picture. (quote)

Our Way of Life.

This nation is proud of its heritage and its achievements—proud of the highest standard of living the world has ever known.

But we are most proud of something that dwarfs our vast material gains . . . something that is priceless in a confused world.

In our nation of 160 million, we have 294,359 churches—and 40,947 of these have been built since the end of World War II. In nine years, our church membership has grown from 72,492,000 to 95,681,000 — a gain of 23 millions.

Since World War II, the Bible has sold more than 1 million copies every year, and in 1953 sales reached about 1½ million. In countless other ways, there's evidence that the people of the United States are seeking spiritual faith in ever-growing numbers. Such spiritual faith is the necessary foundation for survival of freedom in any land.

There is comfort, reassurance and hope in this course the American Way of Life is taking. (End of quote)

The impact for religion comes from all sides and should certainly have a moving effect upon the church. Our hearts should be warmed and our spirits stirred.

The fields on all sides are "white unto the harvest." We should realize that Christ is speaking to us today when he says: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Such emphasis on the Christian religion that accentuates the dignity of human personailty, honesty, integrity, and fair play in life and living is the one effective answer to communistic propoganda and the persisent contention of humanism and other false doctrines that relate conscious human existance to this world and to this world only.

* * * * *

Apportionment Giving

Contributions on conference apportionment for the college continue to be encouraging and disappointing. Encouraging from the amount that is being contributed. Total contributions to date are in excess of the comparable date for 1954, but not as much on per centage basis in comparison with the total amount of apportionment for the current year. Disappointing because of the limited number of churches that are contributing from week to week in comparison with the total number of churches in our convention that are giving support to our college. However, we confidently look to the day when all the churches will have paid their apportionments in full thus enabling the college to meet its financial obligations and to enlarge its offerings to the students who come in search of information and training that they may be better fitted for life and living.

Previously reported		$ 4,634.88
Eastern Va. Conference:		
Hopewell	$ 5.00	
First	25.00	
Rosemont	76.00	
N. C. and Va. Conference:		
Greensboro, First	$ 54.88	
New Lebanon S. S.	$ 13.40	
Tryon	242.00	
Union (Va.)	75.00	
Western N. C. Conference:		
Pleasant Union	$ 15.00	
		506.28
Total to date		$ 5,141.16

Warn Against Unilateral Action

Officers of the National Council of Churches have appealed to President Eisenhower to resist the pressure of those who advocate policies that could lead to a third world war.

In a message sent to the Chief Executive recently, they urged that he take "all honorable steps" to peaceably end the crisis in Asia over the Formosa Strait and said they would regard as "extremely unfortunate" any course that would imperil the goodwill and cooperation of this country's friends and allies.

They expressed the hope that the President would call upon the American people to exercise patience and restraint; cautioned against the risks of unilateral action; and appealed for utilization to the fullest extent of such facilities for negotiation as the United Nations or others.

The message telegraphed to the White House was signed by Dr. Eugene Carson Blake, Council president; and Ernest A. Gross, and Walter W. Van Kirk, respectively, chairman and executive director of the Council's Department of International Affairs.

There are times when the whole world seems to tumble in on us—it is in these emergencies that the real test of our life comes, and out of these emergencies very frequently lives of rich grace, fine charm and rare beauty develop.—*Mrs, H, L, Rickert.*

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Mrs. Robert G. Williams to Speak at Woman's Convention

We are indeed fortunate that Mrs. Robert G. Williams of Lake Worth, Florida, the first president of the Women's Fellowship of the International Congregational Council, will be present at our Women's Convention to speak to us and to install our officers.

Mrs. Williams, known as "Mary Ann" to many people in this area, has gone a long ways since the year she was a student Summer Service worker in North Carolina. She has been president of our Florida Women's Fellowship. She has been president of our National Women's Fellowship—and now the International! She has also been a member of the Executive Committee of the General Council of our denomination.

Like our Mrs. L. E. Smith, Mrs. Williams is a bell collector, having about 300 bells from many parts of the world.

Mrs. Williams was born in Ohio and educated at the Congregational Training School for Women in Chicago, Illinois, and at Boston University School of Religious Education and Social Service.

Mrs. Williams has spoken to our women's groups before, and we are sure that her presence at the Women's Convention will be one of the reasons why many will want to attend the sessions. She will speak on Tuesday afternoon and will install the new officers on Wednesday morning.

* * * * *

Mrs. Horton Will Also Highlight the Convention

One of the highlights of the Women's Convention to be held in Suffolk, Virginia on Tuesday and Wednesday, April 26 and 27, will be the address of Mrs. Douglas Horton of New York City, wife of the Minister of the General Council of our denomination.

Mrs. Horton is quite a personage, being the first woman ever commissioned by the United States Navy, beginning as a Lietuenant Commander and resigning in 1946 with a Distinguished Service Medal and the rank of Captain after being the wartime Director of the WAVES.

Preceding that, as Mildred MacAfee, she was the second youngest president of Wellesley College, giving up that career in 1949 for her present profession of "housewife."

MRS. ROBERT G. WILLIAMS

MRS. DOUGLAS HORTON

Mrs. Horton is active in ecumenical circles, for she attended the first World Council of Churches Assembly in Amsterdam in 1948 as a consultant; served as a delegate in 1951 to the Beirut Conference on Palestine Refugees; and in 1953 made a visit to the Congregational Churches of Australia, New Zealand and other parts of the South Pacific and Asia. While on this trip Mrs. Horton made an extended visit in India where she had wide contacts with both Christian and government colleges and participated in the United States State Department's Educational Exchange program.

Chairman of the Department of International Justice and Good Will of the National Council of Churches of Christ in the U. S., Mrs. Horton is also a member of the policy making General Board, the General Assembly and Committee on Maintenance of American Freedom.

Among her "firsts"—first woman on Board of Directors of New York Life Insurance Company, first woman elected to Board of Directors of National Broadcasting Company, and first woman trustee of New York Public Library.

As you see, she is really an important woman, as well as being the wife of the most important man in our denominational life—hear her in Suffolk!

* * * * *

Winchester Women Have "World's Fair"

The Winchester Church, through the efforts of the Women's Fellowship, has recently enjoyed a mountaintop experience in the realm of missionary education.

More than two months ago the Betty Thelin (Mission) Circle had a dream. The week of March 20-27 saw the dream became a reality in our "World's Fair."

The morning of Sunday, March 20, found our church dressed in her missionary attire. The vestibule bulletin board was bordered with flags of sixty nations, and literally loaded with material about missionaries, mission stations, and "One Great Hour of Sharing." The music, morning bulletins, and minister's sermon on the theme "Into All the World," were missionary centered. The worship center was a beautifully lighted globe and an open Bible, backed by lovely silk flags of China, Japan, Mexico, the Philippines and India.

District Rally.

At six that evening our women met for a buffet supper, followed by a most interesting Northern District Rally in the church. Friendly Service gifts for Fisk were presented. Mrs. W. B. Williams, Southern Convention Women's President, introduced Mrs. John A. Reuling, former teacher in Adams College in Africa, who brought a fine message. Mrs. Elsie Nelson, district superintendent, presided and Mrs. Rosalie Smith led the worship service.

A Trip Around the World.

Wednesday, March 23, travellers left the social hall, "America," where they had been the guests of Pilgrim Fellowship for "licksticks" and chewing gum.

Our first stop was Mexico, the home of Mrs. S. J. Lewis. The Star Circle served chili and saltines in a perfect Mexican setting. There was even the typical Mexican lazily listening to music with his sombrero pulled over his eyes. The hostesses wore Mexican costumes.

On then to the Philippines, where flowers and other decorations made the home of Mrs. M. B. Allen an enjoyable stop. Here we were met by a native in a grass skirt and the Mathews Circle served pineapple juice and vanilla wafers.

The home of Mrs. C. A. Pugh was beautifully decorated as China and a most interesting collection of tapestry, pictures, books, and other treasures was on display. Tea and rice custard were enjoyed as served by members of the Loyal Service Circle dressed as Chinese women.

Our final stop was the home of Mrs. H. F. Nelson, where incense and women in lovely Japanese dress gave a perfect atmosphere of oriental beauty. Colored slides were continously shown. Many works of Japanese art and craftsmanship were on display, even parosols open on the hearth and pictures on the walls. The Challengers Circle served delicious almond cookies, nuts, and hot tea.

The fare for this wonderful journey was a free-will offering to missions, and about one hundred tourists reported a most enjoyable trip.

India Luncheon.

Friday noon, March 25, the parsonage social hall was lovely in the colors of the flag of India, orange and green, white and blue.

Flowers, candies, ivy, place mats, napkins picturing the map of India, tiny flags of India, Pakistan and Ceylon, and a delicious meal gave the perfect setting for our "Indian Luncheon." Fifty-five of us, representing five denominations, enjoyed a rare treat when Mrs. G. A. Benchoff, National President of the Women's Guild of the Evangelical and Reformed Church, gave a vivid picture of India, her problems, her opportunities and her important role in today's world affairs.

"The City" Studied.

On Sunday evening, March 27, the Women's Fellowship of Crok Street Christian Church presented in a most impressive way our home study, "The Church in the American City." The opening devotions were led by our Pilgrim Fellowship and Miss Winifred Whitlock used the theme "The Church Ministers."

The week was rich and rare, an education of real value. It was a big job, we admit, but the results were well worth the effort. We suggest the World's Fair to other groups because we covet for any Women's Fellowship the rewarding experience we have enjoyed.

Mrs. Robert A. Whitten.

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Report of Treasurer of North Carolina Women

Quarter Ending March 15, 1955.

Following is the Quarterly Report of the Treasurer of the North Carolina Women's Fellowship:

RECEIPTS.

Women's Societies.

Albemarle	$ 18.75	
Apple's Chapel	62.25	
Asheboro	45.00	
Asheville	150.00	
Auburn	1.25	
Berea	20.00	
Bethel	18.00	
Bethlehem	10.00	
Beulah	18.00	
Beverly Hills	12.50	
Burlington	426.40	
Calvary	10.00	
Carolina	15.50	
Center, South Boston, Va.	10.00	
Chapel Hill	36.56	
Church of Wide Fellowship	20.00	
Concord	5.00	
Damascus	2.50	
Durham	81.00	
Elon College	141.85	
Eutaw Community	25.00	
Flint Hill (R.)	9.25	
Fuller's Chapel	25.00	
Gibsonville	22.97	
Greensboro, First Ch.	131.98	
Greensboro, Palm Street	24.50	
Hank's Chapel	18.85	
Happy Home	20.00	
Haw River	42.50	
Henderson	45.00	
Hendersonville	9.50	
High Point	6.25	
Hines' Chapel	47.54	
Hopedale	31.41	
Ingram, Virginia	20.00	
Kallam's Grove	2.50	
Liberty, Vance	50.00	
Long's Chapel	12.50	
Monticello	20.00	
Moore's Union	5.00	
Mount Auburn	19.55	
Mount Bethel	5.00	
Mount Zion	10.00	
New Hope	5.00	
New Lebanon	25.00	
Oak Level	23.00	
Pfafftown	7.50	
Pleasant Grove, N. C.	6.00	
Pleasant Grove, Va.	7.50	
Pleasant Hill	10.00	
Pleasant Ridge (G.)	21.00	
Pleasant Ridge (R.)	20.00	
Plymouth	10.00	
Raleigh	80.00	
Ramseur	10.00	
Salem Chapel	8.28	
Sanford	40.00	
Shady Grove	5.00	
Shallow Ford	10.00	
Shallow Well	70.00	
Spoon's Chapel	17.29	
Tryon Cong. Ch. of Christ	62.50	
Turner's Chapel	15.00	
Union Grove	7.50	
Union Ridge	25.00	
Union, Va.	25.00	
Wake Chapel	25.00	
Winston-Salem	15.00	
Youngsville	32.50	
		$ 2,298.43

Junior Societies.

Apple's Chapel	$ 7.38	
Durham	14.10	
Elon College	16.90	
Greensboro, First	19.74	
Henderson	9.00	
Ingram, Va.	3.65	
		70.77

Cradle Roll.

Apple's Chapel	$ 9.57	
Asheboro	4.51	
Durham	10.05	
Elon College	70.00	
Greensboro, First	19.74	
		113.87

District Rally Offerings.

Asheboro	$ 26.77	
Burlington	35.70	
Greensboro	28.47	
Halifax	29.40	
Henderson & Raleigh	44.00	
Sanford	17.50	
		181.84
Total receipts		$ 2,664.91

DISBURSEMENTS.

United Church Women, World Day of Prayer	$ 49.14	
N. C. Dept. United Ch. Women, Harvester Fund	76.54	
Children's Fund, Korean Orphan	70.00	
N. C. Women's Council, Membership	2.00	
Literature for New Societies	6.46	
Expense of Children's Dept.	7.12	
Expense of Interdenominational Cooperation Dept.	9.11	
Expense of President	26.56	
Expense of Dist. Supt. Planning Meeting	33.11	
Expense of District Rallies	137.67	
Convention Office, Mimeograph Work	18.60	
		$ 436.31

(Continued on page 10.)

News from the Churches . . .

Our Richmond Church Reports

The evangelistic emphasis characterized the programs and messages of each department of our Richmond, Virginia, church during the Lenten Period. The Palm Sunday and Easter services were largely attended, the floral decorations of the sanctuary were unusually attractive, and the spirit of the services unusually uplifting.

The Pilgrim Fellowship youth group conducted its third Easter sunrise service for the church and the community. One of the two assistant pastors, Will Terry a student from Union Theological Seminary, delivered the sunrise message. Ten of the young people composed the choir for the service. Lonnie Bond, a senior at the University of Richmond and a member of the University Glee Club, sang "The Holy City," and Kathleen Sprenkle, another of the youth group, presided at the organ for this very impressive service.

Following the service, those attending were invited to be the guests of the Pilgrim Fellowship at an Easter breakfast served in the new fellowship room. More than sixty persons responded, enjoying together a delightful breakfast prepared by the counselors of the youth group.

The youth group also rendered the special service of securing donors of more than thirty multi-blossom Easter Lilies as memorials and gifts for the unusually attractive decorations at the regular Easter worship service.

The eleven o'clock service was well attended, including several visitors from out of the city. The Senior Choir, under the able directorship of Mrs. A. A. Dofflemyer, sang "Christ, We Do All Adore Thee" by Dubois. and a Spiritual, "Were You There." Following the Easter sermon by Dr. Helfenstein on the topic, "The Easter Manifesto," the choir presented the anthem, "Hallelujah, Christ Is Risen," by Semper. Dr. Helfenstein used as his text Acts 2:32 and 4:12, "This Jesus hath God raised up, whereof we are witnesses," "There is none other name under heaven given among men whereby we can be saved."

At the special Maundy Thursday night Candlelight Communion service and the Easter worship service, seven persons received the rite of baptism, and twenty-two persons were received into the membership of the church: eleven on Confession of Faith, three by Reaffirmation of Faith, and nine by letter of transfer.

* * * * *

The Elon College Community Church reports that on Palm Sunday 197 attended Sunday school; 385 attended the 11 o'clock worship service and 15 were in the Parish House for the Nursery; 25 received Christian Baptism; and 14 were received into the membership of the church.

What Is the Board of Home Missions?

In the first issue of *The Home Missionary* in May, 1828, it was stated: "The design of the American Home Missionary Society is to promote the religious benefit of a great and growing nation." The Congregational Education Society had already been at work in Massachusetts a decade.

By 1845 there were 680 missionaries in fields extending to the Pacific Ocean. By 1882 "there was not a western state or territory in which Congregationalism was not represented."

The American Missionary Association was born of a dramatic social situation in 1846. The Association represented the banding of four welfare bodies organized earlier to combat slavery.

The Board of Ministerial Relief was formed in 1885 to help needy pastors and their widows.

In 1936 the seven boards which did the home work in the U. S. A. and possessions were united in a Board of Home Missions. The Board now operates in five divisions, namely: Division of Church Extension and Evangelism, Division of Christian Education, Division of Ministerial Relief, the Pilgrim Press Division, and the American Missionary Association Division. With some states reporting less than 25 per cent of the population being associated with the Christian churches, the need for church extension is apparent. Hundreds of new churches, parish houses and parsonages are required.

The Board has an increasing concern for the college and univeristy community as a strategic area for the Gospel's penetration of American culture. There are almost 400 college towns in our country where there are Congregational Christian churches. It is estimated that half of the 50,000 Congregational Christian students are in concentrations of 100 to 1000 on perhaps 100 of the campuses where their relation to Christian influence is problematic unless the denomination provides a special ministry. There are 24 church-related Congregational Christian colleges for which we cannot escape responsibility. By their nature they can be, if properly nurtured, the best source of lay church leaders and candidates for the ministry which will give strength to our churches.

Our task now is to *realistically* "promote the religious benefit of a great and growing nation."—*Facts From the Field.*

BIBLE READING PROGRAM.

(Continued from page 3.)

M. is launching the crusade because of its conviction that "the secret of America's true greatness and amazing progress can be traced to the great men of faith and courage who have been transformed and energized by the power of the Bible's message. Their commitment to freedom and their dedication to the sacredness of the human personality laid the foundation for a new way of life in America," he said. "Daily communion with the God of the Book is necessary if man is to keep his spiritual balance."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Mrs. W. V. Leathers, Tr.,
For:

Thank Offering	$ 225.82	
Life Memberships	20.00	
Memorials	20.00	
Christian World Mission	19.00	
Missions in Africa	44.17	
Missions in India and Ceylon	19.50	
Rachanyapuram School	9.00	
Miss Oline Nicholson's Work	5.00	
Foreign Missions, Special Fund	5.00	
Friendly Service Work, Special Fund	10.00	
Missions, General Fund	1,851.77	
		2,228.60
Total disbursements		$ 2,664.91

Respectfully submitted,
Susie D. Allen,
Treasurer.

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

Invitation to Attend Eastern N. C. Fellowship Rally

The Youth Fellowship of Amelia Congregational Christian Church of Route 2, Clayton, N. C., would like to invite all of the youth from the Eastern North Carolina Conference to our church, as we are hosts for the Youth Rally to be held here on Sunday afternoon, April 17, 1955.

Registration will begin at 2:30.

How do you get to Amelia? If you are coming from the north, take highway No. 70 to Clayton, 16 miles from Raleigh or 12 miles from Smithfield. In Clayton, take junction highway No. 42, and go south from Clayton three miles. The church is just off the highway on the right. Coming from the south, take No. 42 highway from Fuquay Springs. Church is to the left before you get to Clayton.

We are looking for many of you at this rally, and we give to each church a cordial welcome. Come and bring a picnic supper; we'll provide the drinks. A fine program has been planned, so come, share it with us.

Gene Green,
President.

* * * * *

Youth Sunday at Amelia

The young people of Amelia Christian Church observed Youth Sunday on March 13, 1955, with a full day of activities. To begin this youth observance, the youth had charge of the entire morning worship service. The service opened with a call to worship by Billy Daughtry who also offered the opening prayer. After the singing of the opening hymn, Leon Daughtry led the responsive reading. After special music, William Watson offered prayer for the offering. A. C. Penny was song leader, and Hilda Johnson, pianist. Ushers were Jimmy Stevens, Ronald Jones, Duke Hockaday and Donald Pully.

There were two choirs rendering special music for the service.

Gene Greene delivered a very inspiring sermon, using as his subject "Our Example, Jesus Christ."

Immediately after church, thirty of these young people left for the State Rally at Elon College.

Thomas Madren,
Pastor.

What Youth Expects of the Church

It is a well known fact that the church expects great things of its members, especially its young people. But has it ever occured to the elders that the young people expect something of the church in return for what the church expects of them?

Here are but a few of the expectations for which youth groups look to the church:

(1) They expect the church to have confidence in the ability of young people to make most of their own decisions, and then to respect the decisions which they have made. This trust and respect is what makes not only tomorrow's leaders, but tomorrow's followers. This also helps young people to realize the problems and tasks which they will have to face in the future.

(2) They expect the church to cooperate with and help in their undertakings. It is true that young people like to think and to have others think that they are smart and mature enough to undertake a great many of their problems themselves. Also the young people like to feel that everyone is so impressed by their work and progress that they would like to be included in some of the glory of their accomplishments.

(3) They expect the church not to be too critical of their failures and most of all not to be too critical of their ideas, for criticism is more discouraging to a young person than any amount of failure.

(4) They expect the church to encourage their meetings. This includes not only the Sunday evening worship programs, but also the social events and other activities.

(5) And last, but probably most important, they expect the elder members of the church to be examples of the meaning of Christian faith and fellowship. If young people can not look to their parents, relatives, and other members of the church and find that these people have the true meaning of Christianity and are satisfied with it, how can they be expected to direct their lives toward the finding of this most satisfactory meaning?

Miss Nancy Lee.

Editor's Note: The young people of the Lakeview Congregational Christian Church conducted the devotions at the morning service, March 27. Miss Lee's article was an item of the program.

THE CHALLENGE OF OUR GROWING CITIES OF THE SOUTHEAST.

(Continued from page 6.)

The fore-going statistics are only a sample and, of course, do not tell the whole story. An analysis a year ago showed that 248 of the 529 churches in the four Southeast Conferences are in cities. Most of these are in cities of from ten to fifty thousand, where the problems are quite different than in the larger cities. However, it remains true that the majority of our churches in the Southeast area have a difficult time for lack of membership and funds.

Let me suggest then, as a first step, *that a study should be made of every existing urban church, of cities where churches should be established and a strategy for their future should be outlined.* Probably a third of the churches named need to face the fact of the changing community and the movement of population. They should follow the example of our First Church, Greensboro; Pilgrim Chapel, Nashville; Union Church, Jacksonville and Elm Avenue Church, Portsmouth, in relocating to more favorable sites. A weak church among strong competitive neighbors has little chance. In most cities Protestantism does not need more churches, but a better geographic distribution of the present churches, so that those that are weak may have a new opportunity as they take up a new type of ministry in an inclusive non-competitive way in a community on the growing edge of a city. I have studied only a few churches in the Southeast, but on my list of those that should consider relocation would be Howard, Nashville; First Church, Norfolk; Plymouth, Charleston; First Church, Savannah; and First Church, Tampa. Time is running out—relocation can be more successfully carried out while there is still sufficient strength, as at First Church, Greensboro. Relocation alone will not solve the problem—there must also be vigorous leadership to guide the church members in an intensive program of outreach to the community and in developing a vital program of fellowship and worship.

(To be concluded next week.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Asa's Religious Reforms"

Lesson IV—April 24, 1955.

Memory Selection: *"The Lord is with you, while you be with him; and if you seek him, he will be found of you."* II Chronicles 15:2.

Background Scripture: II Chronicles 14-16.

Devotional Reading: Psalm 28.

A Good Man From Bad Ancestors.

Asa's grandfather was Rehoboam. His father was Abijah. Both of them were bad men. Rehoboam especially was a tough customer, and Abijah was not much better. But Asa, the grandson and the son of these men respectively, was a good man. Something like that is always happening. Time and again, a bad father will have a good son. And of course it also happens that a good father will have a bad son. But Asa deserved a great deal of credit for being such a good fellow.

A Young Man With Courage.

Asa was only twenty years of age when he began to rule. And he inherited a mess from his grandfather and father. The kingdom was shot through with laxity and luxury and licentiousness. The Temple was visited by only a few folks, while the "high places" where the heathen gods were worshipped, and where there was much vice and immorality in connection with the worship of these strange gods, were crowded. Vice and degeneration were the order of the day. Many a young man would have accepted the status quo, and shrugged it off.

But not Asa. He had religious ideals and he had moral stamina and he had courage. "He took away the altars of the strange gods, and the high places, and broke down the images, and cut down the groves." It took courage, and lots of courage to do this. He was stepping on the toes of vested interests and special privilege. He dared to take his stand—and remember he was in political life—on the side of religion and God, when it was not popular to do so. We do not know where he got his religious training. But back of this fine, young man, and king, there must have been the friendship and counsel of the prophets.

A Young King With Commonsense.

Asa was a religious man. He trusted in God. But he was also a sensible fellow. Although he was a lover of peace, he believed that there was no virtue in being soft. He knew that if his little kingdom was weak and unprotected, it would be easy prey for the surrounding nations. Accordingly, he built walled cities, and he organized and trained an army. But not for aggression, but for protection. Furthermore, he did not trust wholly or even in the main, to military might. He knew that the strength of a nation lay in the character of men, and not in the character of its military organization and material. His moral and spiritual reforms were as important as his military preparation.

It is thus today. It would be both foolish, and fatal, for America to become soft, to disarm, to walk like Little Red Riding Hood through the forest of modern life in which there are so many big, bad wolves. We need our armed forces and our military might as a safeguard against enemies who would quickly and cruelly overrun us and lay waste our land and possess our wealth. We need also to give heed to the foundations of our national life. Religion, morality, character are fundamental. If the heart of a nation is rotten, no amount of armed might can ultimately save it. The citadels of the soul are as important as the citadels of the nation.

A Leader Who Took God Into Public Life.

Asa put his trust in God, and he tried to keep God in his life in private and in public. He not only instituted reforms in the nation, but tore down the high places and broke up the images and destroyed the altars. And more. The Queen Mother, who had a heathenish background, and who had erected an idol in a grove and worshipped there, was deposed, and Asa cut down the idol, and burned it in fire. That took courage. But it was typical of the man.

Asa also brought into the house of the Lord vessels of silver and gold and dedicated them unto the Lord. The writer of this history admits that all the high places were not taken out of Israel, but that "the heart of Asa was perfect all his days." Position and power and place and wealth did not wean Asa away from loyalty to God. He did make political and military mistakes, but his heart was right, and he exerted a profound influence on the national life.

What is here to be written is in no sense political propaganda, nor partisan politics. But it is generally felt that the man in the White House, our President of these United States is a man of moral integrity and religious gaith. Regardless of his political views, the average citizen believes that Dwight Eisenhower has brought to his high office a fine sense of religion and its place in the life of a great nation. Who is there who heard it, who was not impressed by the man's prayer as he took office—the simplicity, the sincerity, the general spirit of it. Again and again he reminds our people that religious faith, and genuine morality are basic to the welfare of our nation. At one point in his campaign, some of his associates were a little disturbed over the fact that he made too many references to religion in his public utterances. At first puzzled, then somewhat irked, he replied, "Gentlemen you misjudge the American people. You can't explain free government in any other terms than religious. The Founding Fathers had to refer to the Creator in order to make their revolutionary experiment make sense; it was because all men are endowed with certain inalienable rights by their Creator that men could dare to be free. They wrote their religious faith into our founding documents, stamped their trust in God on their coins and currency, and put it boldly at the base of our institutions. Our forefathers proved that only a people strong in godliness is a people strong enough to overcome tyranny. . . . Today it is ours to prove that our own faith, perpetually renewed, is equal to the challenge of today's tyrants." The man will make mistakes. But undoubtedly the President regards his office as a public trust, himself as a servant of God, religion as necessary for the highest personal character, and indispensable for a great and free nation. And there are others in high office who embody in their lives and express in their offices, the spirit of religion.

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"THE REJECTED KING."

(Continued from page 5.)

"The King of Love and of Life." Every time we neglect the church which bears his name, we thereby reject him. Every time we choose a lower instead of the higher course; everytime we yield to the pull of our baser selves; every time we fail to stand for the right; every time we spurn the call of duty; every time we ignore his Great Commandment; every time we deny him his Lordship over our lives, we thereby join fellowship with those who rejected the King of Love in that long ago.

It is also true that every time we lovingly and bravely stand for the right, for the truth and for honor, regardless of what the cost may be, we announce to God and to mankind that we proclaim his Lordship over our lives.

It was a cruel cross on which they nailed their Rejected King. But a cross more cruel than that is the Cross of Indifference, so graphically portrayed by Studdart Kennedy, on which men nail "the King of Love" today—

When Jesus came to Golgotha, they
hanged him on a tree;
They drove great nails through
hands and feet and made a Calvary;
They crowned him with a crown
of thorns, red were his wounds and deep,
For those were crude and cruel days,
and human life was cheap.

When Jesus came to "your town," they
simply passed him by,
They never hurt a hair of him, they
only let him die;
For men had grown more tender,
and they would not give him pain,
They only just passed down the
street, and left him in the rain.

Still Jesus cried—"Forgive them, for
they know not what they do,"
And still it rained the winter rain and
drenched him through and through;
The crowds went home and left the streets
without a soul to see,
And Jesus crouched against a wall and
cried for Calvary.

Jesus, the King of Love, called all mankind into the fellowship of faith in the love and goodness and power of God, knowing as he did that such faith alone gives full significance and value to human existence. Without such faith man becomes a helpless victim of pessimism, seeing only emptiness and futility in life and in everything pertaining to life.

The faith of Jesus, which is the faith to which he calls all mankind, puts moral and spiritual meaning into life. The absence of such faith produces supercilious cynics of the type referred to by Dorothy Parker in the lines in which she has a faithless cynic speak—

There's little in taking or giving,
There's little in water or wine,
This living, this living, this living,
Was never a project of mine.

Oh, hard is the struggle and space is
The gain of the one at the top,
For art is a form of catharsis,
And love is a permanent flop.

And work is the province of cattle,
And rest's for a clam in a shell,
So I'm thinking of chucking the battle,
Would you kindly direct me to hell?

The presence of Christian faith in a life produces heroes and heroines with a zest for life of the type portrayed in those immortal lines of Henry VanDyke — "The Zest of Life,"—The Contrast!

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear

In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart that pays its toll
To youth and age, and travels on with cheer.

So let the way wind up the hill or down,—
Though rough or smooth, the journey will be joy;
Still seeking what I sought but when a boy,
New friendship, high adventure, and a crown,

I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

The Rejected King of Love calls men to face life with a vision of all of life being sacred and all needed work as being a service unto God; for only such a vision can make any work a joy instead of a drudge. The Rejected King calls men to face life with a vision of man's dignity and of man's importance in the great drama of creation. He calls mankind to view its existence in terms of the redemptive purpose of God, which purpose and provision for its realization alone shed "light on the dark riddle of life." He calls man to share with him his faith in divine guidance through the wilderness of this earthly life. The Rejected King calls men to the vision of the Divine which alone gives ultimate significance to the human.

Christ's vision splendid, which he calls all men to share with him, makes man to be more than "a mere bundle of automatic physical reflexes; more than a being whose status and well-being is determined wholly by economic progress; more than a creature in whom the decisive factor is the racial chromosome?". The Rejected King of Love calls us to realize that something more than achievement in the physical realm is required if civilization is to endure.

Progress in the mastery of nature but makes life's peril the greater, unless that progress is made in partnership with the eternal God. Human progress without God's inspiration and guidance is but the setting of humanity's death trap, the building of the Frankenstein for humanity's destruction. If greater speed over the land, on the ocean or in the air is desired only to make possible greater destruction; if the secrets of science but increases man's insecurity, even knowledge itself, apart from God as its motivation, becomes a weapon for man's destruction instead of a tool for human realization and preservation.

Human security and human happiness (the well-being of the human equation itself) indeed everything that man at his best prizes the most and holds the dearest finds security only as man by faith cooperates with God. That is the faith to which the Rejected King of Love called the people of his day, and to which he calls us and the people of our day.

The Rejected King of Love made it perfectly plain that "there is no other way for the races of men and for the governments of man to experience The Brotherhood of Man, no other way for the people of the world to bring in the reign of true and lasting peace except under the inspiration of the Universal Fatherhood of God and by the mind and the pattern of the Prince of Peace—The King of Love.

Mere talk about the Brotherhood of Man can avail nothing. Peace Conferences and cooperative legislation, though desirable, yet alone they are not enough; military police forces, though needed, fall short of the need. Only the love of "the King of Love" in human hearts, only love for the Father God and the people can make Brotherhood a reality to be experienced, instead of but a dream to be cherished. Only by placing "the Rejected King of Love" upon the throne of human hearts and of all human relationships, and crowning him "King of Kings and Lord of All" can the kingdom of this world ever become the Kingdom of our Lord and his Christ—the Kingdom of Love, the Kingdom of Brotherhood, the Kingdom of God Upon Earth!

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for the place you are giving these little children, charges of the churches they are, in your hearts. Thanks for the way you are remembering them in your plans. They need your help. Their much neglected buildings need your contributions. Their mattresses and springs need replacing. Their rooms need painting now that we have had plasterers here for a week patching up the walls.

Thanks for the response to the call for diningroom tables and chairs. The last needed one came in today. We are over the top on that project. The tables and chairs have been ordered, and we are expecting them any day now. The diningroom has been redecorated—beautiful panelling overhead, beautiful tile on the floor, two coats of paint on the walls and woodwork, molding around the ceiling and molding around the floor and now when the ten tables and the eighty chairs are all in place we shall have prayers of dedication and thanksgiving. Thanks to many friends for the equipment. Thanks to our friends at First Church, Greensboro for the redecorations—work and all. May God bless you everyone.

Thanks to our South Norfolk friends for their visit Sunday and their aid to certain of our children. They were represented by Mr. and Mrs. G. A. Peebles and Gordon, and Mr. and Mrs. Jim Hare and Jim, Jr. They saw what repairing is now in progress and agreed that if many of our churches knew our needs first-hand it would be a joy to see that they were met. They know that this is a church institution and that the honor of the churches in doing a good job is at stake. Their classes in South Norfolk have been friendly visitors and a long list of valuable projects achieved by them is the result.

In this little note of appreciation I can only touch some of the objects of our appreciation—see the list each week and help make it a goodly one. You will see some interesting items any week.

On the *chart of the churches* there are exactly one hundred churches not yet contributing anything since January first. Several of them sent in contributions previous to that date which counts in their present church year. However, it gives me a bit of concern to see how much we would be in the hole if the large half of our churches had not sent in some contributions during January, February and March. Some of the churches listed as contributing have had only some member of their church to send a donation personally—each such gift is listed as a credit to the church, unless the donor requests us not so to list it, which is seldom. We are trying to give each church full credit for all it, or its members, does.

At any rate the larger half have done very proudly and I greatly appreciate it. It only goes to show that there is no need for us to be in a bad state or repairs, or to lack funds to rightly pay our bills, if an increasing number of churches would remember us regularly. I hope the list will show up better at the end of April. Any individual can put his church on the *chart of the churches* by sending a small contribution and telling us what church he or she is a member of. That is real easy, isn't it? Thank you.

John G. Truitt,
Superintendent.

REPORT FOR APRIL 6, 1955.

Commodities for the Week.

Mrs. J. M. Riddle, Sanford, N. C., Quilt, clothing and coupons.

Missionary Society, So. Norfolk Church, Coupons.

Mrs. A. E. Pye, Greensboro, N. C., Coupons.

Mrs. Lina Apple, Reidsville, N. C., Coupons.

Mrs. James Osborn, Norwalk, Calif., Coupons.

Mrs. J. Edward Harrell, Holland, Va. Coupons.

Juniors, Franklin, Va. Christian Church, Socks.

Mrs. H. E. Pearce, Sr., Franklinton, N. C., Clothing.

W. M. S., Pleasant Grove Church, South Boston, Va., Clothing, towels and wash cloths.

Leaksville (V. Va.) Missionary Society, Clothing.

Mrs. Francis Hall, Burlington, N. C., Clothing.

W. M. S. Flint Hill (R.) Church, Clothing.

Mrs. E. G. Jones, Driver, Va., Dress.

Antioch Church, Va. Valley Central Conf., Toilet articles, school supplies, shoe laces, wash cloths and coupons.

Junior Missionary Society, Holland Christian Church, Clothing.

Gibsonville Church, Toilet articles, candy, shoe laces, wash cloths, coupons.

South Norfolk Church, Clothing.

Mrs. W. L. Norville, Burlington, N. C., Easter hats.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,811.93
Eastern N. C. Conference:		
Hope Mills	$ 2.00	
Liberty (Vance)	50.00	
Morrisville	6.10	
Wake Chapel	51.37	
		109.47
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 57.25	
Dendron S. S.	26.05	
Mt. Carmel S. S.	16.34	
Christian Temple	20.00	
Windsor S. S.	10.00	
		129.64
N. C. and Va. Conference:		
Belew Creek	$ 10.00	
Mebane, Special	25.75	
South Boston	22.00	
		57.75
Virginia Valley Conference:		
Bethlehem S. S.	$ 17.50	
Dry Run S. S.	2.12	
Newport S. S.	26.88	
Winchester S. S.	10.00	
		56.50
Total		$ 353.36
Grand total		$ 6,165.29

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Special Offerings.

Amount brought forward		$10,252.08
Chester H. Roth Co., Inc. (Interest)	$ 15.00	
Johnson Grove Missionary Society	10.00	
Beacon Ave. Cong. Christian S. S., Columbus, Ga.	6.52	
New Hope Christian Ch. Roanoke, Ala	5.00	
Women's Miss. Soc., Auburn Christian Church	10.00	
Mrs. Mamie K. Perkinson, Wise, N. C., Easter	10.00	
Antioch Church, Va. Valley Central Conf.	.95	
Mrs. Mamie Miller, Easter	5.00	
Miss Gertrude Herring, Richmond, Va.	6.00	
F. L. Fagley, New York, N. Y., Easter	5.00	
The Duke Endowment	3,818.50	
R. L. Daniel, Jacksonville, N. C.	5.00	
Wake Chapel Missionary Society	20.00	
Woman's Aux., Holland Christian Church	5.00	
Junior Missionary Soc., Holland Christian Ch.	11.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Woman's Aux., First Cong. Christian Ch., Greensboro, N. C., for Easter shoes	75.00	
Mr. & Mrs. C. M. Fields & family, San Leandro, California	5.00	
Woman's Fellowship, Shallow Ford Christian Ch.	25.00	
Ladies' Bible Class, Henderson Church	25.00	
In Memory of Mrs. Ada Whitley	5.00	
In Memory of Mrs. Ada Whitley	2.50	
In Memory of Mrs. Ada Whitley	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
In Memory of Mrs. C. E. Kernodle, Sr.	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	7.50	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
In Memory of G. Warren Taylor	10.00	
For diningroom chairs:		
J. L. Rhodes, Broadway, Va.	5.15	
J. S. Sellars, Broadway, Va.	5.15	
Mr. & Mrs. John L. Davis, Asheboro, N. C.	10.30	
A Friend, for diningroom tables and chairs, in memory of Charles D. Johnston	75.00	
Special Gifts	379.78	
		$ 4,613.35
Grand total		$14,865.63
Total for the week		$ 4,966.71
Total for the year		$21,030.72

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

All of my reading life I have known of Margaret Meade, a famous woman anthropologist (a person who studies how different people behave). One of my teachers talked about her a great deal, what a wise woman she is, and how much good she had done by studying the races of man. Well, a few days ago it was my privilege to meet her and to hear her lecture.

We often imagine how people are going to look and when we see them, they are quite different. She looked like her pictures, but she was short, and I had imagined her tall. Dr. Meade is a very learned person, a wife and mother, and a trustee of Hampton Institute. Her main job is working in the Museum of Natural History in New York and she also teaches.

There she stood before the group, a stocky, short woman, with graying hair, brown eyes that sparkled behind her glasses, and with a happy twitch in the corners of her mouth. One could feel that she was a good person to know. She was talking to teachers and students about her travels and studies. She told us that she was convinced that "there is only one race of man—God's children—with variations in color because of the climate." She told how the men who lived close to the equator where it is very hot, had thick, brown skins with tight curly hair, and the man in the far north was fair and blond, with more hair to protect his body. She explained to the group that man has four blood types and each racial strain may have any one of these, and she went on and on to speak of the ways in which we are alike. So often people stress our differences, but not she.

You would have liked hearing her describe her first trip to New Guiana and how the little children were all frightened by her white face and wavy hair. She sat very still while youngsters swarmed over her lap, and pulled and tugged at her hair, and examined her clothing; but they made friends, and she wrote a book about her experiences with these people.

It was good to see and hear her. Margaret Meade is a scientist, but without sounding one little bit like a preacher she told us that she believed in the brotherhood of man and the Fatherhood of God. It is a lesson that needs teaching in our America and one that needs to be learned, and probably will be learned by you younger folk. As she spoke, of the wonders of God's greatest creation, man; one's mind turned to the greatness of God.

NEPAL OPENS ITS DOORS.

(Continued from page 2.)

tee that long standing barriers were first lowered at the end of 1953 when King Tribhubana's government granted permission to the India-based United Christian Mission to Nepal to launch the medical program. The medical team, chiefly Indian in personnel with a few Nepalese among them, took over last year operation of a 30-bed hospital in the capital city of Katmandu. The welfare centers were established later in adjacent areas.

Among leaders in the venture, Dr. Mathews reported, are two U. S. missionary couples—Dr. and Mrs. Karl Friedricks (Presbyterian, U. S. A.) and Dr. and Mrs. Robert L. Flemming (Methodist). Cooperating through the united mission group, which was established under auspices of the National Christian Council of India, are the foreign missions boards of three U. S. denominations: Presbyterian, U. S. A., Methodist and the Disciples of Christ.

"THE REJECTED KING."

(Continued from page 13.)

The zero hour has struck for that Glorious Crowning Event on which the destiny of humanity's future so definitely rests. And that highest of privileges, the privilege of crowning the Rejected King, as King of kings and Lord of all, and placing him upon his throne—that supreme privilege lies in entirely in the hands of people like ourselves.

That is the challenge of the Church of your Lord, the challenge of God to a world that has so generally rejected his Christ. The call is clear, the call is urgent, the call is Divine—"Come take up thy Cross and follow him." And the only thing that can give true meaning to the cross on which "the King of Love" was crucified is for us sincerely and heroically to take up our cross and follow Christ in living lives that honor God and bless mankind.

Testimony To The Life Which Has No End

In that fine hymn, "Safely Through Another Week," John Newton describes the Lord's Day as the "emblem of eternal rest." In much the same sense Easter morning is the recurring emblem of Heaven's eternal morning, the continuing reminder that there lies ahead for the individual the presently incomprehensible experience of everlasting life.

So Easter, which Christians ought to call Resurrection Day to commemorate the greatest event in the history of their faith instead of by a name derived from a pagan goddess, becomes symbol of the fullest possible life. As the symbol of life it is vibrant and joyful. As the symbol of eternal life it becomes awesome and grand.

The resurrection of Jesus Christ is the triumph of love. God in his love for man, so great and so divine that man still cannot comprehend it, sent his Son to earth to live as man and to make the sacrifice which would make possible the reconciliation of man to God. That sacrifice was accomplished on Golgotha, when Jesus was crucified. Love, though, does not end on a cross or in a sealed tomb. The love of God which underwent the humiliation of death makes real for redeemed mankind the greatest, the richest experience of all, life without end in the company of God, the Creator and Father.

The day of Resurrection is symbol of one of the paradoxes of the Christian faith, that life comes through death. In Christian symbolism one death takes place in the experience the Christian calls conversion, a death to the natural life but a regeneration into a spiritual life which is the beginning of the eternal life in communion with God.

This morning the cry goes up throughout Christendom: The Lord is risen. It does not end there, though. For the risen Lord is testimony to the life which has no end, and the glorious message of the Resurrection morning was expressed in the early days of the faith by the Apostle Paul: But now is Christ risen from the dead and become the first fruits of them that slept.

—From the Durham (N. C.) Morning Herald.
Permission granted to reprint.

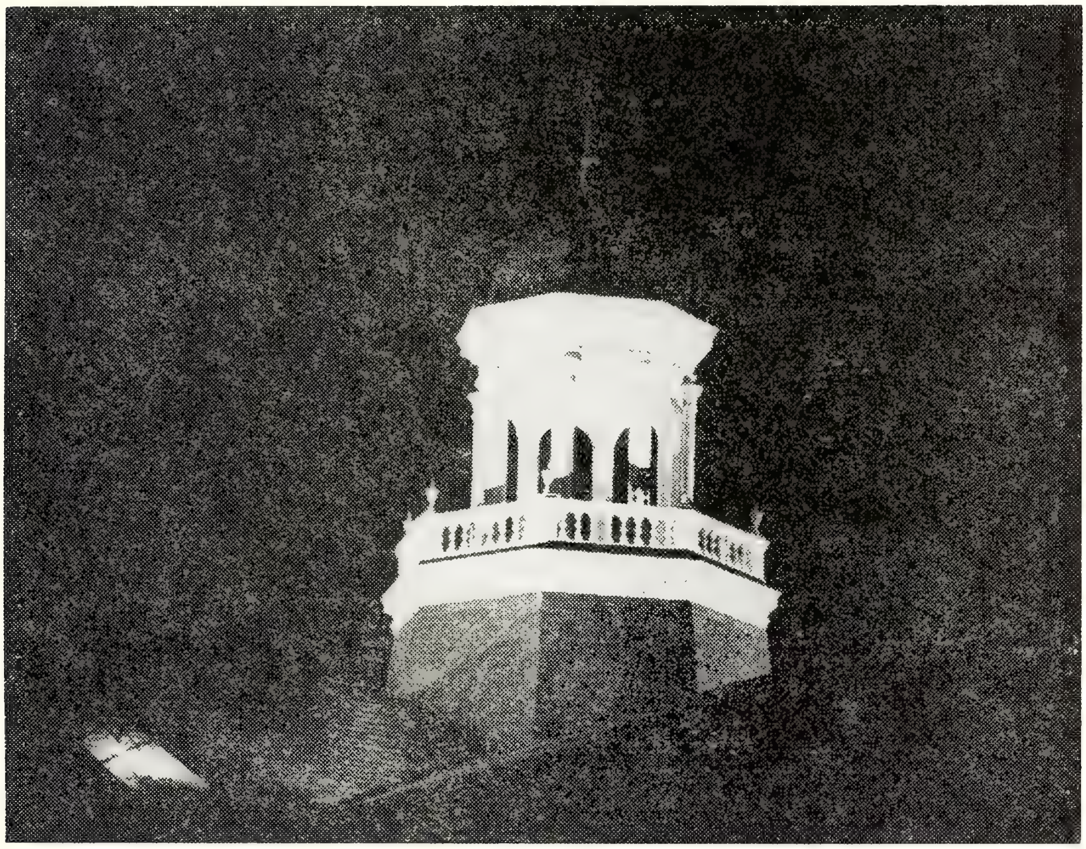
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, APRIL 21, 1955 NUMBER 16

Observe National Christian College Day



Sunday, April 24, is National Christian College Day. From the pulpits of hundreds of campus chapels and thousands of college town churches the role of America's Christian colleges in moulding the nation's youth will be hailed in its observance. Speaking teams representing faculty and students, and mass choir groups will make guest appearances in churches, auditoriums and radio broadcasts as a tribute to the historic work of the nation's 471 church-related colleges. Among these will be the 23 Congregational Christian Colleges that have elected to maintain an official relationship with our fellowship, and the many others which though founded under the auspices of our denomination, now have no official relationship. Elon College, in the Southern Convention, is one of the 23 officially related schools of our group. Others include Beloit, Carleton, Defiance, Grinnell, Marietta, Southern Union and Yankton. Conspicuous by their absence from this list are such schools as Oberlin, Pomona, and Rollins, though they certainly are essentially church-related colleges, and as such are doing outstanding work. In connection with the observance of National Christian College Day, a program to "enlist the aid of thousands of church laymen to obtain finer and better support for non-tax-supported colleges" has been launched by United Church Men, the laymen's wing of the National Council. It seems rather appropriate that our own Elon College is at this time preparing to break ground for its own building program. Let's Make National Christian College Day our own

ELON COLLEGE DAY

News Flashes

An article that is *different* is that in this issue, under the title "What's Right with Elon College?—What's Right with Me, the Student?" The author is Dr. J. C. Colley, who is the chairman of the Department of Education and Psychology, at Elon College. Take time to read it. You will find it worth your consideration.

The Congregational Christian Church, Winchester, Virginia, held an Easter Dawn Service at 6:00 a. m., and the Morning Service of Worship at 11:00 a. m. The pastor, the Rev. Robert A. Whitten, reports that both services were very gratifying, with over-flow congregations. The Junior and Senior Choirs rendered the Easter music. Twenty-four new members united with the church, 18 on profession of faith, six by letter.

Sunday School Superintendents' Meetings

The Sunday School Convention Superintendents' Meetings for the three North Carolina Conferences will have as their resource person and speaker, the Rev. Porter Bower, Director of the Department of Visual Aids of the Missions Council of Congregational Christian Churches. Mr. Bower will give to all a deeper insight into the effective use of visual aids in our task as the teaching ministry of the church. Materials will be available for local church use in supplementing and enriching their individual programs. The individual conference meetings are as follows:

Western North Carolina Conference, at the Asheboro Church, Wednesday, April 27. Mr. Theodore Cox, president.

North Carolina and Virginia Conference, First Congregational Christian Church, Greensboro, Thursday, April 28. Rev. John Lackey, president.

Eastern North Carolina Conference, United Church, Chapel Hill, Friday, April 29. Rev. Julius Rice, president.

It is hoped that all superintendents of Sunday schools and their assistants will be able to attend these important meetings in their respective areas.

John S. Graves, *Sec'y,*
Ch. Ed. and Y. Work.

Eastern North Carolina Conference Standing Committees for 1954-55

Executive—Will B. O'Neill, Carl E. Wallace, R. L. Jackson, James C. Washburn, Jr., T. N. Daughtry.

Education and Standing of the Ministry—Carl E. Wallace, J. Frank Apple, R. L. Jackson, C. M. Jones, Julius Rice.

Christian Education—G. Julius Rice, C. M. Jones, C. W. Russum, Gaylord B. Noyce, W. A. Grissom.

Missions—S. H. Basnight, J. Frank Apple (acting chairman), Mrs. R. L. Jackson, Miss Susie Allen, Mrs. R. M. Cline.

Apportionments—L. L. Vaughan, I. H. Vickery, Glendon Johnson, W. A. Grissom.

Stewardship—W. A. Rich, James C. Washburn, Jr., L. L. Vaughan, Earl T. Farrell.

Evangelism—W. C. Timmons, R. E. Tally, W. C. Farrell, Thomas W. Madren, Carl Wallace.

Social Action—R. L. Jackson, C. M. Jones, W. A. Rich, Gaylord B. Noyce, L. L. Vaughan.

Public Relations—Gaylord B. Noyce, W. A. Grissom, W. C. Timmons.

Ideas From the Eastern North Carolina Conference

The Eastern North Carolina Conference, at its spring meeting at Raleigh, April 12, brought forth several ideas from small discussion groups which are worthy of note. Discussions on Evangelism, Stewardship, Christian Education and Christian Social Action were led by these four people respectively; Dr. W. C. Timmons, Rev. Fred P. Register, Rev. John S. Graves and Rev. Gaylord B. Noyce. Below are brief summaries of the reports given to the whole conference.

Evangelism.

Evangelism is not an emphasis of the church, but the essence of the church. Every local church, therefore, ought to have a Board of Evangelism or Committee on Membership. This group should be engaged in strengthening the life of the church within. Suggestions for this task include the use of a Guest Book by the church, community surveys, preaching missions, personal evangelism, class of instruction for new members, registration of church attendance, use of a colony system in the church community, and a careful attention to new residents of the community.

(Continued on page 10.)

A Statement Issued by the Council for Social Action

The following statement has been issued by the Council for Social Action. The issues involved are of such importance to our country that the Department of Social Action presents the entire statement with the urgent suggestion that our churches and their members study the statement and the issues with a view of expressing their opinions as indicated.

In the area of international relations President Eisenhower has announced policies and made decisions of profound importance. While the C.S.A. does not at this time undertake to endorse the whole foreign policy of the administration, it wishes to call attention to ten actions or statements of policy with which it heartily agrees and to urge our churches and their members to give them their support:

1. The proper relation of the United States to the other nations of the free world is well expressed in the President's statement that we should "talk less about American leadership in the world and think more about trying to be a good partner."

2. The United States officially and definitely rejects the idea of a "preventive war."

3. The Administration rejects the proposal to blockade the coast of China, on the grounds that such a blockade has always been considered an act of war and also because we are bound by the charter of the United Nations to seek the settlement of disputes with other nations by peaceful means.

4. The Administration rejects proposals to announce that the United States will withdraw from the United Nations if the U. N. should recognize the Peiping Government as the government of China, or to announce that the United States will never under any circumstances extend diplomatic recognition to the Peiping Government. While making clear its disapproval of the character and actions of the Peiping Government the Administration has retained a measure of freedom to changes in Peiping's policies and conduct.

5. The Administration believes world trade should be increased and made easier. To this end it has urged a long-term extension of our Reciprocal Trade Agreements legislation, coupled with a simplifying of

(Continued on page 11.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

God, Faith and Man

PROGRAM FOR MAY.

SUGGESTED HYMNS: "Onward Christian Soldiers," "Faith of Our Fathers."

SUGGESTED SCRIPTURE: Hebrews 11: 1-5.

PRAYER: We beseech Thee, O God, for sufficient strength to have an undying faith in Thee, our fellowmen and ourselves at all times and under all circumstances. Amen.

MEDITATION: God, Faith and Man.

The willingness to state what one believes immediately evidences faith on the part of the witness for without faith belief ceases existence. Partial faith, diluted faith, temporary faith likewise fail to exist; true faith never falters, never doubts. Therefore, the Christian unwaveringly believes in God, not only as his Creator and Master, but as Creator and Master of the Universe.

God created all that we are and all that we have; in fact the process of creation and re-creation of man, of plant life, of sunlight and all of the forces of the Universe constantly continues. In the infinite concept thus portrayed one man seemingly pales into insignificance, but a creature of God, retains his place of importance in the Divine pattern.

Despite man's minuteness, he is the servant of God with all of the responsibility and all of the power this depicts. God created man in his own image, and as a child of God, man should strive to live as God would have him live and as he taught us to live through his son, Jesus. All of man's time, all of man's energy, all of his thought belong solely to God and should be dedicated to the advancement of his kingdom. This by no means necessitates acceptance of a vow of poverty and seclusion of a monastery. It suggests, on the other hand, the living of an active life in the world which God created, among men who are his children, combatting vigorously the forces of evil.

As a creature of God, one's faith provides in prayer a direct channel of communication with God and, through this channel, furnishes a source of strength and power beyond belief. The Christian prays; prays to thank God, to ask his help, to beseech strength and guidance, and above all to seek God's will. Oftentimes the greatest test of one's faith reposes in the seemingly unanswered prayer, but God hears and answers every prayer. The Christian, when praying, stands ready to accept a negative answer, as well as an affirmative answer, but too frequently our prayers direct God to execute our will rather than to seek his wisdom and guidance and to learn his will.

Questions for Discussion.

Why is faith essential to belief?

Does man's minuteness make him insignificant?

Is faith necessary to prayer?

A Prayer

Lord, Make me a channel of thy peace
That where there is hatred I may bring love,
That where there is wrong I may bring the spirit of forgiveness,
That where there is discord I may bring harmony,
That where there is error I may bring truth,
That where there is doubt I may bring faith,
That where there is despair I may bring hope,
That where there are shadows I may bring the light,
That where there is sadness I may bring joy. —*Francis of Assisi.*

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Editorial . . .

Looking Forward to Pentecost

Lent is a very busy season in most churches. Special services are planned. The entire program is so planned that it builds up to a grand climax at Easter, with its magnificent celebration of the Resurrection. All that is as it should be, but the events which Easter commemorates were followed by the experience of Pentecost. It was at Pentecost that all the potentialities of the Resurrection were fulfilled in the lives of the disciples.

Jesus, through his life, his gospel, his ministry, and the power of his Resurrection, was seeking to transform life as men and women would live it here upon this earth. He was seeking to glorify the lives of his disciples, and through their spirit-filled lives to bring all men unto a saving knowledge of God's love. That which occurred between Easter and Pentecost was as essential to the plan of God as was the Resurrection itself.

Christian people everywhere make an earnest effort to prepare themselves for Easter. Easter can not mean what it should mean to the believer without that preparation; but Easter is not the fulfillment of God's eternal plan. It is a glorious landmark along the way that leads to God's foreordained purpose.

If God's plan for a kingdom of heaven is to come to fruition on this earth, the Holy Spirit must come into the lives of Christians in all the fulness of his mighty power. The disciples of our Lord did more praying in the weeks that followed Resurrection than they had done in the weeks which had preceded it. Without the period of prayer, with its attendant dedication and consecration, Pentecost would not have come.

The days and weeks following Easter are not a period in which Christians may relax and take their ease, if the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. The purpose of God was fulfilled in Christ. The kingdom waits for the fulfillment of God's purpose in the lives of those who have committed themselves to Christ.

New Members of the Church

Greetings in the name of our Lord Jesus Christ to the new members who have united with the Congregational Christian churches during the recent season of Lent and Easter. When new members unite with the church it should be one of the most significant experiences of life.

New members coming into the church create new opportunities and lay a definite responsibility upon the members who have already found a place in the life and work of the church. A plan and program to integrate new members into the church is as necessary as an evangelistic program to bring people into the church.

Congregational Christians strongly emphasize fellowship. It is a vital part of church life. Christian fellowship must be cultivated, even as human friendship must be cultivated. It is not something that just happens. When a new member is received into the church there should be a group of people whose responsibility it will be to visit the new member within a very short time, going in the name of the church, and establishing a friendly acquaintance.

People coming into the church as new members need to find some department of church work or some specific phase of service in which they may serve. Unless there are other ways by which new members may find a place in the organization, this would appear a definite responsibility of the pastor. Certainly the pastor should be deeply concerned about every new member's finding a place in which to serve. It is not enough to say, "Come right in and go to work." Some one must find out the qualifications, training, and special interests of the new member. It is not enough that the new member should have a task and responsibility in the church, his task should be in that phase of the work in which he can best serve.

Church membership is a two-way relationship. It is a matter of receiving and giving. The church member receives the gifts of God in Christ Jesus; in return the church member gives his loyalty, his love, and his service to the church, which is the Body of Christ on this earth.

Church membership is an opportunity for spiritual growth. When the church has given the best which its ministry can bestow; the spiritual development of the individual member depends upon his response. The best gifts of God are bestowed upon those who ask in faith. The Christian does not work alone, it is God, working through the Holy Spirit, who worketh in the Christian, to fulfill his blessed and holy will.

Douglas Horton to Become Dean Of Harvard Divinity School

President Nathan M. Pusey of Harvard University has recently announced that, effective July 1, Douglas Horton, Minister of the General Council of Congregational Christian Churches, will become the new Dean of the Harvard Divinity School. Dr. Horton, who is a leader in world Protestant councils, will head the development of the Harvard Divinity School as a world center of religious learning.

Associate Professor George H. Williams has been Acting Dean of the School since the retirement of Dean William L. Sperry two years ago.

Announcing the appointment, Mr. Pusey said:

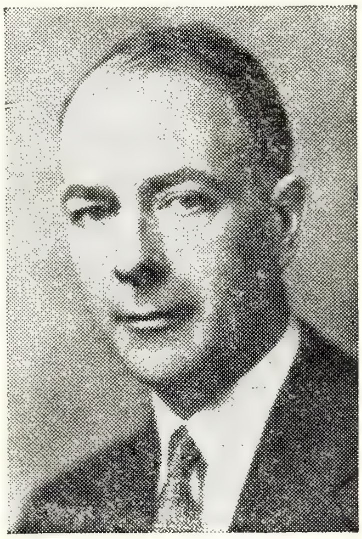
"Dr. Horton, with his deep concern for the Church Universal, has the point of view, the skill, the experience, and the learning both to lead the Divinity School into the mainstream of scholarly activity within the University, and at the same time to keep its work helpfully related to living religion in the churches and among the people of this nation and the world. We feel singularly fortunate to have secured his services to help us in the advancing program of the Divinity School."

Dr. Horton will take leadership of a growing interdenominational enterprise for preparing ministers and advancing religious scholarship.

The training of ministers at Harvard began with the opening of "the Colledg" at "Newe Towne" in 1638 by the Puritans of Massachusetts Bay, who dreaded "an illiterate ministry." The Harvard Divinity School was established separate from Harvard College in the period between 1811 and 1819, with the provision "that every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth; and that no assent to the peculiarities of any denomination of Christians be required either of the Students or Instructors." Men of many different faiths have studied and taught there since. Beginning next fall, women also will be admitted as students.

Dr. Horton is a leader in the movement for cooperation among the various churches, both in the United States and in the world. He has been active in the National Council of Churches, and served several years on the Central Committee of the World Council of Churches. He edited "The Basic Formula for Church Union" in 1937, and is United States member of the Editorial Board of *The Congregational Quarterly* of London.

His contributions to Protestant thought include an English translation of addresses and essays by the great German theologian, Karl Barth, "The Word of God and the Word of Man" (1928), and "Congregationalism, a Study in Church Polity," published in 1952. He is the author of "Out into Life" (1925), "A Legend of the Grail" (1926), "Taking a City" (1934), and "The Art of Living Today" (1935).



DR. DOUGLAS HORTON

Dr. Horton has helped in the training of future ministers throughout his career. Since 1943, he has been lecturer on Congregational Polity at Union Theological Seminary, in addition to his national ministry. Earlier, he taught at Newton Theological Institution while ministering to the Leyden Congregational Church of Brookline, Mass., from 1925 to 1931. While he was minister of the United Church of Hyde Park, Chicago, from 1931 to 1938, he taught at Chicago Theological Seminary.

The new Dean began his ministry at the First Church of Christ, Middletown, Conn, from 1915 to 1925. He was a Navy Chaplain during the First World War.

A native of Brooklyn, N. Y., he received his A. B. degree from Princeton University in 1912. After studies at Edinburg, Oxford and Tuebingen, he received the B. D. degree from Hartford Theological Seminary in 1915. He holds honorary degrees from Princeton University, Chicago Theological Seminary, Carleton College, Lawrence College and Marietta College.

Until recently Dr. Horton was the moderator of the International Congregational Council. He is chairman of the Board of the American University at Cairo, and a trustee of Princeton University and of Union Theological Seminary.

Dr. and Mrs. Horton, the former Mildred McAfee, will make their home in Cambridge. Mrs. Horton was president of Wellesley College from 1936 to 1949, and, as a Captain in the U. S. Naval Reserve, led the Waves during World War II. She will be the guest speaker at the biennial session of the Woman's Missionary Convention of the Southern Convention to be held in Suffolk, Va., on April 26 and 27.

The Week-End Traffic Problem

Practically all of us look forward to Friday because to most of us it means that another weekend has arrived. The weekend is a time for pleasure and relaxation. There's that tennis game we had planned, a picnic with the family, and perhaps a golf game with our next door neighbor. It's the time for going to church, fixing things around the house, cleaning out the attic, and watching television.

The weekends are all of those things—except on the highways. In 1954, 13,980 persons were killed and 678,000 were injured in weekend accidents, according to figures compiled and released by The Travelers Insurance Companies. Thirty-nine per cent of the deaths and thirty-five per cent of the injuries were recorded on Saturdays and Sundays in 1954.

The most dangerous day of the week for driving is Saturday. One good reason is that more cars are traveling the highways on Saturday than on any day. There is another important feature which sets this day apart from the others. For too many people, Saturday night is a time when drinking and driving are combined.

No one knows how many traffic accidents are caused by drinking driv-

(Continued on page 15.)

What's Right with Elon College?
What's Right with Me--the Student?

By DR. JOSHUA CORBETT COLLEY

The fact that undergraduates in American colleges and universities think pretty freely — and express themselves just as freely — is well known to college professors. It has appeared to this professor that all too often the students find more enjoyment in expressing adverse criticism of their *alma Maters* than in voicing approbation of the good, *right* things about their ''fostering mothers.'' In an effort to motivate positive thinking, the writer of the following paper presented its contents verbatim to Elon College's student body in chapel on Friday, March 18, 1955. The writer, attempting to be tactful, assumed that he himself was a student of Elon College in Part II of the paper. He ''made'' thirteen points in each part.

Part I.
What's Right with Elon College?

1. Elon College is here to stay. Founded in 1889, it is approximately 66 years old. You might say that it has reached its maturity. Yet it is a youthful, vigorous college — one of the 1870 institutions of higher learning in the United States. It is fully accredited by the Southern Association of Colleges and Secondary Schools, and by the New York Board of Regents.

2. Elon College is my college. My college is a church-affiliated college, possessing the joint high ideal of educational service and Christian service.

3. My college is a better equipped college than many of the colleges of similar enrollment in the United States. For example, it has one of the best libraries for a college of similar size in the nation.

4. My college has a faculty of more than 40 members. These instructors have dedicated their energies and their lives to the high calling of teaching. It seems reasonable to state that a number of these instructors are enthusiastic, efficient, and even inspirational.

5. My college has a total enrollment of approximately 900 students. And there will undoubtedly be an even larger enrollment a year hence.

6. My college has the best gymnasium of any private college of similar size in North Carolina.

7. My college is located in the beautiful and excellent Piedmont area of North Carolina—in the center of things.

8. My college is able to hold its own in its athletic program. Football teams are improving. We had a successful basketball season. We plan to win the North State Conference championship in baseball again this spring—just as we did last year.

9. My college is launching out on a building program. It is almost ready to give contracts on a new dining hall and two handsome new dormitories—one for men and one for women. It seems reasonable to judge my college on its high aspirations. The slogan, ''excelsior,'' never shone brighter at Elon than it does today.

10. My college wants me to be successful in college and in life. The administration and the faculty are always grateful to learn of the successes of the alumni and alumnae of this fine institution.

11. Year after year, my college sends its quota of pre-med, pre-law, and pre-engineering students to higher institutions; and these students make good at the higher institutions.

12. My college will be sending out approximately 50 young teachers with the best certificates this year. It will also be sending out a number of young ministers of the gospel. It will be sending out others who will eventually be successful in the business world. Being a liberal arts college, my college has been endeavoring to make a real contribution in character development, personality development, and ''the culture of the ages'' for every student.

13. My college is full of life and energy and optimism. Within the next few years, my college will have the responsibility of accommodating an enrollment of 1,200 to 1,500 students. My college is an educational plant with all its its instructional equipment and supplies; more, it is a group of dedicated instructors; still more, my college is I, and I, and I: It is we, the students. Truly my college is not actually for the instructors. My college is for me!

It is MY COLLEGE!

Part II.
What's Right with Me—the Student?

Now let us pose thirteen questions for me—for me the student. I the student can answer these questions positively if I am thinking, acting, working, living positively. I shall meditate on these these questions now and in my educational future.

1. Am I the student trying to make Elon College a better college? What have I contributed, other than my fees? Have I tried to understand that no one here is making a profit—that this is a non-profit organization? Do I realize that the aims of the professors and the aims of myself ought to be mutual aims, those aims being my mental, cultural, social, and spiritual improvement?

2. Is my pet pastime—my favorite indoor sport—adverse criticism of the college of which I shall eventually be an alumnus or alumna?

3. Am I doing my best to meet all my classes, or am I one of those students who believe they have a ''right'' to cut a certain number of classes and thus are confusing ''right'' with ''duty?''

4. Am I endeavoring to study an average of, say, two hours per day per subject, or am I one who sometimes boasts about ''getting by?'' In the vernacular of the college student, am I a ''free-loader?''

5. Have I permitted myself to become confused concerning required attendance at chapel merely because I have heard, for example, that the University of North Carolina has no chapel? Do I complain that I am being ''forced'' in such matters, when I should be thinking rather of the opportunities afforded for improving myself?

6. Is my character improving? Are my ideals shaping up so noticeably that my parents and other loved ones back home can find it easy to be proud of me? How is my personality —healthy, pleasant, dynamic?

7. Am I in the habit of destroying college property which does not belong to me? Do I carelessly throw pop bottles, chocolate milk cartons, and such things, around on the campus of my college?

8. Am I making a contribution to the honor system of my college? Do

(Continued on page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

After Easter What

On Easter Sunday we hail the risen Christ. In spirit we humble ourselves. We fall at his feet. We adore him. We worship him. We vow that we will follow him, not counting the cost. But when Easter is gone the hallelujahs cease to ring, the glow fades from the sky, the throng turns again to the ways of the world. 'Tis then the testing comes. The disciples encountered the test when the crucifixion was a fact. It was he whom they had hoped would redeem Isreal. Friends took the body down from the cross and placed it in the tomb. There hopes were in the grave. Would they remain there? The hours passed and days lengthened. The cloud would not lift. Time seemed like eternity. Finally, the miracle of miracles happened. Christ arose from the dead! He arose! the darkness scattered. Their doubts were swept away. Again they sang the songs of victory. They bore witness to the risen Christ.

When the Easter season is passed may we not feel that the battle is over—that now we may rest from our labors. The conflicts are here, the enemies are alert, the fight is on. They would put him on the cross; they would silence his voice forever; they would mutilate his Gospel and make it ineffective; they would make him the Christ of a class and confine his teachings, his Gospel, his prophecies, his promises, to this world, to this life in the flesh only. They would write "Finis" as the proper epitaph on every tombstone. They would close the story with the death of the body and shut fast the door of eternity.

Shall we who believe crucify him anew by holding our peace, by refusing to give our witness? The kingdom of God does not come according to seasons.

Today is the day of salvation saith the Lord.

Rise up, O men of God!
  Have done with lesser things;
Give heart and mind and soul and strength
  To serve the king of kings.

Rise up, O men of God.
  His kingdom tarries long;
Bring in the day of brotherhood,
  And end the night of wrong,

Rise up, O men of God!
  The church for you doth wait,
Her strength unequal to her task;
  Rise up and make her great.

Lift high the cross of Christ;
  Tread where his feet have trod;
As brothers of the Son of Man
  Rise up, O men of God! Amen.

* * * * *

Apportionment Giving

With the enlargement of our college as a part of the program of advance of the Southern Convention the support of the college by the church becomes more and more essential. When you read the reports on apportionment giving in comparison with the records of one year ago, contributions would seem larger in comparison with last year's record of even date which is greatly appreciated. However, we should remind ourselves that many of the churches last year were contributing both to the Sustaining Fund and Conference apportionments. The total of both to this date was in considerable excess of the total amount received on apportionment giving this year. The needs of the college are evident and understandable by the entire reading public. Elon College is no different from other institutions. I am sure that our people will be glad to make their contributions that our college may keep abreast with other institutions of similar size and character.

Previously reported		$ 4,634.88
Eastern N. C. Conference:		
Christian Chapel	$ 2.00	
Fayetteville	11.00	
Oak Level	77.00	
N. C. and Va. Conference:		
Lynchburg	$ 2.00	
Western N. C. Conference:		
Pleasant Grove	$ 10.00	
Virginia Valley Conference:		
Antioch S. S.	$ 47.26	
		149.26
Total to date		$ 4,784.14

The prayer, "Give us this day our daily bread," means: Give us this day the brains and conscience so to organize our economic life that the bread which Thou hast already given us may not rot but may be distributed to meet the needs of all people.

—*John Bennett.*

Elon College and The National Christian College Day

Sunday, April 24, 1955, is National Christian College Day. You will read much in *Advance* about it. Information has been sent to the ministers about it. Now something must be done about it.

Our own denomination, the Congregational Christian Churches, is awakening to the responsibilities she has for her colleges. The church doesn't function very well without the college and the college doesn't function very efficiently without the church.

Elon College is our college located in The Southern Convention. We in this area are directly responsible for her. The key to her influence is in the hands of the churches of this area. Financially, we are responsible. Current needs of the budget of the college, building funds, endowment funds, and other needs are ever before us.

Have our churches really prayed for Elon College? Sunday, April 24, you could do just that. Pray for her faculty, her students, her influence. The president of the college frequently is a lonely man—he must do the bidding of the churches and of the trustees; he must seek to help students, keep the best faculty, and provide for the ongoing of the campus life. The professor works late at night and is at his class the next morning before 8 o'clock. He is like any other man—desires a good home life, likes a nice income, wants to share in the life of the community. He too needs the strength of praying Christians. His salary isn't equal to the average salary of the average minister. No one calls to congratulate him for teaching such an excellent lesson. Pupils come, sit, listen, depart and he feels alone after their going. Does someone care about him, the professor? The administration and the faculty need the confidence of the church at prayer.

Have our churches really "talked up" Elon College? They have talked about the college. Have they boosted, an old word I admit, this their college? No institution is perfect, not even our homes nor our home churches. Encourage students who are graduating this spring from our high schools to come to Elon College. This writer has known of Elon College all of his life—her defects and her good points—because of a home and of a little rural church that

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

May Fellowship Day
May 6, 1955

Family Life is the theme—*responsible* Christian families can be one answer to the anxieties, uncertainties and misgivings of our time.

As may Fellowship Day is one of our united church women's programs, *The Church Woman* has kept us informed about details for its observance. The March issue of *The Church Woman* lists resource materials, suggestions for making the day especially meaningful for us, and of course, the address from which the special packet materials may be ordered—Dept. of Publication and Distribution, 120 East 23 Street, New York 10, N. Y. The packet is 40c and the pamphlet *The Responsible Christian Family,* which we shall want for sale at the luncheon is 35c.

As Congregational Christian women of the Eastern Virginia Woman's Missionary Conference, we are a part of the vast number of Christian women around the world. We are also part of the Christian women in our local communities. May Fellowship Day gives us a special opportunity to make ourselves aware of the unity we share in Christ in our interdenominational cooperation at home and throughout the world.

Mrs. Olin B. Pendleton,
Interdenominational Coop. Chairman, E. Va., Woman's Conference.

* * * * *

Splendid North Carolina Rallies

More than five hundred women attended the six Rallies in North Carolina in March. The total offering was $181.44 from these districts: Asheboro, $26.77; Burlington, $35.70; Greensboro, $28.47; Halifax, $29.40; Henderson-Raleigh, $44.00; Sanford, $17.50.

Five new societies have been organized so far this year—Bethlehem and Antioch in the Henderson District, Lee's Chapel, Grace's Chapel and Zion in the Sanford District. Turner's Chapel in the Sanford District has a new young women's circle, and Ashevile in the Greensboro District

(Continued on page 9.)

Mrs. Williams and Friend from Ceylon
Pictured above are Mrs. W. B. Williams, president of the Southern Convention Women, and Miss Ariam Paramasamy of Ceylon taken last summer at the International Seminar sponsored by our denomination. Mrs. Williams will preside at the session of the Women's Convention in Suffolk on next Tuesday and Wednesday and will give a report of the International Seminar.

PROGRAM

Twenty-Second Biennial Session
WOMAN'S MISSIONARY CONVENTION
of
THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
Suffolk Christian Church, Suffolk, Virginia
April 26-27, 1955

THEME: "To Cultivate the Spirit of Christ"

Tuesday, 2: 00 P. M.

Call to Order by President—Mrs. W. B. Williams.
"Out of the Heart of the Gospel"—Mrs. F. C. Lester.
Announcements.
Appointment of Committees.
"Through Our Conferences."
  North Carolina—Mrs. Mark W. Andes.
  Virginia Valley—Mrs. Cecil Whitlock.
  Eastern Virginia—Mrs. Garland Spratley.
"In Giving"—Mrs. W. V. Leathers, Treasurer.
"Through the Years"—Mrs. L. W. Stagg, Historian.
Hymn—"Lead On, O King Eternal."
Recommendations—Mrs. Raye V. Knight, Chairman.
  "Our Thank Offering Project"—Mrs. O. H. Paris.
  "Our Life Membership and Memorial Project"—Mrs. Garland Spratley.
Report of Constitution Committee—Mrs. W. E. Wisseman.
"Our 1955 School of Missions"—Mrs. H. G. Ballinger.
Solo—Mrs. George D. Alley.
"Around the World"—Mrs. Robert G. Williams, President, Women's Fellowship of the International Congregational Council.
Benediction.

Tuesday—6: 00 P. M.

Dinner—Social Hall, Mrs. W. E. Wisseman, Vice-President, presiding.
Invocation—Dr. J. H. Dollar, President, Southern Convention.
Welcome—Mrs. J. H. Crocker, President, Women's Fellowship, Suffolk Church.
Greetings—W. B. Williams, Chairman, Laymen's Fellowship.
Group Singing—Mrs. Harvey L. Carne.
"Our 1955-56 National Emphases":
  1. "Our Christian World Mission"—Rev. F. P. Register.
  2. "Christian Vocations for Young People"—Rev. G. D. Alley.
  3. "Greetings"—Student from India.
Presentation of Guests.
Song.

Tuesday—8: 00 P. M.

"In the World Today."

Prelude—David Brown Harrell.
Hymn.
Prayer—Mrs. J. Monroe Harris.
Anthem—Suffolk Christian Church Choir.
Introducing the Speaker.
"The Witness of Christian Women in the World Today"—Mrs. Douglas Horton, New York City.
Offertory.
Dedication of Offering—Rev. G. D. Alley.

Wednesday—9: 00 A. M.

Hymn.
Prayer—Mrs. Carl Dawson.
Report on the International Seminar of the American Board—Mrs. W. B. Williams.
"In All Areas of Our Work"—
  Vice-President and Friendly Service Chairman—Mrs. W. E. Wisseman.
  Corresponding Secretary—Mrs. Edward Bresko.
  Editor—Mrs. F. C. Lester.
  Spiritual Life—Mrs. Carl Dawson.
  Life Memberships and Memorials—Mrs. T. G. Humphries.
  Interdenominational Cooperation—Mrs. H. E. Robinson.
  Literature—Miss Pattie Lee Coghill.
  Christian Family Life—Mrs. J. S. Rollings, Sr.
  Visual Aids—Mrs. Harry F. Nelson.
  Young People—Mrs. W. M. Stevens.
  Children—Mrs. R. L. House.
  Cradle Roll—Mrs. Carl Walace.
"The Centennial Celebration of the Southern Convention"—Dr. W. T. Scott, Superintendent.
Reports of Special Committees:
  Constitution.
  Finance.
  Recommendations.
  Nominations.
  Courtesy.
  Publicity.
  Credentials.
Miscellaneous Business.
Installation of Officers—Mrs. Robert G. Williams.
Presentation of Gravel to New President.
Adjournment.
"The Giving of the Peace" (Benediction).

(Lunch will be served in the social Hall immediately following adjournement. The new Executive Board is asked to meet at luncheon to make plans for work.)

The Challenge of Our Growing Cities of the Southeast . . .

A Statement by the REV. IRA D. BLACK, Director Department of City Work, Board of Home Missions

(Concluded from last issue)

Most churches in the Southeast Conferences, with good central locations for a city-wide or area ministry, should not move, in my opinion. This would be true of Central Church, Atlanta; First Church, St. Petersburg; and the many churches in the smaller cities. Outstanding pastoral leadership and program are essential if a church is to be a central or "downtown" church with a city-wide voice for righteousness. While maintaining such a city-wide ministry and outlook, a church must not neglect its immediate community. Adjacent to some such churches, there will be many people of the over-65 population that has quadrupled since 1900. In smaller cities and on farms there is usually room in the home for a grandmother or an aging aunt, with plenty of things for her to do around the house and in the community. But in the city this is less likely. In the church older men and women, widowed, lonely because most of their friends have died, can make new friends, develop hobbies, and participate in study groups. Another challenge to the church in the growing urban scene is to cease drawing its membership lines on the basis of skin color. The *non-white* population of America's metropolitan areas *increased 44 per cent* during the 1940-1950 decade, while the *white population* in these places *increased 20 per cent*. Will our urban churches be able to deal as forthrightly with segregation as did the Supreme Court? Perhaps not immediately in some situations, but we must move resolutely in that direction.

I suppose, statistically speaking, we would say that one of the most discouraging cities in the South in terms of a favorable pastorate for many years past would be Charleston, South Carolina. Yet four years ago there came into our almost defunct Circular Church vital, vigorous leadership. Even though the city has not grown in population, there has been the movement of people to and from it. A tireless pastor, seeking out constituency, making 130 to 150 calls month after month, set the pace so that the laymen of the church found joy in wanting to work with him. As a result of this, Circular Church, Charleston, has more than doubled its membership, attendance, church school enrollment and finances. If the four-year trend of growth continues for another six to eight years, the church will attain a membership of almost 500. We hope that the Rev. Archie B. Bedford will serve Circular Church long enough to see it once again taking its place of leadership as one of the great historic churches of the South. With seasoned, capable leadership the trend in other strategic urban churches can also be changed. (Financial help may be needed from the State Conference and the Board of Home Missions).

Another major emphasis, as we think in terms of the growing city and the strengthing of the four conferences in the Southeast, must be put in "new church" projects. As many new churches are started each year on what Dr. Widenhouse once called "shoe string" church extension as are started on a *High Potential* or *Normal* base with full-time leadership. By "shoe string" church extension we mean that a qualified retired minister serves the field or that a neighboring minister, who senses the opportunity, goes to the community to hold early services. In this state in which we are meeting, the churches at Plantation House, Fort Lauderdale, Cocoa Beach, Indian Rocks Beach, Sarasota and Madeira Beach (now one of the strongest churches of the Florida Conferences) would be illustrations of this type of church extension.

However, if there is a field for a church which will move quickly to strength, young, seasoned, vital and full-time leadership should be called to serve. A request could be made to the Board of Home Missions to designate the project *High Potential* or *Normal* and to share in leadership aid and in the securing of a church site and parsonage. The newly-organized church should share in planning and financing the first unit of the church. First Congregational Church, St. Petersburg, the Christian Temple, Norfolk, First Christian Church, Newport News and Central Congregational Church, New Orleans, are to be congratulated in the interest they are taking at the present time in sharing in the establishment of new churches. The new churches do better in areas where we already have strength, since the denomination is known and there is fellowship. To be sure, each of the older churches will be giving up ten to twenty families to the new churches in their respective cities. However, as a result of the interest in missions, the older churches will be revitalized so that they will gain more than they loose in members. I wish that more of our churches could experience the sense of rebirth which comes as an established church takes an interest in a new church in a new neighboring community.

I believe there is real hope for our churches in the Southeast. Our leadership and our members are becoming aware of the great challenge of our growing cities. Steps are being taken here and there to meet the challenge. Instead of lagging behind the rate of population growth, we can exceed it if we work together to awaken our churches to their opportunities and to work with them in developing an effective program of outreach. I hope that with consecrated effort we will see in the coming five years a fifteen to twenty-five per cent increase in the strength of our urban churches in the Southeast. This is possible if we accept and go gladly forward to meet the challenge of our growing cities.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

has a new young mother's circle. Danville in the Halifax District has reorganized its two independent circles into four new circles with over-all officers and program. Numerous other societies reported that they had reorganized by dividing into circles, and all that did so gained in membership.

Mrs. R. L. Jackson, chairman, Mrs. E. M. Powell and Mrs. W. E. Briggs formed the excellent Rally planning committee. Mrs. Jackson did a stupendous amount of work. We mimeographed much practical material to put in the hands of those attending rallies. Orders were taken for literature, also. Mission exhibits, done by individual churches, were fine.

(Continued on page 12.)

News from the Churches . . .

A Report from the Pastor of Liberty and Bailey's Grove

The following is the pastors report on the work at Liberty and Bailey's Grove Churches.

It has been our good pleasure to serve the Liberty Church since Nov. 1, 1949 as pastor.

September, 1951, we moved into the new parsonage built by the church, since that time the church has completly remodaled the church sanctuary, installed new pews, a new heating plant, built a new educational plant, with three class rooms, dining hall, kitchen and two rest rooms.

The pre-Easter Evangelistic campaign was conducted along with the other churches of the Western North Carolina Conference. Beginning on March 21 with one week team visitation, then one week evangelistic services with the Rev. Mack Welch pastor of Palm Street Congregational Church of Greensboro bringing the message. And then one week of follow up visitation. The results were fifteen new members added to the church, three by letter and twelve by profession of faith.

The Bailey's Grove Congregational Church. On January 1, this year we began as pastor half time to be at Bailey's Grove and half time at Liberty.

Bailey's Grove is a little church in a growing section of north Asheboro, a small church with only a very few members, but a church with a desire to have a new church building, they had raised up to that time $5,000.00 on the building fund.

Since that time the church has continued to work and raise funds for the new building.

Now the new church is being built, on the lot just in front of the old one. The old church will be used while the new church is being built.

The pre-Easter Evangelistic campaign was observed here also along with the other churches of the Western North Carolina Conference.

With one week team visitation, one week evangelistic services, and Rev. Fred Allred, pastor of a group of churches near Reidsville, N. C., bringing the message. This was followed up with visitation through Holy Week.

Even though we received no new members in the campaign, it was a success in the church itself, we feel that the church is in much better condition due to these experiences.

L. M. Presnell,
Pastor.

* * * * *

News from Bethlehem (Nans.) Church

The Bethlehem Church Women recently installed four yard lights which add much to the beauty and safety of our grounds.

Our church recently lost one of its faithful members, Mr. H. C. Nelms. On the fourth Sunday in March our church was presented with a brass planter for the piano, in his memory.

Recently there has been added to our Woman's Fellowship, a group of young married women, with an enrollment of 15. This circle or group honored one of the church members by naming it the Mollie Savage group. Mrs. T. U. Savage organized the Young People's Missionary Society in our church in 1917. Mrs. Savage celebrated her 82nd birthday on April 12.

Observes Veteran's Week.

Our church has been observing Youth Week for year's. Our pastor had a thought that how nice it would be if we honored the veteran's of our church and community (those over 65) the week prior to Palm Sunday and week after. These veterans were remembered by visits, cards and flowers by others in our church including the youth. On Palm Sunday a special service was held honoring these veterans. They sat in a body and each was presented a gift by the church.

Dirann Savage brought greetings from the Children's Department and Jerry Byrd from Young People. The message of the morning was brought by the pastor, Rev. R. E. Brittle. At this service six new members came into our church, making a total of 16 this year.

Mary James,
Reporter.

E. N. C. CONFERENCE IDEAS.

(Continued from page 2.)

Stewardship.

Christians give (1) out of love, (2) for the joy and spiritual enrichment of giving, (3) because God commands it. The individual is blessed in giving and is protected from selfishness, and his interest in the church is increased. Stewardship, in other words, is part of God's plan for our spiritual welfare. The mission needs are not emphasized in our Conference and the Convention.

The most effective method of fostering Stewardship is the Every-Member Canvass. Specific commitments are made, personal contact is made with the whole church parish and people are educated about the work of their church. The canvas is an opportunity to use the best of literature and the best of religious films.

Christian Education.

There is an appalling ignorance among college students and adults on very simple and basic factual material from the Bible. The emphasis, therefore, in much education must include more Biblical matter than it has in the recent past. The Bible as a text should be a must, emphasized above the quarterly as a foundation of Christian faith. Other objectives in educaation are the promotion of family unity and of real committment to the Christian life on the part of the student.

Social Action.

Social Action is a measure of our sense of stewardship in our relations with our fellowmen. It is a practical application of the Christian principle "love thy neighbor." Areas of social action are unlimited. The needs of poverty, inter-group tension, ignorance injustice isolation and lonliness are a few of these which can be met by local church programs. Such projects as the following are some of those followed in Eastern North Carolina churches; work with the Red Cross, Boy Scouts, Sunday school class sponsorship or fund raising for the orphanage, visitation or community programs for the transient (service men) and for the aged and the lonly; "Golden Age Clubs," and the Institute of Religion to clarify social issues and to bring the races together in a common project; public information meetings on housing needs in a community, work camps, visitation of prisoners, help in hospital wards, sponsorship of a displaced person family.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Easter Banquet

The Junior Young People and the Youth Fellowship groups of Bethel Christian Church had a joint Easter banquet on Saturday, April 9, 1955, in the church hut. Call to worship was given by Rev. T. D. Sutton, pastor. The groups were very glad to have Rev. W. W. Snyder, former pastor of the church, as guest speaker. Mr. Snyder was introduced to the group by one of our Junior group advisors, Morris Fuqua. Songs and games were enjoyed by everyone, and the smaller children especially enjoyed an Easter egg hunt.

The menu prepared by the women of the church consisted of tomato juice, ham, potato salid, green beans, candied yams, hot rolls, tea and cake.

It can be said that the banquet was truly a success because everyone was deeply conscious of our Easter commemoration, the resurrection of our Lord and Savior, Jesus Christ.

LORINE FITCH,
Reporter.

* * * * *

One Fellowship In Christ "Through Christian Action"

By IRIS ALLEN.

You will notice that I stressed the word Christian. This is because there can be no fellowship in Christ unless the action is Christian.

You may ask, "Just what does Christian Action include?" The answer is simple. Anything that is done in the name of Christ is Christian Action. Christ said, "Go ye into all the world, and preach the gospel to every creature." We cannot teach and spread the gospel by sitting at home but must become active. It is our duty as Christians to witness to the world of Christ.

The young people are promoting "One Fellowship in Christ" through work camps. These ecumenical work camps are held in all parts of the world with young people of all races and nationalities participating. Only young people truly dedicated to extending Christ's Kingdom attend these work camps because besides costing from $600 to $1,000, your whole summer is spent in hard work, but for your hard work you are richly rewarded. One young man I know went to a work camp in Greece two summers ago to help build a Christian Church there. While there he became well acquainted with a Greek family. Another went to France to dig sewers. Though their work was hard these two boys were richly rewarded. They felt that they had helped to extend the fellowship of Christ a little more.

In California the Pilgrim Fellowship has a work camp. Young people pay a dollar a day to go there and work. They get up at 5 o'clock and pick fruit till noon. After a two hour rest they cut up fruit for drying until evening. The dried fruit, which contains a lot of vitamins, is sent to Korean orphanages. Thus fruit, which would otherwise have gone to waste on the ground, keeps some Korean orphan alive.

One work camp was held in a Buddhist community. The task of that work camp team was to help build a church for the few Christians that were there. When the summer was ended, the elders of the village, who were Buddhist, held a banquet for them. The unselfish actions of the young people impressed the elders so much that they opened the evening with prayer.

The young people's work campers compare to the older people's missionaries, for they do as much to bring the world into one fellowship in Christ as do the full-time missionaries.

Young people are extending the fellowship of Christ through the support of a youth advisor to the Christian young people of West Pakistan.

Here at home, we young people are mostly *for* the merger of the Evangelical and Reformed Church and the Congregational Christian churches. This merger, we feel, is one more step toward "One Fellowship in Christ."

Through these various actions: work camps, exchange students, support of youth directors, and a Christlike love for our neighbor, the young people of your church are striving to bring about "One Fellowship in Christ."

SOCIAL ACTION COUNCIL ISSUES STATEMENT.

(Continued from page 2.)

United States customs regulations. The Administration is also encouraging investment of private capital in foreign countries.

6. The President and the Secretary of State have suggested a larger program of economic and technical aid to Asian countries as a means to strengthen the free world. This proposal will probably need massive public support if it is to be carried into action without being drastically reduced. The Secretary of State has expressed the Administration's belief that the basic struggle in the world has shifted "to some extent, for the time being perhaps," from military to economic competition.

7. The United States has embarked upon a plan of sharing atomic materials and skills with other nations for the purpose of raising standards of living.

8. The Administration favors amendments to the Walter-McCarran Immigration Act which will eliminate discriminatory provisions and make it a better expression of American ideals.

9. The Administration opposed Senate Resolution 1, popularly known as the "Bricker Amendment" to the Constitution. The Administration should be supported in opposing any similar proposals to change our present Constitutional provisions for the conduct of foreign policy.

10. The President and the Secretary of State have, in vigorous terms, reiterated the Administration's commitment to the United Nations as a multilateral agency in the struggle for peace.

If, after careful consideration, you agree that some or all of these policies are wise and right, we urge you to make known your views to the President, the Secretary of State, and your own representatives in Congress, and to the editor of your local paper. While there will be opposition from those who reject some or all of these policies, the Council for Social Action believes they deserve and should have the support of the people of our churches.

John Wesley's Rules

Do all the good you can,
By all the means you can,
In all the ways you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jehoshaphat's Righteous Leadership

Lesson V—May 1, 1955.

Memory Selection: *"Deal courageously, and the Lord shall be with the good."* II Chronicles 19: 11.

Background Scripture: II Chronicles 17-20.

Devotional Reading: Nehemiah 8: 1-8.

The Man With the Funny Name.

If somebody would say to you, "I want you to meet my friend Jehoshaphat," you would probably say "I beg your pardon, I didn't get the name." He would repeat the name again, and you might say, "How do you spell it?" If he spelled it out you might finally get it, at least after a fashion. But you would probably say to yourself, and you might say to Jehoshaphat himself, "That is an unusual name. You do not hear it much around these parts." The fact is the writer of these notes recalls that as a boy this man's name was used as a mild "cuss word." Folks would say, "Great Jehoshaphat!" instead of something stronger. The name means "Jehovah judges." And king Jehoshaphat was one of the best kings of Judah, a wise and good and strong man. His reign covered twenty-five years, and was characterized by several outstanding programs and achievements.

Jehoshaphat's Religious Policy.

Jehoshaphat's reign was one of unusual religious activity. Not in the sense of religious measures, but in the genuine religious spirit that pervaded every act of the king. He sought the favor of Jehovah in every detail of his life, and he made it his business to purify the national worship. He felt that a nation's character is determined by its religion. He therefore cleaned up the places of pagan worship, took away the Asherim or idols, and sought to give first place to the worship of Jehovah throughout Judah.

Jehoshaphat's Program of Religious Education.

Jehoshaphat instituted what might be called a national system of religious education. He appointed a commission on education consisting of princes, priests, and Levites to go from city to city and from town to town to instruct the people. The textbook was "the law of Jehovah." Here, he believed was the foundation of sound morals and healthy religious life. It is too bad that in our country, the youth of the land and children are limited, for the most part, to an hour or so of religious instruction through the week. Some way ought to be found to teach religion—not sectarianism — in the schools. Secular education is not enough. Education needs the saving element of religion.

Jehoshaphat's Judicial Reforms.

This king also provided for a better system of justice. He appointed judges to sit in courts of common pleas which he established in the cities of Judah. In addition to local courts, the king established two courts of appeal, a kind of double-barrelled Supreme Court, one for civil cases, and one for religious cases. He insisted that the judges should be men of integrity and high character, and impartial.

Jehoshaphat's Military Projects.

Ahab, a mean customer, was king of Israel, so Jehoshaphat took no chances. He built walls around the cities on the border and in strategic places, and placed garrisons in them. He maintained a large standing army, and also had cavalry. Like a patriot of a much later date, Jehoshaphat believed in "trusting in God, but also keeping his powder dry." He knew that a strong nation was a deterrent to aggression.

Jehoshaphat's Foreign Policy.

While the king was securing peace and prosperity and godliness and security at home, his foreign policy was being developed along sound lines. The fact that neighboring nations, the Philistines and Arabians for instance, brought presents and tribute is evidence that Jehoshaphat was held in respect and regard by these traditional enemies of Judah. Furthermore he made an alliance with Israel, and for the duration of his office, there was peace between these two nations, which had engaged, and were later to engage again and again, in civil war. Jehoshaphat overplayed his hand a bit, it seems, in allowing his son, Jehoram, to marry Athaliah, the daughter of Ahab and Jezebel. (Perhaps like many a modern father, the old fellow couldn't do anything about the matter anyway.) This seemed to backfire, for Judah seems to have become a dependency of Israel. It had its good points, for it helped Judah to maintain its lordship over some of the surrounding nations, but the final outcome was disastrous to Judah. For the introduction of Baalism or heathen worship into Judah, more than counterbalanced the benefit of any military and material advantage given, and ultimately it lead to the almost total extinction of the royal family of Judah.

Jehoshaphat's Merchant Marine Venture.

Jehoshaphat also embarked on a maratime adventure. He and Ahaziah built ships and sent them to Ophir for gold, but a bad storm wrecked the ships and the enterprise ended disastrously. According to the chronicler, this was because Jehoshaphat had made an alliance with this wicked king of Israel.

It will be seen that Jehoshaphat's reign was characterized by many constructive programs and achievements. He was one of the better kings of Judah and his reign was marked by security, peace, progress, and above all of righteousness. He died at the age of sixty, full of honors and good works.

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CHURCH WOMEN AT WORK.

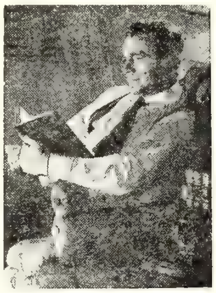
(Continued from page 9.)

The workshops seemed to be an outstanding success. The same topics were used at all Rallies with the following resource persons: "Who Are We?"—John Graves, Mrs. D. W. Shepherd; "Local Presidents at Work"—Mrs. W. W. Hall; "Winning and Keeping Members"—Mrs. W. J. Andes, Mrs. M. W. Andes.

Mrs. Reuling really had a lot of information at her fingertips and she left us truly convinced that our mission gifts are being put to the best use possible. She fitted in well, attending one of the workshops each day and adding practical helps. The "caravan" felt it a privilege to travel with Mrs. Reuling, as well as to attend the six rallies.

Officers elected will take office in October and will be listed later.

Have You Read?



The Living Faith by Lloyd C. Douglas. Published by Houghton Mifflin Company, 2 Park St., Boston. 344 pp, $3.75.

"The Living Faith" is the title of a truly great book of sermons and addresses by the late Lloyd C. Douglas, author of "The Robe," "Magnificent Obsession," "The Green Light," etc. The book so wisely compiled by his two daughters is just off the press.

Dr. Lloyd C. Douglas was a pastor in very high standing in the Congregational Christian denomination before he entered the literary field, becoming one of the greatest authors of his generation.

I first knew Dr. Douglas when he was general secretary of the Y. M. C. A. at the University of Illinois and I was pastor of our church at Urbana, and Chaplain of the University. The sermons in this book, "The Living Faith," were preached on his pastorates and on occasions when he was guest speaker in churches of various denominations. While general secretary of the University Y. M. C. A., he drew larger audiences than any of the numerous national celebrities whom the Ministerial Association invited for services in the auditorium, and was in great demand as a guest preacher in churches all over the state.

Dr. Douglas was a great preacher before he became a great author. He was frequently guest speaker in the first church I served after my graduation from the Yale Divinity School. He always captivated the large audiences by his originality, his sincerity, his clarity of thought, his logic and his eloquence. He was liberal and original in his thinking; dynamic and convincing in his presentations, and absolutely above reproach in his conduct of life.

Dr. Douglas' many friends and admirers of those early days of his prominence as a minister will rejoice in the privilege of having this book of sermons and addresses from his heart and from his pen, written before he began to preach the "unsearchable riches of God in Christ Jesus" as a novelist. In the latter role, he reached a much larger audience than the pulpit made possible. And in his brilliant career, both as pastor and as author, his one objective was to bear witness of his faith in "the truth about God, about the Bible, and about life."—"The truth that sets men free."

The pages of this book entitled "The Living Faith," point the reader to a vital faith for the living present and an enlightening faith for the tomorrows. Each sermon in the book is like a breath of fresh air, with its challenge for openmindedness and wholehearted commitment to the Heavenly Father of Jesus Christ and of all mankind.

Roy C. Helfenstein.

WHAT'S RIGHT WITH ELON COLLEGE?

(Continued from page 6.)

I ever cheat on a test or an examination? Do I report those who do sometimes cheat? Do I remind myself that I registered into my college under the honor system and that it is my personal duty to make the system work, or do I tell my professors and classmates that I would not report on a cheater and would thus become a participant in the crime?

9. Am I a teacher-downer or a builder-upper? How many friends —good and lasting friends—have I made among the faculty members and among my fellow students? Am I standing for things I know to be eternally right as against things I know to be wrong?

10. How often have I sat down and thought through to the realization that things are and will be right with Elon College and right with me largely in proportion to my own efforts, attitudes, and ideals? Do I know that I am doing my part in making Elon College a better or a worse Elon College?

11. When I find myself among my friends back home, do I talk up the good points about my college and thus make my contribution in bringing to Elon my quota of good students for the future? Am I a booster or a critic? Will I eventually be invited to join the Rotary, Kiwanis, Civitan, or some other service club because I have constructed for myself the right attitudes toward life? Will I someday become the president of the parent-teacher association back in my home community?

12. Am I conducting myself at all times—in class and out—in such a desirable manner that I can confidently ask the dean of my college or any of my professors to write for me good and effective letters of recommendation for that future job to which I shall be aspiring?

13. Do I fully realize now that when I can answer the above questions as they should be answered—*Positively*—things will be right with Elon College and right with me the student?

* * *

The text for the above paper was read at the end of the presentation: "Which of you by taking thought can add one cubit to his stature?"

ELON COLLEGE & NATIONAL CHRISTIAN COLLEGE DAY.

(Continued from page 7.)

"talked up" our college. Many are the prayers from that church for Elon College that have been lifted to God and have affected the lives of those in the church.

There are Christian influences here in Elon College that would help any boy or girl that will avail themselves of these. During Holy Week, the Elon College Choir sang "The Seven Last Words." Each morning at 7 o'clock, quiet devotional services were held in Whitley Auditorium. Religious chapel was held twice that week. Three night services were held. The ministerial students at Elon College held a lovely Communion Service on Monday night. This helped to start Holy Week. After the Maundy Thursday Holy Communion Service, two young people came to this writer and wanted to reconsecrate their lives to the service of Christ. Easter Sunday at 6 a. m., students presented "The Glorious Crown" at the sunrise service. The College Choir sings each Sunday morning when the students are here —forty to fifty young people learning the great music of the Church. Many of these are now directors of choirs and organists in nearby churches.

Elon College needs the partnership of our churches in the big task of bringing Christ and his truth into the minds and hearts of our young people. Will you be such a partner?

W. J. Andes, *Minister,*
Elon College Community Church.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you so much for this good report, for the lovely way in which you made the children happy for Easter, and for all your help in every way. We have had some pretty hard sledding here and so I am in a position to greatly appreciate all you do for these children.

We are going right ahead with painting so many of the rooms in the main building. Many of them had not been painted "since the memory of man runneth not to the contray." They were cracked in the plaster, and dark from years of dust and smoke. We do not know where the money is coming from but we believe you people all over the Convention wish these walls painted and made decently liveable. We have faith to believe that if we go ahead and do the very best we can you will approve and see that this work is properly done.

If there are any groups of men who would follow the good example of Reidsville, Greensboro and Burlington and come some Saturday with their painting clothes and brushes and lend a hand it would be very much appreciated. There is good fellowship in honest toil and there is plenty of good wholesome food and some fine children and others to show our appreciation.

We asked you for ten tables and eighty chairs and you have supplied them. Now we wish you to help us get this painting done—the plastering and painting.

About the biggest news I know around here is the large number of boys and girls who have joined the Elon Church this Easter season—some 24 of them. They have attended Mr. Andes' membership class. They have enjoyed regular attendance at Sunday school and church. Now they have confessed their faith in Jesus and united with the church. There is a good spirit among all our children, matrons and all the others of us. You have encouraged us. And God is graciously answering our prayers.

Mrs. Truitt and I spent a brief Easter holiday with our son and daughter-in-law at Brookside, N. J., where John is minister of the Congregational Church in connection with his studies at Princeton Seminary. I spoke at the Friday night service and the Easter Sunrise service. I assisted in the two indentical services on Sunday morning. Three well-trained choirs had part in the two services. John preached and of course his mother and I thought he did well. At the first of the two services chairs had to be placed in the aisle, at the second one the house was well filled. It was good to see such friendly and cordial congregations and to feel that Christ is being honored by so many people.

Let us pray that from the Orphanage in the years to come there will be those who will preach the Gospel, and many others who will become leaders in the church. It is the Church's home for the homeless and God can touch some of them with a special call to service for him.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 13, 1955.

Commodities for the Week.

Union (Surry) Christian Church, Clothing.

Miss Patricia Proctor, Sanford, N. C., Clothing.

The Primary Class, Long,s Chapel, Clothing, shoe laces, toilet articles.

Mrs. Ross Stroud, Two Rivers, Wisconsin, Clothing.

Pleasant Grove Church, South Boston, Va., Clothing.

Junior Class, Center Church, South Boston, Va., Socks and fountainpen.

Women's Auxiliary, Berea Christian Ch., Driver, Va., Clothing.

John Graves, Elon College, N. C., Candy.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,165.29
Eastern N. C. Conference:		
Mt. Herman	$ 36.00	
		36.00
Eastern Va. Conference:		
Hopewell	$ 2.00	
Norfolk, First	15.00	
Rosemont	60.00	
		77.00
N. C. and Va. Conference:		
Burlington, First S. S.	$ 89.13	
Durham S. S.	27.34	
Greensboro, First	54.22	
Pleasant Ridge, Sp. S. S.	20.00	
Tryon	138.00	
		328.69
Western N. C. Conference:		
Pleasant Cross S. S.	$ 12.03	
Pleasant Union	17.25	
Zion	30.00	
		59.28
Total		$ 500.97
Grand total		$ 6,666.26

Special Offerings.

Amount brought forward		$14,865.63
Huber Waters, Newport News, Va.	$ 5.00	
Maude Hedley Bible Class, Rosemont Church	10.00	
Mr. & Mrs. Paul V. King, Burlington, N. C.	40.00	
Mrs. A. M. Johnson, St. Petersburg, Florida	5.00	
Ladies' and Men's Bible Class, Winchester Ch.	5.00	
A Friend, Easter Offering	20.00	
John T. Marshall, Dyke, Va., Easter offering	15.00	
L. P. Waldo, Jr., Holland, fees for two Cub Scouts	13.40	
Loyal Men's Bible Class, First Christian Church, Burlington, N. C., for diningroom table and chairs	75.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
Long's Chapel Miss. Soc., Easter gift	5.00	
Miss Augusta M. Rhinehart, Linville, Va.	15.00	
Primary Department of Center Christian Church, South Boston, Va.	4.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Ada Belle and the Chickens

"You old hens, you old chickens, roosters! I wish you would fly away to the mountains and never come back!"

The speckled hen replied first. What she said sounded like "Pshaw! pshaw! pshaw!"

Another hen, the yellow one, walked close to the wire netting to say things, and after that all the hens and the roosters and the little chickens flapped their wings and told Ada Belle things she didn't care to hear.

"Keep still, will you? You make me feel cross as a bear," the child went on. "If it wasn't for you, I wouldn't have to go over to Mrs. Brown's everyday after their old left-overs for you to eat. I can't walk through our garden without looking first across Mrs. Benson's garden to see if the Browns are in their garden. If those Browns see me no matter when it is, they always call: 'Ada Belle, Ada Belle! Here's a pail of chicken food ready for you. Better come and get it now!' Chicken food, dear me!"

Just at this minute Jimmy Brown saw his little neighbor. "Oh, there you are," he exclaimed in the happiest tones. From the sonud of his voice one would think Jimmy was bubbling over with joy just because he had discovered Ada Belle by looking over his garden fence. "Mother told me," continued the boy, "that I must find you, even if I went to your front door and rang the bell. Come over here you're wanted."

"I'm wanted, am I? Well, I won't go." Ada Belle said this with a pout. Then she hid behind the hen house and listened. She expected to hear Jimmy Brown come whistling into the garden with a pan of chicken food. His mother often sent him with it when Ada Bell managed to keep out of the way or pretended to forget.

Sometimes it seemed as if all the little girl did was to dodge chicken food. Why she hated to go after it was more than she knew. Mother said that keeping of hens in California was so expensive she was glad to have a neighbor willing to save watermelon rines, potato parings, and all sorts of things hens appreciated.

It was warm behind the hen house—particularly warm, because it was July in Southern California. After Ada Belle had waited half an hour in the sun, she decided it might be safe to cross the garden and swing in the hammock under the pepper tree.

While Ada Belle was sitting in the hammock the Bailey twins went by talking and laughing in the merriest fashion. "Where have you been?" called Ada Belle.

"Over to Mrs. Brown's," answered the blue-eyed twins. "Didn't she 'vite you?"

" 'Vite to what?" asked Ada Bell, sitting straight up in the hammock.

"Why, there was a man, I guess he was a poetry man or something. He was her uncle, anyway, and he came from Los Angeles, where he's staying this week; and he brought her a five-pound box of chocolates, and he likes children better'n anything. So Mrs. Brown 'vited us all to a kind of s'prise party, 'cause everybody was s'prised, and the man told the best stories you ever heard and sang the funniest songs, and we had the finest time. Too bad you didn't get 'vited!" and on down the street went the twins, leaving Ada Belle feeling sad.

"Oh, dear! Oh, dear!" she wailed. "I thought it was chicken feed! I could have gone after it and given it to the hens in three minutes. Oh, dear, why didn't I know it was a party?"

Ada Belle remembered that mother said wise folks always did their work first thing. She was sure George Washington would have gone to the neighbor's everyday if it had been his duty. Mother was usually right. "I wish I had gone over when Jimmy called me,' said Ada Belle; and then she cried until her eyes were red.

—*The Children's Visitor.*

THE WEEK-END TRAFFIC PROBLEM.

(Continued from page 5.)

ers, but everyone knows it is a major problem.

For example, walk into your traffic courts any day and you will find them crowded with persons who were involved in serious accidents as a result of drinking. Everyone needs to know that even one drink before driving is too many. We saw an advertisement the other day which said: "If You Drive — Don't Drink — If You Drink — Don't Drive." This sounds like very simple advice, but it makes a great deal of sense.

Weekends should indeed be happy ones for everyone. Let's try and make it that way. Will you?

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Ladies' Bible Class, Randleman Christian Church on redecorating the diningroom	20.00	
Miss Patti Adams, South Boston, Va., fees for one Cub Scout	6.70	
Miss Willie Adams, South Boston, Va.	10.00	
Mrs. Larry McGonigal, La Salle, Ill., Easter	1.00	
Progressive Bible Class, Newport News Church	10.00	
Capt., Marion and Inez Harrell, Holland, Va., for two Cub Scouts	13.40	
Mrs. Walter Loving, Vancouver, Washington	1.00	
L. C. Talmage, Ceredo, W. Virginia	2.00	
Women's Fellowship, First Cong. Church, Asheville, N. C., Easter gift	60.00	
Mrs. C. L. Adams, Ingram, Virginia	10.00	
Women's Asso., First Cong. Church, St. Petersburg, Florida	200.00	
Miss L. Kennedy, Worthville, N. C., for diningroom table	35.00	
Mr. and Mrs. J. H. Booth, Hampton, Va., for May Day costumes	10.00	
Mrs. Leona Garrison, Osborne, Kansas, Easter	5.00	
Mrs. W. C. Webster, Whitinsville, Mass.	6.00	
Adult Class, Monticello Christian Church, fees for one Cub Scout	6.70	
Mr. & Mrs. M. M. Vipond, Norfolk, Va., Easter	10.00	
Mrs. Elmo Niccum, Goshen, Indiana, Easter	10.00	
Dr. W. H. Stratford, Winter Park, Fla., Supplies for the Cub Scouts	25.00	
In Memory of Mrs. C. E. Kernodle, Sr.	7.00	
In Memory of Mrs. C. E. Kernodle, Sr.	25.00	
In Memory of J. R. Copland	10.00	
In Memory of Hubert Atwater	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
In Memory of Robert W. Madry	5.00	
Special Gifts	150.00	
		886.20
Grand total		$15,751.83
Total for the week		$ 1,387.17
Total for the year		$22,417.89

The Typical Protestant Minister Sketched in New Survey

The typical Protestant minister in the United States is between the ages of 35 and 44, is married and has two children. He serves a church of about 400 members, lives in a medium-sized Midwest city, owns a car and has a rather slim bank account.

He is the best educated preacher in American history, but he faces a far greater multiplicity of problems than did the ministers of previous generations. His job demands that he be a combination of pastor, administrator, counselor, priest, educator, organizer and social actionist.

This picture of today's average clergyman is recorded in some 12,000 pages of documentation gathered over the past 18 months by Dr. Samuel W. Blizzard, visiting professor at Union Theological Seminary. Dr. Blizzard was commissioned in 1953 by the Russell Sage Foundation to collaborate with the seminary on "A Study of the Functions of the Parish Minister." The project is believed to be the first major study of the Protestant ministry in the United States in more than a decade.

Detailed questionnaires were sent to upwards of 1,600 graduates of five seminaries representing every economic and social region in the country and more than 20 of the major Protestant denominations. They went also to a group of clergymen in rural and urban areas selected by their denominations. From these, 1,150 replies were received from ministers in 47 states.

Well over half reported they graduated from seminary since the beginning of the war, and all but two percent said they are serving as full-time ministers.

Only seven percent have been in their present parish for as many as ten years. Ninety-nine percent of those in urban areas serve only one church, whereas 20 percent of those in rural areas serve two churches, and one percent minister to as many as eight or more. Nearly two-thirds serve churches with Sunday schools with membership up to 400.

Half of the preachers reported that they get along without any office help, and 20 percent have part-time secretarial assistance. Nine percent perform their own building maintenance chores with 54 percent reporting part-time help.

The average minister's most perplexing problems arise out of the complexity of the job, the report shows. According to Dr. Blizzard, recent developments in American culture and community life mean that clergymen now being trained in seminaries are "walking out to face a different world than did those of a previous generation."

—The Religious News Weekly.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, APRIL 28, 1955 NUMBER 17

The Bible

THE BOOK which today inspires men who stand in the last redoubt of freedom has been itself the great pioneer of human liberty. Let us look at the progress of freedom in the outward lot of mankind through the influence of the Bible and of Biblical religion.

The Bible has made a supreme contribution to popular education. More than any other book or force in history, it has been the great liberator of the human mind. It has burst open the prison doors of superstition. Its translation into each new language has been a classic event in the educational advance of the people speaking that language. The reign of illiteracy begins to come to an end in the life of a people from the time the Bible comes among them, and they are free to listen to its message.

Educationally speaking, no country owes more to the influence of the Bible than the United States. For a hundred years the "New England Primer," which was essentially a Bible primer, designed by the early colonists to teach children to read and know the Bible, was the schoolbook of the overwhelming mass of Americans in colonial days. Known as the "Little Bible of New England," it was popular in all the colonies until after the Revolution. It is estimated that, in the course of a hundred and fifty years, three million copies of this epoch-making little textbook were sold and used. Later, when the movement began to people the great spaces to the west, the little schoolhouse was ever the companion of the little church on the advancing frontiers of civilization.

—John A. Mackay.

News Flashes

The Richmond delegation to the Women's Convention in Suffolk, reports "One of the best, if not *the* best meeting the women have ever had." We hope for a full report next week.

Rev. Ralph Galt reports an overflow crowd of about 240 persons at a community sing and revival service at Wissler's Chapel on Sunday night, April 24. After a sermon by Rev. Clyde Koon of Portsmouth, Va., 70 persons came to the platform to rededicate their lives to Christ.

Dr. I. W. Johnson, Veteran Eastern Virginia Minister, Passes

As the forms of THE CHRISTIAN SUN for this issue are closing, we receive the news of the passing away of our dear and beloved friend, Dr. I. W. Johnson of Suffolk, Virginia, on Tuesday of this week, after a very brief illness. There are others who are more capable and who will write of his life and works, but the managing editor of this paper wishes, in making this announcement to express his great appreciation for the life of this truly great man. Dr. Johnson served his church and his community well. He held many offices of trust, and he held them well. He was the secretary of the Southern Convention for many years, succeeding my father. Their combined tenure of office was for more than half a century. After the death of Dr. W. W. Staley, he continued the "Suffolk Letter" for years, and THE SUN was a better paper for his contributions. I feel a deep personal loss in the going of this good friend, and there are many others for whom I speak. Earth is poorer, but heaven is richer for his going.

J. T. KERNODLE,
Managing Editor.

The National Board of Home Missions Meets

The Board of Home Missions of the Congregational Christian Churches, meeting in New York City on April 21, voted a budget of $2,372,962 for the coming fiscal year beginning on June 1, 1955.

The largest single item in the budget is earmarked for the work of the American Missionary Association Division of the Board, which will spend $852.679 on race relations work in the United States and Puerto Rico. Most of this amount will help support six Negro colleges and universities which maintain a relationship to the American Missionary Association. These institutions include Fisk University in Nashville, Tennessee, $59,000; Houston Tillotson College in Austin, Texas, $62,500; LeMoyne College in Memphis, Tennessee, $54.000; Talladega College in Talladega, Alabama, $98,000; Tougaloo College in Tougaloo, Mississippi, $105,000; and Dillard University in New Orleans, $87,500.

For the work in Puerto Rico, there was voted $55,000, which includes the maintenance of Ryder Memorial Hospital at Humacao, a rural life center at Yuquiyu, and for church work in various cities on the island.

A sum of $15,000 was set aside for scholarships to American Indians and Spanish speaking college students. Young people of Mexican as well as Puerto Rican backgrounds will benefit from these scholarships.

A total of $101,723 was set aside for the development of churches in high potential areas where there are new population concentrations.

The interdenominationally supported group ministry projects of East Harlem Protestant Parish, the Chicago City Missionary Society, and the Cleveland Inner City Ministry, will each receive $2,500.

The Board voted the amount of $362,151 for Christian education. Nearly one third of this amount—$110,000—will be spent for work in Christian higher education in Congregational Christian related schools as well as state universities.

The sum of $5,000 was set aside for the development of new curricula for use in Sunday schools. The Congregational Christian churches cooperate with the Evangelical and Reformed Church in developing Sunday school materials.

A Joint Program of Stewardship Education Announced

A joint program in Christian stewardship education has been announced, following a meeting in New York City of representatives from the Congregational Christian Churches and the Evangelical and Reformed Church as a first step in cooperation between the two denominations preparatory to their union in 1957.

In the stewardship program the two denominations are pooling their resources to promote a common interest, according to Rev. L. C. T. Miller, director of United Promotion in the Evangelical and Reformed Church and the Rev. David Sandstrom, associate minister of the Missions Council and director of stewardship work in the Congregational Christian Churches, who will be in charge of the program.

The two denominations will plan and produce jointly every-member canvass manuals and promotional materials for the fall of 1955. In September joint clinics are projected for laymen and pastors, on a regional basis, to instruct them in every-member canvass practices. The men who attend the clinics will then carry out instructional programs in their local churches. In October both communions will conduct a program of Christian Commitment and Christian Community through study groups in local churches that will deal with evangelism, stewardship, and commuity and world problems. During the month of November an every-member canvass for church pledges and to promote the joint program in stewardship will be held in local churches of the two denominations.

"This cooperative venture in stewardship will give the laymembers of the local Congregational Christian and Evangelical and Reformed churches a chance to meet each other and plan and work together in anticipation of their membership in their new church body, the United Church of Christ," Drs. Miller and Sandstrom stated. "It is also an effort to conserve the resources of the two denominations by doing these things together that can be planned and carried out most economically on a cooperative base. It is our hope that this stewardship will set a pattern for a great deal of other cooperative work which will be attempted both nationally and locally between now and the time our two denominations unite in mid-1957," they said.

The Congregational Christian Churches have a membership of 1,250,000 and were formed by a union between the Congregational churches, which were founded in America by the Pilgrims, and the Christian Church. The Evangelical and Reformed Church, which also resulted from a union between the Evangelical Synod of North America and the Reformed Church in the United States, has 762, 000 members. The two denominations will unite in June, 1957 to form the United Church of Christ.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Special Meeting of the Executive Committee Called

A special meeting of the Executive Committee of the Laymen's Fellowship has been called for Saturday, April 30, at the VFW Building, just out from Asheboro, N. C., on highway 49. At this meeting special consideration will be given to the securing of a loan to complete essential building at Moonelon in time for use this summer. It is urgent that all members of the committee be present for the meeting.

This meeting is being held in conjunction with the quarterly meeting of the laymen of the Western North Carolina Conference. Dinner for those with reservations will be served at 6:30 p. m.

* * * * *

A Proposed Label for a Whiskey Bottle

The whiskey contained in this bottle is made from selected ingredients, and is guaranteed to be pure and free from all contaminents. It is aged, 100 proof, and bottled in bond. It is the finest whiskey that a combination of science and nature can produce. *Drink it if you will.*

It will make you a little dizzy at first, but it will warm your stomach and release you from constraining inhibitions. It will make you glow with self-affection, will charm you with your own personality, and will convince you that you are a person of distinction. *Drink it if you will.*

It will dull your brain and make you forget your cares and worries. It will persuade you that you have unusual intellect, profundity and wit. It will loosen your tongue and increase your sociability, and suddenly you will become a singer. *Drink it if you will.*

It will cause you to become overamiable and frank. You will become very glib and, in confidence, you will tell your business and family secrets. You will say questionable things in public that later you will deny with shocking unbelief. *Drink it if you will.*

It will convince you that you have unusual sex appeal, and will cause you to overstep the bounds of propriety. You will become intimate with the ladies, and you will say and do things for which you and your family will be disgraced and ashamed. *Drink it if you will.*

It will cause you to lose your dignity and self respect and make an abject fool of yourself. You will become mean and boorish and loud. You will become the equal of the wretched wastrel and will join him to stagger in the gutter. *Drink it if you will.*

It will cause your abused stomach to rebel and shamefully befoul yourself and the home of your hostess. It will give you a beautiful hangover, with a splitting headache and a feeling of remorse and utter despair. *Drink it if you will.*

It will cause you to stagger into your home in such a state as to strike terror in the hearts of your children and loved ones. It will make you say unpardonable words to your trusting wife that will lead to the break-up of your happy family. *Drink it if you will.*

It will cause you to press your staggering foot on the accelerator while your dulled senses tell you that you can beat the other car to the light. It will cause you to make the fatal mis-calculations that will crash your car into another. As the maimed body of someone's loved one is carried from underneath the wreckage, you will laugh a sinister laugh and say, "They can't convict me—I

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

PENTECOSTAL PREREQUISITES

This editorial was prepared by the World Council of Churches for circulation throughout Christendom

Ecumenical "faith and order" discussions have had a way of coming to an impasse over the nature of the Church. "Life and work" discussions have tended to bog down over the rival claims of neo-orthodoxy or the social gospel, as an adequate theological basis for practical programs of service, in which (in spite of different theological bases) all gladly joined.

Pentecost, the "lost Holy-Day" of the Christian year, may hold the key that will unlock these and other tough theological differences that beset the modern church, and which make it difficult for churches to appreciate and live up to the God-given unity which already unites them. For this reason, it is highly appropriate that the "recovery" of Pentecost, as the third great festival of the Christian year, should be a concern of the ecumenical movement, as represented by the World Council of Churches, and the member churches of that body.

Pentecost Sunday is "the birthday of the Church," the time when one of Jesus' last promises to his disciples was fulfilled. He had assured them that he would send the Holy Spirit to be with them always, to guide, comfort and inspire them.

When the Holy Spirit came to the disciples on the first Christian Pentecost, it brought them, for the first time, a vision of Christianity as a religion with a world mission. Up to this time, the disciples had been on the receiving end. Now they began to realize their own social responsibility.

In the early Church Pentecost was thought of as a day when the ongoing dynamic power of Christ, through his Church, was made manifest. It was a period of great evangelistic effort, based on the story which we read in the second chapter of Acts. It was traditionally a time for baptisms and the receiving of new members into the church, the happiest season of the Christian year. Indeed, in New Testament times, Pentecost (not yet Christmas or Easter) was the great church festival.

One of the perennial theological discussions, which is of particular interest to religiously-activistic America, deals with the problem of free will, and has been pointed up of recent years by the theological controversies between the "social salvationists" and the "neo-orthodox."

Recently it has been suggested that the story of the first Christian Pentecost, the coming of the Holy Spirit, and the birth of the Church, might be the best Biblical reference on the subject.

That story (like most references in the Bible concerning the descent of the Spirit) would seem to agree with the neo-orthodox in placing the initiative with God rather than man. The Holy Spirit could not be forced, bribed or cajoled into descending upon a person or gathering, but came, sometimes with the gentleness of a dove, sometimes with the force of a mighty wind. It came of its own—not of man's—will.

There is, however, another side to the story. At that first Pentecost, there was so much left up to the disciples themselves that one is rather amazed, with all the human frailties they had exhibited a few short weeks before, that they were ready for this new assignment when it came to them. What was their contribution toward the Pentecost experience?

First, they **believed**—all doubt seems to have been swept aside, and they came together, for this first Pentecost since Jesus' death and resurrection, with great expectations. They did not, apparently, try to analyze the exact nature of their expectations or hopes, but came with open minds, awaiting the Lord's directives. They had Jesus' word that a "comforter" or "protagonist" would be sent them, and that was sufficient.

Second, they **obeyed**. Many programs of action must have been discussed in those days after the first Easter, and there may have been relatively as many ideas on how the little group's limited budget ought to be spent as are put forward in the average church meeting today. But their instructions were to tarry in Jerusalem and wait for Pentecost. This they did.

Third, they were **"of one accord."** Gone, at least temporarily, after Jesus' example in washing his disciples' feet, were the rivalry and contention as to who should "be first in the Kingdom of Heaven." And the theological, philosophical and semantic problems of Christology were still in the future; these men had known Jesus Christ personally—they did not need to argue about his "nature." They were, truly, out of their experiences with their Master, "one in Christ."

Finally, they opened their hearts in **prayer,** and waited, receptive, for God's commands.

If each Christian, each congregation, each communion, and the Church as a whole—the beloved Oikoumene, could await this Pentecost with the fullest measure of faith, obedience, mutuality and prayer, surely then the Holy Spirit would come upon us and show us, also, the way in which we can become channels to bring Christ to the unbelieving and sadly troubled world.

Does this also give us some light on at least one requisite of a Church? followers of Christ, strong in faith, explicit in obedience, constant in prayer, united in Christ, and conscious of a responsibility to be ready at all times and in all ways to be a channel for the work of the Holy Spirit.

We Have a Great Stake in America

A Talk by MR. WALTER C. RAWLS of St. Louis, Mo. Before the Economics and Business Administration Classes At Elon College, on Monday, April 18, 1955

We Americans own three-fourths of the world's automobiles—but how many of us are able to explain why we are so prosperous? With only one-fifteenth of the world's people, why do we own one-half of all the telephones and radios, and drink one-half of all the coffee? With only one-sixteenth of the world's land area, why do we own three-fourths of all television sets, and consume two-thirds of the world's oil and silk?

There's a reason for this, all right. But when most of us try to explain it, we usually tend merely to sputter and fume against other nations and other systems. Maybe the reason for such an erroneous approach is that so few of us actually understand what made us great and powerful.

Many of us think that natural resources is the reason. It isn't. Many of us believe that it's because we work harder than other people. We don't. Some of us assume that we are more intelligent than foreigners. We aren't. A few claim that we "native Americans" are inherently superior to other people. Again, we aren't.

Then what is the reason for our success?

For sixty known centuries, this planet that we call Earth has been inhabited by human beings not much different from ourselves. Their desire to live has been as strong as ours. They have had at least as much physical strength as the average person of today, and among them have been men and women of great intelligence.

But down through the ages, most human beings have gone hungry; and many have always starved. The Ancient Assyrians, Persians, Egyptians, and Greeks were intelligent people; but in spite of their intelligence and their fertile lands, they were never able to get enough to eat. They often killed their babies because they could not feed them.

The Roman Empire collapsed in famine. The French were dying of hunger when Thomas Jefferson was President of the United States. As late as 1846, the Irish were starving to death; and no one was particluarly surprised—because famines were the rule rather than the exception. It is only within the last century that Western Europeans have had enough to keep them alive—soup and bread in France, fish in Scandinavia, beef in England.

Hunger has always been normal. Even to this day, famines kill multitudes in China, India, Africa; and in the 1930's thousands upon thousands starved to death on the richest farm lands of the Soviet Union.

Down through the ages, countless millions, struggling unsuccessfully to keep bare life in wretched bodies, have died young in misery and squalor.

Then suddenly—in one spot on this planet—people eat so abundantly that the pangs of hunger are forgotten.

Why did men walk and carry goods on their straining backs for 6,000 years — then suddenly, on only a small part of the Earth's surface, the forces of nature are harnessed to do the bidding of the humblest citizen?

Why did families live for 6,000 years in caves and floorless hovels, without windows or chimneys—then within a few generations, we in the United States take floors, rugs, chairs, tables, windows, and chimneys for granted and regard electric lights, refrigerators, running water, porcelain baths, and toilets as common necessities?

Why did men, women, and children eke out their meager existence for 6,000 years, toiling desperately from dawn to dark—barefoot, half naked, unwashed, unshaved, uncombed, with lousy hair, mangy skins, and rotting teeth — then suddenly — in one place on Earth there is an abundance of such things as rayon underwear, nylon hose, shower baths, safety razors, ice cream cones, lipsticks, and permanent waves?

It's incredible if we pause to reflect! Swiftly, in less than a hundred years, Americans have conquered the darkness of night, the weather, pain, and disease—even space and time!

Three generations—grandfather to grandson, in the United States, have created and extended wonders which surpass the utmost imaginings of all previous time—to the vast majority of people in all walks of life.

What has been responsible for this unprecedented burst of progress, that has so quickly transformed a hostile wilderness into the most prosperous and advanced country that the world has ever known?

The United States certainly has no monopoly on natural resources. And in most countries the people work harder on the average than we do. We are not a superior people. Our ancestors in the Old World, starved right along with everyone else.

There is just one answer. There can be no other. We in the United States of America have made more effective use of human energy than any other people on the face of the globe—anywhere or at any time.

This entire planet is made up of energy. The atoms of air surrounding it are energy. The sun pours energy upon this air and upon this Earth. Life depends on energy; in fact, life is energy.

Every living thing must struggle for existance, and human beings are no exception. Men and women survive on this Earth only because their energies constantly convert other forms of energy to satisfy human needs, and constantly attact the non-human energies that are dangerous to human existance.

But—only an individual human being can generate human energy.

And—only an individuaal human being can control the energy he generates.

The failure to understand these two simple and basic truths has for over 6,000 years, stagnated human progress and kept the vast majority of people underfed, poorly clothed, embroiled in wars, and dying from famine and pestilence.

Human energy is intelligence in action.

Intelligence is brought into action by the will.

The will is like the drive shaft of an automobile which links the power of the motor to the wheels.

Intelligence is latent power.

Without the application of the will, it is wasted.

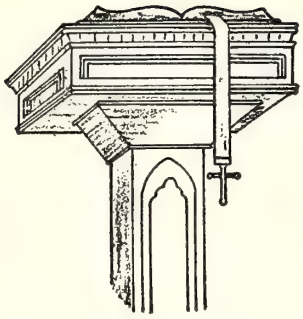
Men are not like bees. With bees, there is apparently a will of the hive. The swarm itself seems to be the living creature. If the Queen is taken away, a hundred thousand bees die, just as a headless body dies.

An individual free will is the natural heritage of each living person.

No one knows who first made this discovery—that men are free.

It was not when all men were pagans. It would never have been discovered by a pagan.

(Continued on page 15.)



"The Real Meaning of Happiness"

A Sermon

By Rev. Aaron N. Meckel, D. D.,
St. Petersburg, Florida.

(Luke 10:20.)

Perhaps no generation in all history has been more occupied with the quest of happiness than ours. There are the great hosts of the disenchanted, forever seeking it, but never finding it. We talk so much about it, have almost made a cult out of it, but know so little about it. The words of the popular ditty describe not a few of us: "I'm forever chasing rainbows." A young librarian handed a book on the subject of happiness to a visitor, saying, "This is a month book. By the end of that time, you should know the way to happiness."

In the tenth chapter of the Gospel called by his name, Luke whispers in our ear that even the disciples of Jesus got off on the wrong foot, when it came to the quest for happiness. We read there, that the seventy returned from what was perhaps the first great preaching mission in Christian history, proud of their achievements, heady with the wine of success. Just listen to them: "Lord, even the deamons are subject unto us in your name!" Did you get it? "Unto *us*." One remembers the words of Lord Acton, with regard to the feeling of exhiliration which comes with power. "All power corrupts," he said, "and absolute power corrupts absolutely."

Now, no one of us can claim to fully understand the profound meaning and significance of Jesus' reply to his disciples. But we can hazard an opinion. Surely our Lord is not regretting that the "spirits" were subject to his followers. It was he who had given to them this power to cast out sin and heal disease. It was rather that this mighty gift and trust had become infected with false pride, that grieved his heart. Those who are in Christian work need the grace of humility and meekness to render their strength durable, and their wisdom wise: God resists the proud and gives grace to the humble. Therefore, we should not be surprised at the admonition of the Master to his disciples: "Nevertheless, do not rejoice in this (that you have this vast power at your disposal), that the spirits are subject unto you; but rejoice that your names are written in heaven."

To know yourself to be among the children of God, to have tasted the grace of God in salvation, to be filled with his compassion for the helpless and the needy, that is true cause for rejoicing. In fact, the word *happiness* as such, is not to be found in the New Testament. Jesus uses a more expansive word, the word *joy*. Bushnell hints at its meaning when he says that the disciples knew the "expulsive power of a new affection." Rejoice, inwardly exult, that your names are written in heaven. Become infected with the virus of false pride and your power is gone!

Now, that admonition is timeless with significance for the day in which we live. Epictitus is doubtless correct in saying that God created every man to be happy. *But God has his terms.* To seek for joy and happiness on the outer periphery of things, as so many are doing today, is to experience the inevitable let-down and frustration that is the lot of many. We're forever chasing rainbows, "forever learning and never coming to a knowledge of the truth." If outward power, position, wealth, fame could satisfy the deepest longing of the heart, there would be far more happiness abroad. The renowned clown, Grimaldi, was privately one of the most wretched men that ever lived. We are told that he disguised himself, and sought out a wise spiritual counsellor. What rare talisman might dispel his inward dolor? "There is a famous clown in the city," said the counsellor. "His name is Grimaldi. Go listen to his capers, and you will come around in a lighter mood." "Alas," came the reply, "I am that wretched man."

"Rejoice not that the demons are subject unto you, but rejoice that your names are written in heaven."

Is there a glint of the real happiness in that for us, I wonder. Let us then seek to follow our line of thought a little further.

For one thing, there can be no unalloyed, simon-pure happiness in this world. The Apostle Paul speaks for most of us when he says, "Bear your share of hardships as a loyal soldier of Jesus Christ." And the poet Shelley writes for us in his well known lines:

We look before and after, And pine for
what is not.
Our sincerest laughter with some pain is
wrought,
Our sweeter songs are those which tell of
saddest thought.

Many of the lovliest smiles one sees are revealed through tears.

It seems, to the writer at least, that the plain counsel of a healthy realism is what many persons are needing today. If we are pining for what is not, living in a kind of fool's paradise, then what we need most of all to do is to face life for what it essentially is: the opportunity to make the most out of the materials God has placed in our hands. Recall how Thomas Carlyle—that dour old Scot understood life—probed away at Margaret Fuller, steeped and confused in her philosophy of transcendentalism. When she finally wrote him, "I accept the universe," Carlyle replied, "Gad, she'd better!"

Sometimes one fears that, even your modern saint, is getting a bit soft for practical purposes. That the blood which coursed in the veins of hardy American forbears no longer flows in our veins. "Accept your share of hardships," that is, except toil, tears, difficulties, disappointments! They are the staple of life for healthy humans. Make yourself worthy of the trust of life. Some of us can remember old-fashioned parents who, when a bit of real joy or happiness came their way, received it as a special dispensation from the hands of Providence. Our modern mood is off center. Talk about wanting life being served "on a platter!" Do not those words describe far too many of us?

There is a story concerning two monks. Wearied from labor in the fields the preceding day, they failed to arise promptly for morning prayer. For this impiety the abbot ordered them to walk all that day with peas in their shoes. One monk limped and moaned with every step, but the other walked with ease, and sang snatches of songs that were not all in the hymnal. The sufferer said to his fellow, "Brother, how can you endure the agony of walking on hard dry peas?" With a smile the gay monk replied, "I boiled my peas."

The modern halcyon, idyllic version of life often comes to a focus in our ideas on marriage and home life.

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"Challenge"

There are certain words in the English language that are used so frequently in ordinary speech that they are often referred to as "overworked" words. Challenge is certainly one of our much used words. However, there is not another word that expresses accurately and compellingly the adoped program of the college in its appeal to the individual members and churches of the Southern Convention. We are all interested in the college, we love it, and are concerned for its future. Its future depends a great deal upon the success of the program now being presented to the churches and it is a challenging program. There are many, many other boards, committees, and institutions appealing to the total constituency of our church for financial support. They are all worthy. You meet them on every hand. These interests seem to be more appealing than the college, in fact, they have a captivating influence over the church. For the past years when ever the program of the college is presented, other interests apparently take the spot-light. Yet, the college is here. Its position is precarious. Yet the future of the church demands not only its continuance but funds with which to make its equipment appealing and its instruction without question. At the moment the college needs $725,000.00. A lot of money I readily grant you, but what the college proposes to provide with this money is a lot of buildings and equipment.

This amount of money has been broken down, put on the hearts of the pastors of our churches with the hope they will put the same on the hearts of their members. The amounts are expressed in such a way as to challenge every individual to do his best and to make sure that the best is his share.

What are we going to do about this challenge? We have one church that accepted this challenge more than one year ago, Apple's Chapel Church. They are contributing $350.00 a quarter for twenty quarters and they have already paid five quarters, $1,750.00, in cash. This is a rural church with a building program and responsibilities accepted for all other interests of the church. I have a report from another church, Hunterdale, with a signed statement stating that Hunterdale Church accepts its quota and placed it in its budget for five years with the assurance it will be paid.

What these two churches have done any church in the convention can do if only it would make up its mind. If all of our churches would come along in a universal co-operation it would not be necessary to borrow any money. Either that or we would certainly repay the loan in short order. This would not dry up the benevolent fountains of our church, but would help to open the flood gates that the fountains might flow more freely. The failure to co-operate in this particular bids fair to spell failure in our efforts. Let us bring our gifts and cast them in the treasury of the Lord. Put God to the test and see if we and the church and the people will not be blessed beyond measure.

* * * * *

Apportionment Giving

During the past week I have attended five abbreviated spring sessions of the North Carolina conferences. At each of these sessions it was thoughtful of those who planned the program to give me the opportunity of appearing on a panel and the privilege of speaking a few brief words in the interest of Elon College. Naturally I thought and still hope that these discussions may mean a larger number of churches contributing to Elon College and increased amounts by those who have and do contribute.

The open fields require sufficient rain evenly distributed to produce abundant crops. A down-pour of April rains will not make a crop. Moisture is required continuously through the growing season if the crop is to be satisfactory. Elon College occupies a similar position with similar needs. Our expenses are daily and payments are required monthly. Monthly contributions from our churches and Sunday schools would be hailed as a financial benediction. Of course, contributions at the beginning of the year to cover the total obligations of the churches as established by the Convention and the several conferences would be wonderful and sufficient, but in the event of delay, it would be most helpful and worthwhile if these contributions could come in regularly.

Previously reported		$ 4,784.14
Eastern N. C. Conference:		
Bethlehem	$ 20.00	
Eastern Va. Conference:		
Eure	$ 50.00	
Holland	121.00	
Union (Surry)	20.00	
Western N. C. Conference:		
Flint Hill (R)	$ 10.00	
Hank's Chapel	160.00	
Mt. Pleasant	10.00	
Virginia Valley Conference:		
New Hope S. S.	$ 8.25	
		399.25
Total to date		$ 5,183.39

Etiquete for Church Members

These rules are suggested for those who would make the most of the hour of worship.

1. As you come into the sanctuary, enter in silence; accept the bulletin from the usher, follow him to a seat, indicating any preference.

2. Take your seat in silence. Talk to God before the service; talk to the people near you at the close of the service.

3. Remember that the service begins with the opening of the organ prelude. Seek to come into a great and wonderful sense of God, high and lifted up, of God in his wonderful world, of God and Jesus Christ, of God in your own heart, and of God in the heart of the person next to you.

4. Participate in the service. When the time comes to pray the Lord's Prayer, pray it aloud, pray it with meaning.

5. Sing the hymns. Follow the sermon. Take notes if you wish. Ask yourself the question, "Will I by the offering I give today, indicate to God the extent of my appreciation for all I have received?" If you give your best to the corporate worship you will receive a great blessing.

6. As you leave, make sure you have your own hat or coat or umbrella and have not by mistake taken someone else's. Notice if your car was parked so as to make as much room for others as possible.

7. Be sure that all the people who meet you the next week know, by your thoughtfulness, by your attitude, and by your spirit, that you were at Church on Sunday.—*Adapted from Rev. Roy A. Burkhart.*

(From the church calendar of the Congregational Church, Briarcliff Manor, New York.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Au Revoir

So far as I know, this is the last time I will prepare and send in material for the Woman's Page in The Christian Sun. My four years as editor for the women are up with this issue. A new editor will be elected by the time this reaches you, and she will be responsible for the first issue of The Sun in May.

Sometimes one leaves a job with a sense of relief, and there will be some of that emotion flooding my system when I really realize that I do not have to send in material for this page each week, no matter what . . . My husband says the family may be ready to eat, the house may need sweeping, but the material for The Sun (according to me) must go in!

However, I think now that I leave this job with a real feeling of regret, for the truth of the matter is that I like to write for publication and that I like to keep in touch with the work of our church women through the news that comes to me from them.

I am sure you will give to the new editor of this page the same fine co-operation you have given me. Any material you have sent me and which I have been unable to publish for lack of space will be sent to her. Note her name in the masthead at the top of this page next week and send material to her in the future.

It happens that I had served as editor of the Woman's Page in The Sun a previous term, and the time may come when you will want to elect me to do so again—in the meantime, we will all continue to work together for the improvement of women's work in our churches. Au revoir!

Emily Carleton Lester.

* * * * *

Women in the Church

The above was the topic under discussion when a group of fifteen women from all parts of our country—and from other countries—were brought together at Racine, Wisconsin, the latter part of March by our denomination. It is also the "theme song" for this page each week.

Your editor was fortunate enough to be included in the Rancine meeting. There I saw for the first time our new national president, Sue (Mrs. Edgar) Bark from Wisconsin, who is as large in spirit as her size might indicate—she is five feet eleven inches, truly a woman one can look up to! I rewnewed acquaintaance with Margaret Hargrove, secretary for women's work, whose "brainchild" the meeting was, but who never imposed her views on us—just let us stumble along for ourselves and make us think our own thoughts, and out loud at that! The Rev. Lillian Gregory I really got to know for the first time. She is the associate secretary for women's work, with offices in Chicago, and is a peach of a person from Vermont, with deep Christian convictions. Marjory Martin I had recently met in Greensboro, and as I got better acquainted with her I realized how much she gives to our Friendly Service program.

Personalities.

All the people deserve "honorable mention" for they proved to be thoughtful women, willing to "dig in" on the matter of direction for our women's work. Some were old friends, like "Sally" Medlicott, long one of the "big wheels" of our denomination; now one who lists her occupation as "housewife," but doesn't really like it! Others were new friends, like Ann Stokes, whose husband, Ken Stokes, visited the Southern Convention when he was president of the Pilgrim Fellowship and she was only his vice president and not his boss. Wai New from China, a third-generation Christian who thinks first-generation Christian thoughts, was a benediction to the entire meeting. Her keen mind could go right to the heart of any matter we discussed. Ramona Delgado de Rivera from Pureto Rico brought us face to face with an area in our church where women have rights on paper, but not in practice. She planned so thoughtfully that she brought us all souvenirs from Puerto Rico. A particularly rewarding experience for me was meeting Mrs. Theodore Tives, the only woman manager of a houseing authority in the city of Chicago, a person who came to me with a question about which she wanted a frank reply so she said, "You can't hurt my feelings—after all, I'm fifty-four and a Negro!" I understand some of their friends are a little leery about going to the Tives without checking on them—why, they might even find some white people there! Nothing at the meeting meant more to me, personally, than being able to talk with her "on the level" about race relations. And then there was Ruth Cordts from a rural former Christian Church in Illinois, who roomed across the hall and who shared many common problems and feelings. And so I could go on and on . . . but the space will not permit.

Result of Our Thinking.

What did we accomplish in three days of thinking, and talking, and rethinking, and talking some more? Some findings you will see in *Advance*. Some recommendations will go to the executive committee of the National Women's Fellowship and on to appropriate boards and committees. Here are some of the ideas: We are grateful for the place women have in the Congregational Christian Church; we must constantly re-examine the pattern of our women's work to see that it meets contemporary needs; we must develop a clear concept of our basic Christian beliefs, recognize the worth of every individual, and continue working for Our Christian World Mission.

Some ways in which these things may be accomplished include: Preparation of study outlines on Christian beliefs and on the Bible; plan for programs to include such groups as young mothers, older people, business women; bridge the gap between youth and adult groups, and devise common areas of study and work for men and women; plan for the inclusion of all groups on boards and committees in our denomination, such as small and large churches, rural and urban groups, various age groups and different racial and national groups; plan for leadership training through the National Fellowship, better means of communication between our various women's groups, and the preparation of a national report form for state fellowships.

One thing which contributed greatly to the meeting was the setting—the DeKoven Foundation, an Episcopal retreat of an order of their "sisters." Right on Lake Michigan, with no disturbing noises, a spiritual aura surrounding us, and delicious meals to sustain our physical entities—what more could one ask?

News from the Churches . . .

Oakland Church Burns Note and Berea Completes Its Building Program

Oakland folks rejoiced on Sunday morning, April 3, when they burned a note representing all the indebtedness on the church, incurred in the building program. Hon. Mills E. Godwin, Jr., chairman of the Special Finance Committee, presented the note to the pastor, who in turn presented it to Mr. W. Kass Wagner, the Senior Deacon and one of the oldest living members of the church. Danny Chapman, one of the youngest members of the church, held a tray to catch the ashes of the burned note. Mr. Wagner applied a match to the note and held it until it was burned. The congregation, delighted with the "sweet smelling smoke," stood and sang the doxology, and the pastor offered a brief prayer of thanksgiving and dedication. It was a happy occasion for Oakland Church folks.

Four new members were received into Oakland on Easter Sunday at a special early Easter service which attracted a capacity, and an overflow congregation.

Eighteen new members were received into the Berea (Nansemond) fellowship on Easter Sunday morning, with five more to come in at the next service of worship. The Sunday school had a record attendance at Berea during the past few months. The new building program has been about completed, and later an "Open House" will be held in honor of that event. More of that for a later issue.

H. S. Hardcastle,
Pastor.

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Good Business in Church Business

The Congregational Christian Church in Warwick is one year old. Already it is strong, purposeful, and courageous. Since its inception all services have been held in the Deer Park School Auditorium. The church is now launching a program to build the first unit of its church plant and a parsonage in which the minister may live.

The Newport News Congregational Christian Church, and its pastor, the Rev. Lanson Granger, deserve the highest commendation for this worthy enterprise. They saw an opportunity to render Christian service to a growing community and to have a sacrificial part in kingdom building. The fine response of the people of the community is the reward of their faith and the proof of the wisdom of their action.

The immediate plans provide for the building of a three-room brick-veneer parsonage, and the first unit of a church building to include an auditorium to seat 150-200, kitchen, pastor's study, class rooms and rest rooms. The building site is ample for future expansion and is well chosen.

The congregation has carefully counted the cost, as the Scriptures enjoin. The cost of the two buildings soon to be erected has been figured at $61,880. The money which has been raised, and the aid which has been pledged by the Board of Home Missions total $46,880. The congregation will be given an opportunity, on May 1, to pledge the balance of $15,000, to be paid over a two-year period.

That is clear, concise, and business-like. The Rev. Fred P. Register will aid the congregation in the launching of the solicitation, during the week preceding May 1. We confidently expect the Congregational Christian Church in Warwick to accomplish the task to which it is setting its hand. Good business in church business is always encourgaging. It proves that the children of this world are not always necessarily wiser than are the children of light. S. C. H.

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Rev. Mark Andes to Preach in Valley Revival Services

The Rev. Mark W. Andes, son of Mrs. A. W. Andes of Harrisonburg, Va., and of the famous late Rev. A. W. Andes, is returning to his native Shenandoah Valley to preach in a series of meetings. Mr. Andes accepted the invitation to be the guest minister at a revival in the Palmyra Church southeast of Edinburg. The meetings started on Sunday evening, April 24, and are continuing through Friday evening of this week, at 7:30 each day.

Mr. Andes is now the popular missionary pastor of a new church, the Center Congregational Christian Church at South Boston, Va. The membership of this church is continuing to grow rapidly since it was organized. They, under the leadership of Mr. Andes and his able young wife, Mrs. Catharine Andes, have already built a beautiful new brick building. Although is is now receiving missionary aid, it is expected that Center Church will very soon become a strong self-supporting church.

Ralph Galt.

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Easter Activities of First Church, Greensboro

The Easter activities at the First Congregational Christian Church in Greensboro, N. C., were designed for all ages represented in the church. On Saturday afternoon, April 2, the children from the Kindergarten, Primary and Lower Junior Departments met at the church to make things to be sent to the Polio Hospital. The Kindergarten children planted pansy plants in small crocks, wrapped them in foil (the plants were furnished and preparations made beforehand by the gradeparents). The Primary children dyed and decorated eggs to be sent to the children in the Polio Hospital. The Lower Juniors (aided by some parents) cut out, decorated, and baked cookies. At the conclusion of the afternoon's work, ice cream was served, and everyone had one of the cookies which had been made.

Services were held on Wednesday, Thursday and Friday evenings preceeding Easter, and the adult attendance was very good.

On Maundy Thursday, a Passover Meal was served to the Upper Juniors, Junior Highs and their parents. This was a very inspirational and interesting meeting. Food which was probably eaten in Jesus' day was served—including lamb, unleavened bread, grape juice. The table, covered in white, was in the shape of a cross and large enough to seat all the guests. Table arrangements of fruits (which were eaten as dessert) and candles (we ate by candlelight) provided a worshipful atmosphere; and small white crosses were used as place cards. Dr. Wisseman read the Bible passage telling of the institution of the Lord's Supper, and a film was shown which told how the Passover feast was originally served. Following the supper, the pupils and their

(Continued on page 10.)

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Springtime in Virginia is very beautiful. We think it is unrivaled, unless it be in the sandhills of North Carolina. Many thousands of visitors will be coming to Virginia for its historic Garden Week and will see the old homes of colonial days and the lovely gardens of now.

We drove to Richmond the Sunday after Easter, and the woods were beckoning with the red bud (or Judas) trees, pale white dogwood, and the fiery yellow scotchbroom. As one looked ahead, the budding trees showed masses of green in many shades. The air smelled sweet and the earth was newly turned.

Our visit was to our Richmond church. It was a special day, because the Junior Choir was going to sing, and we have much interest in that group. They sang beautifully, with young and tender voices. They are ably trained by Mrs. Alfred A. Dofflemyer, whose husband is from the Valley of Virginia, and whose name is well known in our Convention. For part of the music, the organ was played by Miss Kathaleen Sprenkle, who was one of our Sunday school girls and who is on the way to becoming a very accomplished organist.

It was altogether lovely and good to be there. It seemed impossible to believe that the little faces on the front row were the babies we saw christened before we left Richmond, but they were.

Dr. Roy Helfenstein is a great preocher, and his sermon we have remembered. It was good to clasp the hands of old friends, of people whose joys and sorrows we have shared, and whose future we believe in. We believe in the future of our Richmond church, too, and pray God's blessing on it.

Our Richmond years were marked by the closeness of the Virginia Museum of Fine Arts, where we could go weekly. The museum is in sight of our church. Recently a new wing has been completed, and we wanted to see it. Leslie Cheek is the director there now, and he was my teacher when I studied art at William and Mary. Mr. Cheek is a very remarkable man. He is heir to a great fortune and he married into the distinguished Douglas Southall Freeman family, but he has worked every day as one who needed to work.

Now, two streams of water cascade down the long front steps of the building, and hundreds of red tulips danced gracefully in the breeze. Their long-stemmed gracefulness made one catch a breath. The Virginia and United States flags fluttered in the breeze and made an extra riot of color. Inside is lovely too. The arrangement, the lights and the choice of art, make it very wonderful. Man can arrange and create much beauty, but God can do more. The Northwest Pacific special showing was highlighted by a dimly lit setting, a pine-scented aroma and a faint but distinct record of birds twittering. It was like the great, dim forests.

God has created beauty, and man has used his knowledge to enhance that beauty. Many people live in the midst of God and man made lovliness and never see it at all. That, it would seem, is a sin. It is all ours to share and enjoy, if we will only look. Shared beauty is divine.

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Children's Day in Our Churches

National Children's Day is to be observed through the nation on Sunday, June 12. We would like to suggest that all of our churches observe this day in some way. There are a variety of ways it could be done and done effectively. If you cannot observe it on this day, we hope you will observe it one Sunday in June.

We suggest that this program be a means of sharing with the parents and other adults what our children are doing through the Sunday school work, rather than a time of recitations and exhibitions. This sharing process will help the children to review in their minds what they have learned and give the parents a greater opportunity to see what our church is doing in Christian education.

It is suggested that you take an offering for the Board of Christian Education on this day, but it is not required. (You may receive apportionment credit for such offering.)

Several ways of observing Children's Day in the church are as follows:

1. A Sharing Program of the Pilgrim Series for the quarter. This program, "His Steadfast Love Endures Forever," is given in the spring quarter "Program Manual," pp 35-37. It gives a definite program with suggestions for various groups to share in the program.
2. A Special Children's Day Service. (To be sent to you very soon.)
3. A regular morning church worship service in which Children's Choirs sing, the young people usher, and the minister gives a special Children's Day message.
4. A Sharing Program at the close of Bible school. This may be done in much the same way as your Pilgrim Series Service, with a sharing project from each age group.

Ruth H. Dunn,
Children's Com., Bd. of Chr. Ed.

NEWS FROM THE CHURCHES.

(Continued from page 9.)

parents joined other worshippers in the sanctuary for Holy Communion.

On Good Friday morning at 8:00, the high school students, their teachers and counselors came to the church for service before school. This group proved to us that young people today are "hungering and thirsting after righteousness," for though we expected only five or six people, there were about 25! One girl said, "You may know we *wanted* to come, because that is one thing that our parents can't make us do—get up early enough for an 8 a. m. service."

On Easter Sunday morning at 5:45, one of the young adult classes, the Wisseman Bible Class, presented an Easter sunrise service. After the regular 9:45 a. m. church school (at which time pre-school children were given a pansy plant to take home with them); service at 11:00, when boys and girls who had attended the pastor's class each Saturday for six weeks, and aduts joined the church; and television chapel at 1:15, we sighed—but felt much richer for our Easter experiences!

Mrs. Vance Pegram,
Pastor's Assistant.

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News from Church at Sophia

Sophia Congregational Christian Sunday School members have interesting attendance records: Forrest Lee Hall and Bobby LaMarr have a perfect record for six years; Ken Hollingworth for four years, and Eva Wall for three years. Shirley Brown, Arnold Rich, Harold Brown, LaVern Brown, Ometa Brown, L. P. Hayes, have two years of perfect attendance. Thost with one year are Larry, Monroe and Brenda Yow, Lois, Lynn and Sleva Kennedy, Ada, Dorise Lee and Ruth Hayes, Mary and Donald Staley and Josephine Millikan.

Mabel Staley, *Reporter*.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Our Fellowship in Christ—"In Christian Faith"

By MARY RUTH WHITTEN,
Winchester, Virginia.

First, let us define Christian Faith. To me, this means the beliefs, the hopes, the prayers of Christians all over the world; all of it is founded on just one thing: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Before we can speak of fellowship in Christian faith, we must have an understanding of the people involved.

There are the people who say there is no God. There is surely something within the heart of such an individual that even caused him to think about the matter at all—a faith of some kind, in some thing. To say one does not believe in God is to say one does not believe in nature. Who can look at a mountain, a flower or a sunset and not believe in the God who made them?

There is no unbelief;
For thus by day and night unconsciously
The heart lives by the faith the lips deny.
God knoweth why.

Then there are the people who do not really understand what they themselves believe, and yet they make fun of those who believe differently, or who do have some sort of faith. There are also the people who combine the beliefs of many faiths, but live up to none. I really feel sorry for those who have no real joy in a living experience. They even turn a cold shoulder to interdenominational activities because of slight differences in beliefs. To these I would like to suggest:

You go to your church and I'll go to mine,
But let's walk along together.
Our Heavenly Father loves us all,
So let's walk along together.

The Lord will be at my church today,
But He'll be at your church also
You go to your church and I'll go to mine,
But let's walk along together.

We, as Christian young people of the most troubled era of world history, believe that Christian Faith could be the answer to world peace if we would only give it a chance. We are ready to give Christian Faith that chance, but alone we cannot succeed. We must have the help of our elders. Although we are free to believe as we wish and to speak without fear of reproach, still we young people are inexperienced in the pathway of life and need the guidance by example and advice that our parents and friends can give.

The final answer is yours to make. Will it be oneness, or will we be separated?

Is it a dream, and nothing more—this faith
That nerves our brains to thought, our hands to work
For that great day when wars shall cease, and men
Shall live as brothers in a unity
Of love—live in a world made splendid?

Is it a dream, this faith of ours that pleads
And pulses in our hearts, and bids us look,
Through mists of tears and time, to that great day
When wars shall cease upon the earth, and men,
As brothers bound by love of Man and God,
Shall build a world as glorious fair
As sunset skies, or mountains when they catch
The farewell kiss of evening on their heights?

Yet this we know: the world is peace at heart.
With peace the woods are green; the stars recite
Her wordless litanies; and in the soul
Of the strong hills she plays a timeless part,
And in man's spirit, where she comes by night
And shall remain when the last gunfires roll.

Is it a dream? or will you help us that together we make "One Fellowship in Christ"?

A PROPOSED LABEL FOR A WHISKEY BOTTLE.

(Continued from page 3.)

was only drunk." *Drink it if you will.*

This good whiskey will carry you to the ignominious grave of the inebriate just as quickly and surely as the cheapest and vilest. *Drink it if you will.*

EDITOR'S NOTE: This article written by Dr. Seeley who is Dean of the School of Engineering of Duke University was published in the December 23, 1954, issue of the North Carolina Christian Advocate. The article is being reprinted here by permission of Dean Seeley.

Workshop on Christian Marriage

The second annual Workshop on Christian Marriage, sponsored by the Family Life Committee of the North Carolina Council of Churches, will be held on Tuesday and Wednesday, May 17-18, 1955, at Chapel Hill, N. C. The sessions will be held in the Chapel of the Cross Episcopal Church, 304 E. Franklin Street. The registration fee is $1.00.

Below is given the schedule for the two-day program:

MAY 17—MORNING.

9:00 Registration.
10:00 "Pastoral Counseling — Theory and Practice"—Dr. E. B. Barnard, Associate Director of Pastoral Care, N. C. Baptist Hospital, Winston-Salem.
11:00 "Domestic Counseling"—Mrs. Ethel Nash, teacher at U.N.C., Chapel Hill.

AFTERNOON.

1:30 "A Doctor's Role in Strengthening Marriage"—J. E. Dotterer, M. D., Sanford.
2:30 Recess.
3:00 "Domestic Counseling"—Mrs. Nash.
4:00 Panel of University Students—Rev. Harry Smith, Rev. Joel Savell of Chapel Hill.

EVENING.

7:30 "Things that Break and Make a Christian Marriage" — Dr. Reuben Hill of U.N.C.
8:45 Open Discussion Period.

MAY 18—MORNING.

9:30 Pre-Marital Counseling—Rev. Marvin Vick, Mebane, N. C.
10:30 "Strengthening the Spiritual Tone of Marriage"—Dr. Mark Depp, Winston-Salem, N. C.
11:00 Pre-Marital Counseling—Rev. Vick.

AFTERNOON.

1:20 Joint Group Sessions—"Counseling for Christian Marriage" —Mrs. Nash, Mr. Vick.
2:30 "The National Council of Family Relations" — Mrs. Gladys Groves, president.
3:00 Findings, Recommendations, Adjournment.

Special Notice

The Ministers' Convocation of the Southern Convention will be held at Camp New Hope (near Chapel Hill, N. C.), on May 10, 11, 12, 1955. This is notice to reserve the dates. Program and other information will be mailed to ministers.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Joash Repairs the Temple

Lesson VI—May 8, 1955.

Memory Selection: *"Bring sacrifices and thank offerings unto the house of the Lord."* II Chronicles 29:31.

Background Scripture: II Chronicles 22-24.

Devotional Reading: I Kings 8:27-30.

The Communist must have taken a page from the lives of the kings of Judah at the time of the lessons we are studying. For when a man came to power he "liquidated" all those who might be aspirants to his throne, even if they were his own brothers. For instance Jehu, in executing judgment on the house of Ahab, slew the princes of Judah, and those who ministered to king Ahaziah. And when he found Ahaziah himself, who had been in hiding in Samaria, he slew him. Heads were falling right and left.

When Athalia, the mother of Ahaziah, heard that her son was dead, she went into action. She arose and killed all the members of the royal house of Judah, wiped out the whole bunch. The whole bunch except one son. And therein lies a tale.

A Boy Miraculously Saved.

One of the sons of the king was a baby boy, named Joash. The daughter of the king—they did not bother to kill the female members of the king's family because they were not eligible for the throne — took this baby boy, Joash and hid him in her bedchamper and thus saved his life. She was the wife of Jehoiada the priest at the Temple, and the priest took the boy into the large Temple and hid him there so well that Athaliah never found him. It appears that Atheliah seized the throne, and ruled for a while, and thus became the only woman to rule over Judah. This boy Joash was a brand plucked from the burning, no doubt about that, thanks to Jehoshabeath, the daughter of the king, and Jehoiada her husband, the priest.

A Boy Cleverly Crowned King.

When Joash was seven years of age, Jehoida staged a "coup." He gathered around him the Levites and the elders of Israel, and armed them with weapons of war. He gave orders that nobody was to enter into the temple except the priests. Stationing the armed men in the king's house, along the way to the temple, and in the temple, he had the young boy brought into the temple where he was crowned king of Judah. A crown was put upon his head, and he was anointed with oil. It was as simple as that. It was done before one could say "Jack Robinson." Josha was the new king of Judah. When Athaliah heard the shouts that accompained the crowning she rushed out to see what it was all about, and they made short work of her. Dragging her outside the temple, they slew her at the edge of the city. And that was that.

A Boy Wisely Advised.

Joash was fortunate in having Jehoiada as his counsellor and adviser. This priest was a man of piety and wisdom and he was a source of strength and wisdom to the boy king. He encouraged the young king to institute religious reforms and many of the altars of Baal, and images attached thereto, were destroyed. The priest of Baal himself was killed before one of the heathen altars. The temple service was reinstated, and an armed body guard was provided for the young king. "And all the people of the land rejoiced; and the city was quiet."

A Boy King Repairs the House Of the Lord.

"And it came to pass after this, that Joash was minded to repair the house of the Lord." He resorted at first to a "collection." He sent the priests and Levites through his realm to collect money for repairing the temple. "Hewbeit the Levites hastened not to make these collections." Then the young king resorted to another, and a wiser method. He decided that he would give an opportunity for an "offering" instead of a "collection." He had a large chest made and placed at the gate of the temple where those who came to worship could leave their offerings. The thing worked like magic. So much money was given that the priests had to take out the money every day so that more could be put in. And the money was used to pay the workmen who wrought on the temple. What was left over from the "Building Fund" was used to buy vessels for the house of the Lord, gold and silver vessels, which were used in the services of worship.

How badly some churches need repairs! It is a shame how some church people who take pride in their homes or places of business, will allow their church to fall into dispair. Peeling paint, leaking roofs, broken windows, worn carpets, marred pews, cracked plaster, faded colors, cabinets bulging with stuff years old, these and a hundred other things crying out for attention, are allowed to go unattended to. The fact is that God's house ought to be one of the neatest, most attractive places in the city or in the community. Both the church and the church grounds should be kept clean and orderly. One of the encouraging features of rural church life is the number of rural churches which are repairing and cleaning their churches, and beautifying their church grounds.

Here is a lesson, too, in giving. Giving should be free and voluntary, and without compulsion, except the compulsion of love and gratitude. But people must be educated to give thus. The trouble is that when we ask some folks to give until it hurts, it hurts so soon after they start giving. God has said that "he who gives when he is asked, has waited too long." To give under constraint, to give because one is expected to give, or because one feels he ought to give, is to miss the true joy of giving and the joy of true giving.

A Boy King Grows up, Makes A Mess of Things.

When Jehoiada, the true friend and the wise counsellor of Joash died, Joash began to slip. He permitted the groves and high places to come back into Judah and idol worship again flourished. Furthermore, and this was inexcusable, Joash "remembered not the kindness which Jehoiada his father had done to him, and slew his son. "How easy it is to forget one's benefactors! Trouble also came from the enemies of Judah. The host of Syria came up and laid waste the land and killed many of the leaders and looted the cities. Joash himself was spared, but he was a doomed man. Suffering from a "great disease" his own servants

(Continued on page 15.)

"THE REAL MEANING OF HAPPINESS."

(Continued from page 6.)

A spiritually mature woman, who had enjoyed many happy years of wedded life, gave it as her opinion, that much current talk about the "ideal" husband and the "ideal" wife is so much balderdash. Happy marriages may *become* ideal, but they begin with the sincere effort of two people to be mutually kind, considerate, and forgiving, when the occasion arises. Said she, "You must win your spurs in marriage and home-life, just as you must in other vocations." That counsel or realism is badly needed today.

Let us go a step further in saying that many fail for lack of the right appraisal of what constitutes happiness. Let me ask myself, not, "Am I happy," but rather, "Do I recognize real happiness when it comes my way? Have I attained the spiritual discernment that can differentiate between the tinsel and the true?" One suspects, by surveying the current scene in American life, that not only much of our politics, but our philosophy of life has become confused with mink coats, deep freezes and Cadillac cars. Thousands need to back-track their way to sanity, perspective, and the deeper, truer riches.

"Things," said Emerson, "things are are in the saddle and ride mankind." And a wiser and greater than Emerson would remind us that happiness does not consist in the abundance of things. He had no place to lay his head, but he knew where to rest his heart. When will we learn his secret of happiness, namely, that you don't "get that way" by multiplying gadgets, but by the cultivation of an inner resource that can ride out any storm?

Most of us love Robert Louis Stevenson because he had the rare gift of distilling joy out of the most hum drum and common things. This man knew sickness and suffering as few have known it; but he knew gayety and happiness too. In his *Celestial Surgeon,* he lets us in on his secrets:

> If I have faltered more or less,
> In my great task of happiness;
> If I have moved among my race
> And shown no shining morning face;
> If beams from happy human eyes
> Have moved not; if morning skies,
> Books, and my food, and summer rain
> Knocked on my sullent heart in vain;—
> Lord, thy most pointed pleasure take
> And stab my spirit broad awake.

Is that what some of us are needing? To have our spirits "stabbed broad awake" to the true meaning of joy? Would we not then understand Jesus better, when he says, "Rejoice that your names are written in heaven."

This philosophy of the inner wealth has never been more effectively presented than in Maeterlinck's famous play, *The Blue Bird.* Tyltyl and Mytyl, the woodcutter's children, search far and wide for happiness, only to find it on their return home. "We went so far, and it was here all the time!"

The happy people are also those who have found a focus for their happiness outside of themselves. They have learned the fine art of giving themselves away, but not until they had something worthwhile to give. The mere "do-gooders" and the rather sudden "reformers" are not our ideal, when it comes to the secret of finding happiness through service.

What is referred to here, is something different: on out-flowing life that is fed perennially from deep, inner springs. Service to others, from such a source, is not an escapism by means of which we try to get away from ourselves. Says Dr. Rollo May, "Joy, rather than happiness, is the goal of life, for joy is the emotion which accompanies our fulfilling our natures as human beings." In the vocabulary of the old-time religious revival, we are "saved to serve."

Dr. Leslie Weatherhead tells of the London slum mother who was visited by a rather officious woman who had quiet suddenly "gotten" religion. Exasperated by these visits, she wrote to the parish vicar as follows: "Dear Vicar, Please tell Mrs. So and So to stop saving her soul on me." One suspects that there is not a little of that kind of philanthropy abroad. It is basically false, because its motive is selfish.

The kind of happiness we are describing is never sought directly for itself. It is a by-product of something deeper: of inward qualities of Spirit which quite naturally flow out to bless the lives of others. To quote Emerson again, "happiness a perfume you cannot pour on others without getting a few drops on yourself."

The writer is acquainted with a little arthritic sufferer, who contributes an amount to Christian Missions entirely out of proportion to her means. It was vain to protest that she was giving too much. God has given so much to her. Christ was a close and daily Companion in the humble apartment she made her home. And by means of her gift, she had a part, (so she believed) in the out reach of the Christian World Mission, that made her a fellow worker with Christian ambassadors to the far ends of the earth. She had found a focus for her happiness outside herself. Her name was "written in heaven."

Our final thought concerning the real meaning of happiness is contained in a memorable phase of Thomas Carlyle. Said he, "If we cannot have happiness, then it is possible for us to have something greater, and that is *blessedness.*

Blessedness? But just what is the meaning of that word? Is it an unctuous term used by preachers? Is it, perhaps, the solitary possession of the mystics? Can it be for plain middle-of-the-road people like ourselves?

Let us make it clear at once that this rarest form of happiness, blessedness, is as near as our deepest spiritual yearning. It is the love of God for himself, rather than for what he can give us. It is what is left after the false scaffolding of life comes down. It is what each of us confronts eternity with, right now. Jesus referred to it in the Sermon on the Mount, when he said,"Blessed are the meek, the pure in heart, the merciful, the peace makers, and the persecuted, for my name's sake" These are the blessed, because in their inward nature, they actually share the nature of God.

St. Francis in his chapter on, *What is Perfect Joy,* reveals how the very hunger to identify oneself with Christian compassion and suffering, constitutes the greatest joy. This quality of joy abides all the chances and vicissitudes of life. Everything else merely ripples on the surface. Then how do you get it? You don't. It gets you, moves in when you are ready for it.

Dr. John Henry Jowett, speaking out of his rich postoral experience, used to tell of a man who, for many years, had served his church faithfully in the office of deacon. When illness made it impossible for him to attend church, his pastor visited him periodically, in his home. Many a pleasant chat did they have together. When finally he could no longer speak, he asked for a sheet of paper, wrote on it, and handed it to his pastor. These were the words he had written: "Oh that men would praise the Lord for his goodness, and for

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends

Yes, last Sunday morning as our children came home from church we were all very proud of them. They had had part in the service. Nine of them sang in one of the beautifully robed choirs. One of them served as an usher. All of them were beautifully dressed, well-behaved. They were a pretty sight to see coming home.

It is only two or three blocks from the church door to the orphanage. They came in little "knots" of boys, little "bevies" of girls, little groups of teen-agers. All of them headed toward dinner and the relaxation that comes after they have been to Sunday school and church.

Only thing to mar that pretty picture, two little eight-year-old boys chased each other right through a mud hole of about five inches of mud and water! Did the matron get upset? Well, no, I wouldn't say she did. She knew that both of these boys had a little spending money, so she just informed them quietly and firmly that it would take seventy-five cents from each of them to have their suits cleaned plus a little staying in their nice "dry" rooms where there was no mud.

In spite of all we can do, there will be a window light broken out, a big tear in a trouser leg, a bump on a boy's head, or a boy at the dinner table with unwashed hands. There are forty boys, hence forty chances to see a boyish prank. But is is rewarding to see how quiet they can be, and big, when the situation demands it. You simply cannot work with boys and girls and fail to be more—much more—inspired by them than annoyed. There is not a boy or girl here who cannot call down all the strength and attention of every member of the staff and all the children if a real need arises. Yesterday little Robert Lee Byrd was taken to the doctor. On the advice of the physician, I left him at the hospital for a while. The matrons and children showed great interest and concern when I returned without him. Bobby is much improved today and soon he will, no doubt, be back and none the worse for a wonderful experience of being cared for by so many people who just naturally like a little fellow from the orphanage. I saw him today sitting in a chair near his bed and looking fine.

When you realize that every change of clothes, shoes, and every expense of school trips, school fees, all their food, every care and comfort hust be *given* them; and that each of the staff members must be paid for their work, you see why it is a good-size job the church is doing. It is not one which we may neglect. When the wellsprings of compassion for a helpless, homeless boy and girl run-dry—well, there is no substitute for that sort of compassion. Our church may well be proud of the work it is doing at its child-caring institution, and it may well be proud of the boys and girls being reared here. And I am indeed proud of the response being made by the churches and many of our friends. I thank everyone.

John G. Truitt,
Superintendent.

REPORT FOR APRIL 20, 1955.

Commodities for the Week.

Youth Fellowship, Oak Grove Church, Sunbury, N. C. ,Gifts.

Mr. Barbour, Burlington Drug Store, Candy.

Mrs. C. P. Chamberlin, Windsor, Conn., Birthday gifts.

First Christian Church, Burlington, N. C., Clothing and shoes.

Circle number 1, Liberty (Vance) Christian Church, Clothing, shoes and coupons.

Amelia Church, Clayton, N. C., Coupons.

Mrs. J. H. Burgess, Jr., Leaksville, N. C., Coupons.

C. E. Talley, Reidsville, N. C., Clothing and glasses.

Mrs. S. M. Lynam, Greenland, New Hampshire, Coupons.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,666.26
Eastern N. C. Conference:		
Christian Chapel	$ 2.00	
Damascus	52.00	
Fayetteville	10.00	
Oak Level	68.00	
Southern Pines	75.00	
		207.00
N. C. and Va. Conference:		
Burlington, Lakeview, Special	$ 5.26	
Mt. Zion S. S.	8.69	
Union (Va.) S. S.	5.00	
Lynchburg	2.00	
		20.95
Western N. C. Conference:		
Pleasant Grove	$ 5.00	
Seagrove	55.00	
		60.00
Virginia Valley Conference:		
Antioch S. S.	$ 5.20	
		5.20
Total		$ 293.15
Grand total		$ 6,959.41

Special Offerings.

Amount brought forward		$15,751.83
First Cong. Christian S. S., Roanoke, Ala.	$ 13.46	
Circle No. 1, First Christian Church, Burlington, N. C.	5.00	
Miss Sarah Ellison, Asheboro, N. C.	50.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
Mrs. Alvertine Privette, Elon College, N. C.	3.00	
Mr. and Mrs. W. J. Cobb, Asheville, N. C., for Cub Scoute outfit	6.70	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
In Memory of J. C. Eley	5.00	
In Memory of Mrs. Cleo Faucette	10.00	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
Special Gifts	50.50	
		183.66
Grand total		$15,935.49
Total for the week		$ 476.81
Total for the year		$22,894.70

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

WE HAVE A GREAT STAKE IN AMERICA.

(Continued from page 5.)

It is said that when Ur was the great empire—about 4,000 years ago—a shephered named Terha, accompained by his son, his daughter-in-law, and his orphaned grandson, traveled with his flocks toward the far west. When Terah died, the family—now headed by Abraham—continued westward. They also were shepherds, always moving their flocks.

This was when people believed that everything was controlled by the whims and fancies of pagan gods. Water gods, when they felt so disposed, made water flow; sea gods moved the waves and tides; air gods controlled the winds; gods wispered in trees, roared in thunder, and brought rain to the fields. Fertility gods caused seeds to sprout and women to bear children. Gods controlled men, just as they controlled all other things. As water ran and winds blew, so men thought and acted as the gods might will.

The pagans were fatalists—everything was fore-ordained by the gods.

If this were so, then the individual could not be held responsible for anything. That was the way the pagans wanted it to be.

But Abraham denied the existence of all the pagan gods. He insisted that there is only one God—the God of all things, who not only creates but judges. He taught his increasing family that God is Rightness, Reality, and Truth; that man is free and self-controlling and responsible for his own acts; that each person is free to do good or evil, as he may choose; but that any wrong act will result in punishment for the evildoer.

After Moses led the decendants of Abraham across the Red Sea, they wanted him to be their king. But Moses wanted them to understand that they were responsible for themselves, and so he refused.

Declining to be responsible for themselves, the people began to return to the pagan gods.

Finally, as last resort, Moses reduced the teachings of Abraham to a written code of moral law. Known as the Ten Commandments, it stands today as the first and greatest document of individual freedom in the recorded history of man. Each of the Ten Commandments is addressed to the individual as a self-controlling person, responsible for his own thoughts, words, and acts. And each of them recognizes liberty and freedom as inherent in the nature of man.

The Magna Carta document nor any other instrument put together by man has never given as much liberty and freedom as afforded man in the Ten Commandments.

This was the first and only real revolution which has ever occured. It was the revolution against pagan fatalism—the revolution for human freedom.

2,000 years after the time of Abraham Christ came upon the Earth. He spoke of the God of Abraham, the God of Truth, the God of Rightness—the God who does not control any man, but who judges the act of every man. He said, "The kingdom of God is within you."

Christ refused to be king.

Now in the affairs of men, it is necessary that they have a government. But those which men had, became their masters. They likened men to bees. They took the place of the pagan gods.

They did, until 160 years ago—here in America.

The American Revolution is only important because it resulted in the Constitution of the United States of America. In the Revolution for Human Freedom, it is the only thing which is really new.

It made the government the servant of the people. When the American Revolution had its beginning, conditions had scarcely changed since the time of Nebuchadnezzar. The colonial women gathered their own firewood and cooked over open fires, just as women have cooked since the dawn of history, and just as more than two-thirds of the women on Earth are cooking today. They spun thread and wove coarse cloth, with spindles and looms handed down from the early Egyptians. Every housewife made her own soap and candles and carried water from a spring or well.

But this is the nature of free men who put intelligence into action—and accept the responsibility:

We have moved from backbreaking drudgery into an age of power, substituting steam, electricity, gasoline and the atom, for the brawn of man.

We are prolonging life and resisting death itself—with anesthetics, surgery, sanitation, hygiene, and dietetics.

We have gone from pine knots and candles to kerosene lamps, to gas jets, then to electric bulbs, neon lights and fluorescent tubes.

From fireplaces to stoves, furnaces, automatic burners, air conditioning—from the storage of food in a hole in the ground to the refrigerator—from beating clothes on a rock to automatic washing machines.

And nobody picked our inventors to invent anything.

It was the individual free will which put intelligence into action. No people anywhere have approximated it.

In the land we live in, we have the greatest opportunity for self-improvement and personal advancement which has ever existed on the face of the Earth. It is up to the individual to take advantage of it; it cannot be otherwise. There are no substitutes for self-faith, self-reliance, self-development, individual effort and personal responsibility.

Christian Character—without this you cannot be all free in what you do in association with your fellowman—Brotherhood is the foundation of our true religious faith and its practice is the essence and proof.

Take advantage of what the world offers you through the faculty of Elon. It will pay you great dividens both spiritually and materially.

"THE REAL MEANING OF HAPPINESS."

(Continued from page 13.)

his wonderful works unto the children of men."

The blessed have the inner treasure, which time and circumstances can never corrupt or destroy.

To make the most of the materials life places in our hands; to know and recognize the joys of life when they come our way; to know the joy of the out-flowing life; to be reckened among the blessed . . . these all have to do with the real meaning of happiness.

And if we know something, if only a little of them, in our own experience, we may rejoice that our "names are written in heaven!"

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

plotted against him, as he lay on his sick bed. It is just another case of where a young man of fine promise came to a sorry end, because he left God out of his life.

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Preparation for a Revival or Evangelistic Services

By LOUISE GALT

A visiting evangelist once remarked, as he went around calling with the local pastor: "It looks as though the church members had left most everything up to the ministers."

Here are a few suggestions for preparation for special meetings:

1. Pray every day, "Lord, revive thy church—beginning with me."

2. Pray that God's Spirit may guide and direct the minister and evangelist.

3. Pray that God's Spirit may be felt by every church member and visitor.

4. Pray by name, each day, for at least one person who has not accepted Christ.

5. Write at least one—preferrably four or five—postcard each day both to the people in the community and those outside, who might like to know of the services. Maybe it seems silly to write to folks who are fairly near you, but we don't do as much visiting as we'd like. Sometimes we can express ourselves more clearly in writing, and the card will be a reminder that we are thinking of people, even though we can't see them. It might just be a notice of date and time of meeting, it might be a personal invitation. But it will be used of the Lord!

6. Invite at least one person by a personal visit, if at all possible. A neighborly call means much to everyone in this busy, hectic life we lead.

7. Invite at least one person by telephone, if you have one.

8. Offer to help with music for the meeting. Get someone to sing with you. Don't worry if you are not a trained operatic singer. Remember, "The Lord loveth a cheerful noise!" On that basis, everyone of us can sing his praises. The Lord blesses the singing of a consecrated Christian whose song expresses inner conviction more than the empty perfection of a trained voice with no consecration.

9. Invite friends or strangers to contribute a message in music for a special night.

10. Church pianos inevitably (almost) are out of tune. This might be a good time to promote harmony in the church by giving the faithful old piano a little attention.

11. Transportation is usually a problem for folks who have no car, for shut-ins, etc. Offer to serve on a Transportation Committee—and get someone to use his car for transportation, even though he doesn't usually come himself. Maybe he'd like to start going to church, but just can't get started. Maybe he just needs to feel that he is needed in the church. If he says "No," just thank him—and promise him that you'll call on him some other time! Maybe the next time he'll weaken.

12. "Pray without ceasing." Invite a few friends into your home once a week for a period of prayer for the ministers, for the church members, for non-members, for Christ's Church around the world. Don't worry about who is going to lead it. Just "wait on the Lord"; wait patiently on him. A group of busy housewives who left their work, gathered up small children, and met for prayer every morning for a week, found that they got more work done that week than usual!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MAY 5, 1955 NUMBER 18

To Mother

My Mother!—Manhood's anxious brow
And sterner cares have long been mine;
Yet turn I to thee fondly now,
As when upon thy bosom's shrine
My infant griefs were gently hushed to rest,
And thy low whispered prayers my slumber blest.

I never call thy gentle name,
My Mother! but I am again
E'en as a child—the very same
That prattled at thy knee; and fain
Would I forget, in momentary joy,
That I no more can be thy boy—

The artless boy to whom thy smile
Was sunshine, and thy frown sad night
(Though rare that frown, and brief the while,
It veiled from me thy loving light);
For well-conned task! ambition's highest bliss,
To win from thine approving lips a kiss.

* * *

I've pored o'er many a yellow page
Of ancient wisdom, and have won,
Perchance, a scholar's name; but sage
Or bard have never taught thy son
Lessons so dear, so fraught with holy truth,
As those his Mother's faith shed o'er his youth.

If by the Saviour's grace made meet,
My God will own my life and love,
Methinks, when singing at his feet,
Amid the ransomed throng above,
Thy name upon my glowing lips shall be,
And I will bless that grace for heaven and thee.

—George Washington Bethune.

News Flashes

Dr. Howard Conn, pastor of the Plymouth Congregational Church of Minneapolis, Minn., is preaching on the National Radio Pulpit over NBC and its affiliated stations on Sunday mornings at 10:00 a. m., EST. Dr. Conn is replacing Dr. Ralph W. Sockman for eleven Sunday mornings, beginning May 1. His general theme is "The New Wine of the Spirit."

Funeral Services for the Late Dr. I. W. Johnson

A memorial service for Dr. I. W. Johnson, who departed this life on Tuesday, April 26, was held in Suffolk Christian Church on the following Thursday. Rev. George Alley, pastor of the Suffolk church, had charge of the service, reading the opening sentences, and offering the invocation and the prayer. Dr. Jesse H. Dollar read the scripture lesson, using selections asked for by Mrs. Johnson Rev. O. D. Poythress sang three solos.

Two deacons from Liberty Spring Church, Emmett Rogers and G. O. O'Berry; two from Berea, Russell Bradford and Jodie Matthews, and two from Oakland, Mills W. Godwin, Jr., and Oliver Newman, acted as pallbearers.

The church was well filled and the floral designs were numerous and beautiful.

A number of ministers of the conference and the Southern Convention were present, also members of the Suffolk - Nansemond Ministerial Union.

The body of the deceased was laid to rest in the Whaleyville M. E. Church Cemetery. Rev. Mr. Alley also conducted the services at the grave.

A Sincere Note of Appreciation

Dear Emily:

After all that has been said this little note may seem superfluous; but I write it anyway.

Some years ago; I'll not say how many, there was held in Winter Park, Florida, a meeting for the youth of the then "merging" Congregational and Christian churches. We, my wife and I, left home and a two-foot snow on Christmas Day afternoon, and drove into the sunshine of Florida two days later.

The first person who greeted us upon our arrival in Winter Park—you may not remember it—was you. And those oranges that accompanied the greeting were and still are the best I ever tasted.

Just a short while later, I saw F. C., and my first words after his greeting, were, "F. C., there's the girl for you." He probably resented my picking him a wife; and of course I didn't, for, as every woman knows, the man really doesn't have a thing to say about it! But he hadn't learned it then. Any way, I've always been glad about it all.

Now, I've gone far afield, for what I started out to say was this. I really appreciate the wonderful cooperation that you have given me during the time which you have edited the "Woman's Page." The care you have shown in preparing copy, and the effort that you have made to have that copy in on time, has made a dificult job a little easier through the years. It has been a pleasure to work with you, and though I know that you have a worthy successor, I selfishly wish that you might have retained your old position rather than receiving the honor which you richly deserve.

Anyway, here's wishing you the very best as you take over the task of leadership for the women of the Southern Convention. May God be your guide as you onward go.

Sincerely,

John T. Kernodle.

Ministers' Convocation to be Held at Camp New Hope

A Ministers' Convocation for the ministers of the Southern Convention of Congregational Christian Churches has been called for Tuesday, Wednesday and Thursday, May 10 to 12, 1955: Following is the tentative program for the convocation:

Tuesday, May 10.

2:45 Registration.
3:15 Opening Devotions—Peterson.
3:30 "The Rural Church in the Southern Convention," Lightbourne.
4:30 Recreation.
6:00 Supper.
7:30 "Plans for Franklinton at Bricks," Dr. Ross Sanderson, President.
8:30 Convention Survey, by Scott, Register, Graves.
9:30 Devotions, Robinson.

Wednesday, May 11.

7:30 Morning Devotions, Robinson.
8:00 Breakfast.
9:00 "We Have This Gospel," Dr. Walter Schlaretzki of Decatur, Illinois.
10:15 "The Rural Church," Dr. W. A. Hotchkiss, Secretary, Home Board.
11:15 Recreation.
12:30 Lunch.
2:30 "We Have This Gospel," Dr. Schlaretzki.
3:45 "The Rural Church," Dr. Hotchkiss.
4:45 Recreation.
6:00 Supper.
7:30 Questions and Answers on "We Have This Gospel."
8:30 Illustrated Lecture, Dr. W. W. Sloan, Professor of Elon College.
9:30 Devotions, Robinson.

Thursday, May 12.

7:30 Morning Devotions, Robinson.
8:00 Breakfast.
9:00 "We Have This Ministry," Schlaretzki.
10:30 "Rural Church," Hotchkiss.
12:00 Lunch.

The Home, 6 to 8 A. M.

By Rev. Richard K. Morton.

Our homes are often greatly influenced by what happens in them from about 6 a. m. to perhaps 8 or 9 a. m. Starting the day properly is the key to increased assurance of happiness and effectiveness.

In a rather unusual way I have been privileged to gather some evidence of this important fact.

Over several New England radio stations, including WPRO of Providence, R. I., and already two in my present area, including the municipally owned WJAX of Jacksonville, Fla., I have been given the opportunity, over a considerable period, to prepare taped informal, inspirational messages, a minute or two in length, for use in the very early-morning period around 6 o'clock.

When this privilege first was offered, I almost scoffed at it, for I felt that few people indeed listened to their radios at that hour. And, even if they did, I said to myself, it would not be to a religious or inspiration program. How wrong can one be? I discovered that, even without the prestige of a well-known name or position, and without any publicity or sponsorship, response came very quickly and from a wide area and a

(Continued on page 10.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Helps for Program Planning

Recently, we have received two program helps that should be a great interest to the Laymen in the Southern Convention. We are very anxious for all of our men to become familiar with them and to use them to the fullest extent possible. First, we have named a 16mm. soundfilm that features Walter Graham, who is the executive director of the Laymen's Fellowship on the national level. This film has been made as an experiment to determine the effectiveness of a soundfilm in carrying an outstanding message to our people. Obviously, it would be impossible for Mr. Graham to visit every single Laymen's Fellowship in the country. However, through the medium of this film it is possible for each fellowship to have Mr. Graham to make a talk to them. In this film, Mr. Graham gives the background, the purpose, and the methods of the Laymen's Fellowship. It is an outstanding film if it is properly used. Laymen Fellowship's interested in the film should communicate directly with me. We are scheduling the film for use on a first-come, first-served bases. The only cost involved for organizations using the film is the postage in transporting the film. Of course, it is necessary for the organization to have or be able to get the services of a 16mm. projector with sound. There has been arranged mimeograph material which accompanies the film which should be studied prior to the showing of the film. This will enable the group to plan a very helpful program centered around the presentation of the address by Mr. Graham.

The other program help which has become available recently is a direct result of the Chicago meeting. At this meeting, one of the most outstanding addresses given was one by Congressman Walter Judd from Minnesota. Congressman Judd, a returned missionary, is well known throughout the Southern Convention and the nation for his outstanding speaking ability. He spoke to the Laymen assembled in the Palmer House in Chicago on the subject of "The Christian's Task in the World Today." We have available a record which makes it possible for any group desiring to do so to hear this splendid address. The length of the address is 15 minutes and in order to hear it it is necessary to have available a record player which handles 33 1/3 rpm records. This is truly an outstanding address and it is available to any Laymen's Fellowship desiring to use it and again the only cost is the postage.

We are especially anxious that those programs helps find their way into as many groups as possible. If you feel that your group could use either of these to advantage please communicate with me. We will confirm the schedule date and then ship the film or the record to you in plenty of time for use by your group. If you have any questions about how to use these program helps or if you wish any assistance in using them please communicate with us.

J. E. Danieley.

The Vows You Took

In the presence of God, I renew the solemn promise and vow that was made at my baptism.

I confess Jesus Christ as my Saviour and Lord, and pledge my allegiance to his kingdom.

I receive and profess the Christian faith as contained in the New Testament of my Lord Jesus Christ.

I will be loyal to the church of my choice and will uphold it by my gifts, my presence, my service and my prayers.—*From a Church Bulletin.*

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

An Appreciation of Dr. Douglas Horton

Dr. Douglas Horton was elected Minister and Executive Secretary of the General Council of the Congregational Christian Churches in 1938. He has resigned his combined position with the General Council to accept the deanship of the Divinity School of Harvard University. He will enter upon the duties of his new position July 1, 1955. Dr. Horton has given seventeen years of efficient and extraordinary service to the Congregational Christian Churches.

Even if the duties of the Minister of the General Council have ever been definitely set forth, this writer does not know what the General Council requires its Minister to do. As we have seen Dr. Horton in action, it appears that the duties of the Minister of the General Council are very much like the responsibilities of a minister of a local church. The Minister of the General Council must take upon his mind and heart all the needs, opportunities and responsibilities of the Congregational Christian fellowship.

There are innumerable occasions, within our own denomination and throughout the wide reaches of Christendom, when there is need for someone to be a representative of and a speaker for the Congregational Christian Churches. Unless such a responsibility has been specifically designated to someone else, it devolves upon the Minister of the General Council.

Dr. Horton is eminently qualified to represent and to speak for the Congregational Christian Churches or for any other worthy Christian enterprise. His scholarship as a Christian statesman is of the first rank. He is a lucid and forceful writer. He is a cogent and gracious speaker. And best of all, he is blessed with a sanctified sense of humor.

Dr. Horton has gone a long way toward the complete mastery of the art of conducting public worshop. It is a blessing and a benediction to participate in public worship when Dr. Horton is administering the Holy Communion. The graciousness of his spirit and the sincerity of his soul mediate the sacredness of the Blessed Sacrament. On such occasions one is reminded of the Scripture which tells of how the Risen Christ was known to two of the disciples in the breaking of bread.

His Ministry in the Wider Fellowship

Dr. Horton rendered notable Christian service in the movement which transformed the Federal Council of Churches to the United States into the National Council of Churches. In our humble judgment that was the most important event which ever occurred within Protestant Christianity in these United States.

It was our privilege to serve as one of the representatives of the Congregational Christian Churches in the Federal Council. Notable service was rendered by the Federal Council, but always there was the conviction that such service did not reach to the very center of the task which the Church of Christ was to fulfill. The National Council is now seeking to encompass the total program of the Church. Dr. Horton had a share in this long step forward.

Dr. Horton played a valuable part in the laying of the groundwork for the organization of the World Council of Churches. Space and our knowledge of the history of the actual organization of the World Council of Churches do not permit us to do justice to the contribution which Dr. Horton has made and is making to the world Council of Churches. The organizing session of the World Council evidenced its appreciation of Dr. Horton by electing him to a high office.

As Executive Secretary

Dr. Horton's ability and versatility can best be appreciated when he is seen in action as the Executive Secretary of the General Council and in the sessions of the Executive Committee of the General Council. Every organization ought to have one member who knows all about every thing with which the organization is concerned. Dr. Horton could come very close to doing just that.

The Congregational Christian Churches have about as complicated a scheme of governmental organization as one could imagine. It seems that in the beginning Congregationalists formed a new organization or society to do every new task that had to be done. The time came when coordination became imperative. Much has been done toward coordinating the diversified activities. Some things have not yet been coordinated. In the meantime some one must do valiant service to keep all the parts working smoothly and efficiently. To that end Dr. Horton has served faithfully and well.

Dr. Horton's New Field

Harvard University's President Pusey has formulated and announced his plans to make Harvard Divinity School as adequate as is humanly possible for the training of ministers to serve the Church of Christ in this present age. Dr. Horton has been elected to served in the key capacity of dean. It is an honor to Dr. Horton and to the Congregational Christian Churches. Our prayers shall ascend for Dr. Horton in his new field of service.

Dr. I. W. Johnson--An Appreciation

By REV. H. S. HARDCASTLE, D. D.

Mrs. Johnson has asked me to say that she would have been glad to have all the ministers of Eastern Virginia to take part in this service if it had been possible, because for so many years he was so intimately associated with this conference, and because of his friendship with, and his love for, his fellow-ministers. She appreciates very much the presence of so many of them at the service today. And of course that goes for all the other ministers here today.

She has also asked me to say a few words in appreciation of Dr. Johnson. I appreciate this privilege, and I pray God that my words may be the right words, fitly spoken. What I shall say is not primarily an obituary—you will find that in the newspapers. I propose, rather, to give an appraisal of the character of Dr. Johnson, and an appreciation of his work.

As A Man.

Dr. Johnson was a remarkable man in many respects. He lived for over eighty years, and except for a serious heart attack some fifteen years ago, he enjoyed good health through these years, and was active in body and mind, almost to the last. He was not a large man physically—he was small of frame and lean and lithe of body, but he had a durable body and a good constitution. This sturdy body served him well through all the years of his life. He was a man of simple tastes and temperate habits, and he disciplined his body so that it might be a fitting instrument of mind and spirit in the Master's service. Proper rest and recreation were a part of his program for keeping fit for his duties as a minister of a large parish. He had presented his body a living sacrifive to God, holy, acceptable, as his reasonable or spiritual service.

He was a versatile man. He did many things and he did them well. At one period in his life he did some wood-working as a hobby, and he did it well. He proved himself a master, however, in the field of clock repairing. Without any formal training in this difficult field, he mastered the art of repairing and regulating clocks of all kinds, ancient as well as modern. And thanks to his skill many a clock in many homes is merrily ticking off the minutes, and striking the hours of the day and night. Furthermore with amazing skill, he often made parts of the delicate mechanisms of these clocks himself. He was a master craftsman in this line.

He was a gifted singer. He was endowed with a good voice, and he trained it, developed it, and used it throughout all his life. He loved music and he knew music. He had a strong, tuneful, toneful voice, and he sang with spirit and with power. Only a few months before his death, he sang a solo at a class meeting at Oakland, and as we rode home in our car, Mary said to me "Hardy it is remarkable that a man of Dr. Johnson's age can sing as clearly and tunefully and with such power." And she was right. Perhaps it was in part due to the fact that he loved to sing, and that he sang not only with his lips, but in his heart, making melody unto the Lord. He was generous with this talent and used it in the Master's service.

Dr. Johnson was a successful business man. He had good business judgement, and a sound financial instinct. Both in his personal business and financial ventures, and as a banker, he showed good judgment and adopted sound methods in handling the practical affairs of life. Many people turned to him for advice in financial matters, and trusted his judgment, acted on his advice, and profited by his experience. He was one of the few ministers in the nation, I suspect, who was president of a bank.

I have spoken of his skill in his hobbies as a woodworker, and as a clock-repairer. But his main hobby, and his first love in recreation, was fishing. It was his favorite all-the-year-round sport. He was an addict to it, and an expert in it. He knew the haunts and the habits of fish, and he always got his share of the finny tribe when he went fishing. There are many here who spent many happy hours with him, and came to know him better, and to enrich their friendship with him, by sharing with him experiences on streams and ponds here and there. And he was just as good at cooking fish as he was at catching them. Who is there of us, who has partaken of a meal of his fish, freshly caught, and crisply fried, who will ever forget it? As a man, Dr. Johnson had many gifts and did many things well. There were many facets to his character and his activities.

As A Minister.

It is of Dr. Johnson as a minister, however, that I would speak more in detail this afternoon. The things which I have mentioned were his avocations. The ministry was his vocation. I do not know anything about his call to the ministry—he never told me about that. But there is no doubt in my mind, or in your minds, that he was called to the ministry. Nor in his mind. He had a sense of vocation, he felt he was called to preach the gospel. To paraphrase a verse from the gospel of John we can say, "there was a man sent from God named Isaac Walter Johnson." For fifty-seven years he gave full proof of that ministry. He believed it was a sacred calling, a high and holy thing, and he honored his calling. He brought to it an integrity of charaacter and a dedication that gave weight to what he said and what he did. His speach was chaste, his conduct circumspect, and his life was pure.

Dr. Johnson was unusual as a minister in view of the fact that he was an active pastor for nearly fifty-seven years! To be sure he "retired" as an active pastor after he had served Oakland for about fifty-one or two years. But he retired from the active ministry, only to return to activity in the ministry. In his so-called retirement, he served as the ad interim pastor of several of our important and influential churches in Eastern Virginia for long periods, preached many times in many other churches, served as regular pastor for one church, and made hundreds of calls. It is unusual for any minister to serve as a minister for fifty-seven years.

Another unusual feature about Dr. Johnson as a minister is the fact that through all these years, he was a rural pastor. He spent all his life as a minister of rural churches. And not by compulsion, but by choice. He could have become a pastor of town and city churches if he had so desired. But his first love was for the country and country people and country churches, and he dedicated his whole life and ministry to a rural area.

(Continued on page 13.)

News from the Churches . . .

Liberty Spring Reports

Liberty Spring Christian Church on Route 13, in Nansemond County, Virginia, is a beautiful and inspiring sight to everyone passing by and a constant reminder that the church shows its light before men night and day. The lovely white building standing near a main highway in a growing residential community has been recently illuminated by time clocked floodlights that shine forth each night.

The first Sunday in January we began our Church Loyalty Crusade, in cooperation with the Protestant Churches throughout America. Church Loyalty Cards were signed by 176 members which exceded our goal of 150. Each member kept their own attendance record from January 2, through Easter Sunday. Those not missing more than three Sundays, will be given a Loyalty Award.

In observance of Youth Week this year our Young People had charge of our church service on January 30, and had charge of the Sunday school, February 6. They did a very commendable job. The Woman's Auxiliary sponsored a Valentine Party in the Fellowship Hall of the church to climax Youth Week activities. The Youth Fellowship had 12 members to attend the Virginia Pilgrim Fellowship Rally at our Richmond church on March 6. Our Young People are making great progress in all areas of work this year. They are our church of tomorrow. They need training in leadership today and our church program helps provide for this need.

A Leadership Training School was held in our church on March 22, 23, 24. This school was planned by our church Board of Education and financed by the Sunday school.

The Rev. George Alley, pastor of the Suffolk Christian Church taught the course "Teaching in the Church School" by Frances Cole McLester. The Rev. John Graves, Supt. of Christian Education and Youth Work of the Southern Convention, conducted a "Workshop on Methods." We had 34 enrolled in the school. We feel that the six hours spent in this training was most helpful.

Beginning Palm Sunday morning, the Rev. Fred Register, secretary of Stewardship and Evangelism for the Southern Convention was our guest minister for our Holy Week Evangelistic Services. Mr. Register's challenging sermons deepened our spiritual thinking and inspired us to want to render a greater service for Christ and his Kingdom. The people of this community were greatly blessed by having this most zealous and consecrated young man in our midst. A gift of $100.00 dollars is being sent to the office of the Southern Convention to be credited to the Convention Fund in appreciation for the valuable services of Mr. Register.

The Nursery was open each night during the week for small children to enable their parents to attend the services.

Easter Sunday morning at seven o'clock the Youth Fellowship sponsored an impressive early morning worship service followed by Holy Communion. There were over 50 people present for this service on the church lawn.

At the eleven o'clock worship service on Easter Sunday the Youth and Senior Choirs sang the anthem "Easter Flowers" by Ellis. Following the Easter sermon by Dr. Jesse H. Dollar, pastor, on the topic "Because I Live, Ye Shall Live Also," the Senior Choir presented the anthem "Bells, Ring Out" by Norman. Our offering for missions taken at this service amounted to $200.67. At the close of the service 22 members were received into our church fellowship. Of this number 13 came on profession of faith and 9 by letter of transfer. The attendance for this service was 236 and the Sunday school attendance was 211.

The church has accepted two gifts recently. Three and one-tenths acres of land across the road to the right of the church has been deeded to the church by Mr. and Mrs. Fermer Perry. This generous gift of land will help to assure future progress. Thomas Stanley Harrell and Rosemary Joy Harrell gave the church a Sunbury Candlelighter and Extinguisher in honor of their grandmother, Mrs. Percy S. Harrell on her recent birthday.

At the second Quarterly Church Conference in January the pastor was authorized by the church to appoint a Finance Committee for the new Educational Building with power to use their judgement and raise the money to begin construction. The appointed committee met, April 24, and elected Robert H. Bradford, chairman; Mrs. R. E. Parker, vice-chairman; Mrs. Alfred H. Ellis, secretary; Mrs. Graxton Pearce, Financial secretary; William T. Harrell, church treasurer as the treasurer.

We covet your prayers for divine guidance in our efforts to finance this needed Educational Building.

MRS. WILLIAM T. HARRELL,
Reporter.

Superintendents Meeting

The Sunday school superintendents of the Western North Carolina Conference met at the Asheboro Congregational Christian Church, April 27, for a supper meeting. Following grace said by the Rev. L. M. Presnell, the twenty-two present enjoyed a delicious meal served by the Asheboro ladies.

President Theodore Cox read the Scripture selection and the Rev. Winfred Bray led the prayer.

The Rev. Mr. John Graves introduced the guests of the evening, the Rev. and Mrs. Porter Bower. Mr. Bower is the director of Visual Aids for the Missions Council of Congregational Christian Churches.

Mr. Brower brought out the fact that not only the missionaries are a witness to the power of the Holy Spirit, but that all of us can witness by the way we live. The foreign theme for next year is "Christian Mission in the Revolution Age." A film on this theme was shone. The film, "In the Face of Jeopardy" has Southeast Asia as its setting, and tells of what a strong force the Christian faith is against Communism and terror.

Following the film, Mr. and Mrs. Bower did a skit discussing ways to help 4 and 5 year-olds. Teachers and leaders should be sure to get films suited for the different age groups. There are filmstrips and records available as help for children and it is adviseable to have parents and teachers together at meetings. Ideas in the film should be discussed, and the film should be used as a part of the study.

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Buildings

You are interested in Elon College and concerned for its plans for the future. You want to know when these plans will materalize and when actual building operations will begin. Just as soon as we can turn a bit of "red tape" into "blue ribbons" the contracts will be officially and definitely signed. King-Hunter, Incorporated of Greensboro was the low bidder in the amount of $578,771.00. The Board of Trustees of Elon College in session Monday, April 25, voted to award the contract to King-Hunter, Incorporated and so notify the Housing and Home Finance Agency.

There are some minor details to be adjusted before the construction company is given the "go" sign. When the contract is definitely ready, the contractor will be definitely bound to complete all three buildings, two dormitories and dining room, within 365 calendar days. To fail to do so, the contractor will be fined $100.00 a day until the buildings are completed. This means that the buildings will be ready for summer school 1956 or if delayed, they should certainly be ready for use for the opening of school in September.

This all sounds good and it is wonderful. The financing of this project is a very important matter and should be of interested concern to every individual member of our church and every individual alumnus of the college as well as the friends of the college and Christian higher education. The college has immediate financial obligations. There must be depohited in a separate account $50,000.00 as the college's part in the cost of the dining room. Practically all of this amount is in hand to date. In addition, the college must place in a separate account a total of $50,000.00 to guarantee to the Government its ability to meet the current annual payments of interest and principal when the principal is due. The college has in hand $36,500.00 ($2,500.00 of which was received by check in Thursday's mail). This leaves $13,500.00 to be secured. There are a number of unpaid pledges that are due. Should you have a pledge to the Two and One-Half Million Dollar Campaign Fund not fully paid, payment now would be a life saver and sincerely appreciated. If you do not have a pledge and are in a position to send a contribution, you would be as a "good angle" in this time of need.

Together we shall arrive in good time. You make good company on the path of progress for our college.

* * * * *

Apportionment Giving

By referring to the list of churches and Sunday schools contributing this week, you will find that many more have contributed than during the past weeks. Some of these contributions are of commendable size. Consequently, our report is much improved and the total sum is indeed encouraging. Think what the amount might have been if your and your and your church had made its payment on conference apportionment.

The college is anxious to serve. Will you please give it an opportunity?

Previously reported		$ 5,183.39
Eastern N. C. Conference:		
Amelia	$ 53.00	
Antioch	28.00	
Eastern Va. Conference:		
Rosemont	$ 78.00	
Holy Neck S. S.	151.00	
N. C. and Va. Conference:		
Hines Chapel	$ 56.33	
Elon College	140.00	
Monticello	28.00	
Pleasant Grove	30.00	
Reidsville	194.00	
Western N. C. Conference:		
High Point, First	$ 15.00	
Virginia Valley Conference:		
Linville S. S.	$ 25.66	
Winchester S. S.	10.00	
Wood's Chapel S. S.	10.00	
		818.99
Total to date		$ 6,002.38

* * * * *

Dr. I. W. Johnson, D. D.

This is not an obituary notice nor is it intended to be an eulogy, but simply a plain statement of appreciation of a friend. Dr. Johnson lived a quiet, unassuming life, free from any symbol of boasting, but a living example of sincerity, loyalty, dedicated to the high principle of honest living. He was a genuine Christian during all the years of his adult life. He loved the Lord and rejoiced in the privilege of preaching his everlasting gospel. He loved his church, the Congregational Christian, and was loyal to its principles to the "enth" degree. He was a man of evident faith and of strong convictions. He was not always in agreement with his fellow ministers and church officials, but he always had a reason for his position and was able and capable of defending the same. To the best of his understanding he was in complete accord with the teachings of the Bible, the historic position of his church, and the accepted doctrines of the Christian religion; as declared and defended by theologians of the church. The Lord blessed him with many years upon the earth; gave to him a fruitful ministry and a host of loyal friends. May God bless his wife with grace and assurance, give to his relatives the consolation of a life well and profitably lived, and his many friends a lasting example of Christian living and a faithful service.

L. E. Smith.

"The Glass Slipper"

Picture of the Month.

Are we ever too old to enjoy fairy tales? *The Glass Slipper*, the charming fantasy based on the time-honored Cinderella story proves that there is no age limit for this sort of entertainment.

This MGM production has granted full play to the imagination of Helen Deutsch who has written a refreshing script, unencumbered by old cliches and preconceptions which might have slipped in a story which has appeared in different guises and in many countries for over a thousand years. It is reputed to be the oldest fairy tale in the world.

It is beautifully set in 18th century preciosity, in a mid-european mythical kingdom, with the added beauty of color. Leslie Caron, as Cinderella, is not the simple little slavey, imposed upon by her vain and jealous step-sisters, but she has a personality evident enough to capture the interest of the Prince, even before she turns out to be beautiful. Michael Wilding is as "Charming" as his name implies. The fairy godmother acquires an interesting personality in Estelle Winwood's portrayal, and she dispenses favors and bits of worldly wisdom in an absent-minded way.

"Cinderella" has an adult tone, but keeps a pixey quality making it a delight for the whole family.

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Mrs. F. C. Lester Becomes President of the Women's Missionary Convention

Emily Carleton Lester was elected the new president of the Women's Fellowship at the Twenty-Second Biennial Session of the Woman's Missionary Convention held in Suffolk, Virginia.

For four years Mrs. Lester as editor of our Woman's Page in The Sun has presented many women who are active in the women's work of the convention. It seems particularly appropriate that now as she retires as editor and takes up the duties of the presidency that we pay tribute to her. No woman of our fellowship has served more faithfully, no woman has a keener mind and a better understanding of the work of our fellowship. She has served as our Literature Superintendent and as president of the North Carolina Woman's Conference and twice as our editor. New we welcome her to our highest office—the presidency.

Mrs. F. C. Lester, wife of the Rev. F. C. Lester of Asheboro, North Carolina, was born Emily Mears Carleton of New Smyrna, Florida.

Mrs. Lester's memories center around the lakes of northern Michigan and the coasts of Florida. When she was ready for high school, the Carletons made their permanent home in Winter Park, Florida. She received her Bachelor of Arts degree from the Flordia State College for Women.

After teaching commercial subjects in the Winter Park High School for five years, and working in the local Congregational church, denominational youth work in the state and the Southeast, she decided to enter a parsonage—at Norfolk, Virginia, as a minister's wife.

Eight years the Lesters worked for the Southern Convention of Congregational Christian churches; she without salary but with an eager eye for whatever needed to be done. Part of the time this included editing The Christian Sun our Southern Convention paper. This prepared her for editing the Woman's Page in that paper for the past four years.

At present Mrs. Lester not only serves as office secretary for the Asheboro church, but she is president of the Asheboro Woman's Club, president of one of the local Parent Teacher Associations, and teacher in a private school for first grade pupils. In spare time she reviews books for missionary societies, book clubs, and the Daughters of the American Revolution, of which she is a member.

Since marriage in 1938 she has attended most of the meetings of the General Council of Congregational Christian Churches whether they were in the east or on the west coast.

MRS. F. C. LESTER

Dr. and Mrs. Lester have three children, Elizabeth 13, Dorothy 10, and Harry 9.

Mrs. Lester has attended all the conferences, Sunday school conventions, and Women's Missionary conferences within the Southern Convention, most of them several times. From these experiences and from handling the mailing list for The Christian Sun for several years, she has wide knowledge of the churches and people within the convention.

The women of the Southern Convention are indeed fortunate to have Mrs. Lester as their new leader.

Mrs. W. E. Wisseman.

* * * * *

Mrs. Williams Hands Over Gravel to Mrs. Lester

"A journey of a thousand miles begins with a single step" was the opening remark made by Mrs. W. B. Williams as she presented the gravel of The Women's Fellowship to its newly elected president, Mrs. F. C. Lester, at the Twenty-Second Biennial Session of the Woman's Missionary Convention held in Suffolk.

Mrs. William's journey of Leadership and Service for the Southern Convention took her many thousand miles during the four years she served as president. Each January she journeyed to Cleveland for the Mid-Winter Meeting. The meeting of the General Council took her to California on one occasion and to New Haven on another. At New Haven she presided at the Sunday afternoon session of the women. She served as member of the Southeast Panel of Church Policy Committee of the General Council. The National Assembly of United Church Women took her to Atlantic City where she served as official escort for the National president and carried the banner of our denomination in the processional. A trip to Old Orchard Maine took her to the International Seminar of our American Board where she served as an official delegate.

There are many other places of high honor where she represented the Southern Convention Women so ably, but the thing that has most endeared her to the hearts of our women is the fine service she has rendered in her home territory—at the School of Missions, at the Spring Rallies, at the Fall Rallies, in every district of our convention, and her willingness and helpfulness in assisting anywhere she could lend a helping hand.

Mrs. Williams is still vice-president of our National Women's Fellowship and will be serving on the Southern Convention Board as Literature Superintendent.

* * * * *

A New Name for Southern Convention Women's Work

By vote taken at the Twenty-Second Biennial Session of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches held in Suffolk, Virginia, April 26-27, 1055, it was voted that the name of this organization be changed to the Women's Fellowship of the Southern Convention of Congregational Christian Churches.

Prior to this action, the North Carolina Woman's Conference and the Valley of Virginia Conference had changed their name to The Wom-

(Continued on page 9.)

Missions at Home and Abroad

A Letter From Ed Riggs

Zenana Mission Hospital
Bangalore 1, So., India
April 16, 1955

Dear Friends of the Southern Convention:

This letter has been delayed by a round of flue in the family and the final rush of the language school term. And now Easter has come and gone, and we have finished our last class. In two days we will be moving to Kodaikanal, the summer resort, for our last crack at the language study. As we come closer to starting our regular job and look forward to being able to settle down more or less permanently, we are confronted by a recent item in the paper to the effect that the Indian Government has decided that, altho missionaries now here may stay, as long as they refrain from political activities, (including pro-Communist or anti-Communist propaganda), no new missionaries will be admitted except such as are outstanding specialists in some field that would be useful to India. While that sort or restriction does not seem unreasonable in itself, the pessimists feel that it is just the beginning of a series of increasingly restrictive measures against the missionary program.

Speaking of "outstanding specialists," we have recently had a visit from one: my professor of maternal and child health in Berkeley, who is just finishing a three-month tour all over India, studying the MCH programs of the government, for the World Health Organization. She says that after only three months here she is in no position to be telling the Indian public health authorities how to run their business, and her recommendations will go only to WHO, for them to do with as they see fit. But it was interesting to see how, with her training and experience, and her fresh look, she was able, out of the thousands of things that one could find wrong with the Indian ways of doing things, to pin-point the few simplest procedures that could be changed to bring about the greatest reduction in maternal and infant deaths. There certainly is a place for this kind of short visit by a qualified person, even tho he can never learn the language or get the real feel of the work.

We also had a visit from one of the more permanent variety of "highly-qualified specialists," the Canadian missionary-professor of psychiatry at Vellore, who was in Bangalore to see the country's outstanding Indian psychiatrist, who is runing a government mental hospital here. Both she and the government man believe that the incidence of mental disease in the Indian villages is *not* less than in the West, as I had supposed, but that, like peptic ulcer, hypertension, diabetes, epilepsy, etc., it is just seen in a milder and more harmless form so that it is not usually recognized. If that is true, then we can't say that some factor in western civilization "causes" these diseases, but only that the stress and strain of living in the West makes them assume more malignant forms. Something else, common to both the East and the West, is responsible for their appearance in the first place.

Last weekend we discovered that life for the Indian Christian during the Easter season is definitely not simple. Here, many of the *regular* (not special sunrise) morning services begin at 5 a. m. or even 4 a. m. But actually Easter here is a sort of anti-climax after Good Friday, which is a nationaal holiday, with prolonged services and fasting. Some groups fast completely from Thursday evening till Friday evening, and stay awake most of that time. The Passion Story appeals to the Indian nature, and they really take that part of their religion seriously. Incidentally my teacher, giving me a word picture in Tamil of his conception of the scene in the Garden of Gethsemane, did not have Jesus kneeling sedately as the European painters picture it. He knelt down, then *fell on his face,* and prayed!

Best regards,
Ed Riggs.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

en's Fellowship. The Eastern Virginia Conference had voted to change its name, pending the vote of the convention.

Installation of Officers Conducted By Mrs. Robert G. Williams

At an impressive service conducted by Mrs. Robert G. Williams, president of the Women's Fellowship of the International Congregational Council, the following officers were installed to serve the convention for the biennium of 1955-1957:

President—Mrs. Fletcher C. Lester, 840 Sunset Ave., Asheboro, N. C

Vice-President—Mrs. Clyde L. Fields, Franklin, Va.

Recording Secretary—Miss Susie D. Allen, 612 Lane Street, Raleigh, N. C.

Corresponding Secretary—Mrs. Edward Bresko, 1638 Mt. Vernon Ave., Petersburg, Va.

Treasurer—Mrs. W. V. Leathers, 512 W. Washington St., Suffolk, Va.

Historian—Mrs. Leon W. Stagg, 400 W. 34th St., Norfolk, Va.

Editor—Mrs. J. H. Booth, Jr., 143 Winchester Drive, Hampton, Va.

Chairmen of Standing Committees.

Spiritual Life—Mrs. Raye V. Knight, Chuckatuck, Va.

Friendly Service—Mrs. Clyde L. Fields, Franklin, Va.

Life Memberships and Memorials—Mrs. Garland Spratley, Dendron, Va.

Interdenominational Cooperation—Mrs. W. Walter Hall, 162 Third Ave., Danville, Va.

Literature—Mrs. W. B. Williams, 1253 24th St., Newport News, Va.

Christian Family Life—Mrs. J. S. Rollings, Sr., Box 339, Suffolk, Va.

Visual Aids—Mrs. Tucker Humphries, 609 Montgomery St., Reidsville, N. C.

Nominating—Mrs. H. G. Ballinger, Guilford College, N. C.

Departmental Superintendents.

Young People—Mrs. Richie E. Brittle, Route 3, Suffolk, Va.

Children—Mrs. Robert Lee House, 1045 23rd St., Newport News, Va.

Cradle Roll—Mrs. R. A. Whitten, Winchester, Va.

Members of Nominating Committee—Class of 1955-56:

1. Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.
2. Mrs. R. E. Brittle, Route 3, Suffolk, Va.
3. Mrs. Joe H. Watson, 1128 Brunswick Ave., Norfolk, Va.

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

"A Man Called Peter" is a current movie taken from Catherine Marshall's story of her husband's life. We saw it the other day, and it brought back memories both pleasant and sad.

I never knew Peter Marshall until after his first heart attack. He was spending the week at Massanetta Springs during the Bible Week, and my husband was delivering the sermon on Congregational Christian Day. We sat at the same table and came to know each other fairly well. Later, we saw Dr. Marshall in Richmond, when he was a frequent guest of our friend and neighbor, Dr. Theodore Adams.

We never met Mrs. Marshall, for during that time she was ill, but once I met a young woman at a Lenten luncheon at St. Paul's Church in Richmond, who told me that she had been living with the Marshalls and helping to care for Mrs. Marshall and Peter John. After my husband's death, I had some correspondence with her, and I had a letter from her recently telling about the movie and what she thought of it.

Dr. Howard Stone Anderson was pastor of our First Church in Washington at that time, and he knew Peter Marshall well. The two of them were noted for their wit, and they had fun together.

Our impression of the movie was that it was good, but we kept looking for Peter's red head, and we kept hearing the sound of his voice instead of the actor taking his part. It is strange how certain voices stay with us, while others do not. His Scotch burr was quite pronounced and he had a rather appealing voice.

For a long time, I have believed that God does not intend for us to like all people equally. That does not mean social injustice, but some of us wear better than others. When Peter Marshall and this writer got together, the sparks began to fly. Although I admired his work, I disliked certain things about his personality. You surely know some people who have that effect on you. He was very hard on the American people and the American way of life, yet it was in America that he achieved every bit of his success. He deplored the heat of our Southland, yet it was here that he became famous and rose to be chaplain of the U. S. Senate. I would find myself wanting to say, "Go home to Scotland." We know things are imperfect here, as everywhere, but they had brought Peter Marshall great and glorious success.

He was a very proud man of his success and works. When you readers grow older, you may come to believe that all really great men must have great pride and be a bit queer to achieve and hold success.

Whatever my own personal feelings were, Dr. Peter Marshall did a lot of good. There were people who flocked to hear and see him and who were touched by his story of Jesus. Although he has been dead a number of years, his sermons still live, and they are giving their message to many people who see the movie. I hope that you and your family will see it, for it will show you something about how a minister's family lives and works. And the sermons? Maybe they weren't Peter's at all, but God's, and they shall abide forever.

THE HOURS 6 TO 8 A. M.

(Continued from page 2.)

wide cross section of the homes and people within range.

You are not interested in the mechanics of this type of work, but I think you are interested in what the responses indicated as to home situations and personal needs.

Letters and telephone calls and personal talks showed clearly that a large section of the public is awake and even up and active at this early hour. There is less competition from television for radio. It also appeared that many people listened to news, for weather reports, the gist of what was going on, etc., and took kindly to a very brief word of cheer and encouragement and guidance.

I found, for instance, that nurses, firemen, policemen, engineers and others of a professional or specially skilled class often listened. They reported that they had many matters on their minds and often felt low in spirit, and it helped them to know that someone was caring about what their life was like.

One reported that a word from the Bible or a word of assurance kept down fears and also helped personality to show its best side. There was less likelihood, he said, that he would start off with some grouchiness or sulkiness at home, or irritating word or manner to someone while on the way to work or at the office. If the day started well, he added, the rest of it might follow through according to the same pattern. He came to look for these weekly broadcasts as a means of renewing and lifting his morale and of providing himself with an added will to do better and to look on the brighter side of life.

I had calls from people who had been in the hospital, from mothers who get children off to school, from women who leave home early to go out to work by the day in other homes. I also had leading lawyers and a judge of a juvenile court to speak of the value of recommending to homes—especially where there is some backwardness or friction—that the members listen to such broadcasts regularly. In other cases school teachers have referred parents or their pupils to such broadcasts, and in several local cases service club luncheons have been the field where announcement was made of these ministerings.

I feel that perhaps we have touched upon an unmet need here, for which I have the will to find time to analyze—a need to provide something brief, catchy, timely and personal, for young and old, and for the very early morning. I feel that we should have a little collection of inspirational items, quotations and prayers, so that we could have them by the radio, on the breakfast table, or even at the bedside. There is evidence that many people feel particularly lonely and bewildered and weak in the very early morning, and as a result they often start out very poorly prepared to make constructive adjustments with their environment.

In calling attention to what has been done by Stations WPRO in Providence, R. I., WJAX in Jacksonville, Fla., and by many other stations, I want to emphasize that there are many agencies in any community anxious to help any of us with our problems. We do well to seek them out or to consult those who have information about them which we need.

Most of us could benefit much, it would seem, if we daily followed some plan of spiritual replenishment, by reading a bit of the Bible, repeating a prayer or reading or listening to a word of inspiration, in the morning. If we meet the challenge of the period form 6 a. m. to 8 a. m., we are likely to find the rest of the day much more easily conquered.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Young People Hold Rally at Amelia Christian Church

The Young People of the Eastern North Carolina Conference held their Spring Rally on April 17, 1955, at Amelia Christian Church.

After registration, the meeting was called to order by President Billy Joe Willett. Eugene Greene of the Amelia Church welcomed us. The Sanford Young People were then in charge of the worship service, due to the absence of the Raleigh group.

The assistant secretary called the roll of the churches, and our president recognized the ministers and their wives who were present. There were 132 present from 12 churches in the conference.

The group then divided into three sections and assembled for the Commission Workshops for a period of 45 minutes. They then re-assembled in the group and a secretary from each commission reported on what the group had discussed.

The business section was called to order by the president. It was decided that at our next Rally we would give an attendance trophy to the group having the largest percentage present. It was decided that the Eastern Conference would be divided into twelve districts for each church present at the Spring Rally for the forming of new P. F. groups.

Our Fall Rally will be held at Henderson Church, October 23, 1955, as was decided by the group.

We then adjourned for a picnic supper which was enjoyed by everyone.

All of us then enjoyed a motion picture entitled, "In The Beginning," after which we joined in forming a Friendship Circle and sang "Blest Be the Tie"; our president pronounced the benediction.

PEGGY RIDDLE, *Reporter.*

* * * * *

One Fellowship in Christ—In Christian Fellowship

By HELEN NAIL.

And truly our fellowship is with the Father, and with his Son, Jesus Christ. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sins.

What is fellowship? To many fellowship means sociality. The English book would call it an abstract noun—something intangible that you can't see or feel. This may be true of fellowship, but what of Christian fellowship? Can't we see it and feel it? To see a group of people met together in God's name or an individual praying to God, is to see Christian fellowship. To be among that group met in God's name or to be that individual praying to God is to feel Christian fellowship.

But Christian fellowship takes in still more. It abolishes barriers of race and creed. It is love for and acceptance of our fellow man, whether he be brown, yellow, red, black or white. All are one in God's sight, and all are loved by him. To love these, God's children, is to love God, and this is true fellowship with Christ. God is the power of righteousness, and to wrong your fellowman is to hurt God, for "Inasmuch as ye have done it unto one of these my brethren ye have done it unto me."

No one in the world is born inferior to another person because of the color of his skin or nationality. God created them all equal and no one has the right to create a feeling of superiority over anyone else. It is not for us to change God's law.

When the whole world attains true Christian fellowship, it can be said of the world—"One Fellowship in Christ."

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Closebinding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

Ignorance of Alcohol Facts Causes Gross Destruction

"The youth of today are the most valuable asset of America. The future of America depends on them. If we neglect to inform them of life's real values, then failure on their part will be ours," says Miss Helen G. H. Estelle, state president of the New York Woman's Christian Temperance Union.

"Millions of people today have had their character, health, happiness and success destroyed by alcohol because they were ignorant of its nature and effects," she said.

In an article for the *Sunday School Times*, Miss Estelle referred to a Yale study released September 20, 1953, results of a survey made among 17,000 students in 27 colleges of all types. It showed that 74 per cent of the nation's college students drink alcoholic beverages and that about half had their first taste of liquor before they were 11 years old.

The surveyors found evidence that most of the men and women associated drinking with "morally questionable sexual behaviour." The study disclosed that girls at women's colleges drink more than those in co-educational schools.

About 6 per cent of the men and 1 per cent of the women imbibers questioned showed positive signs of being potential alcoholics. This was higher than the national figure for problem drinkers, which is 4 per cent. Have we work to do for youth?

A similar study was made in Nassau County, N. Y. The heading of that report was, "The Youth of Nassau County Drink Nicely and Mostly at Home." This survey covered 29 public and private schools and represented a sample of 29,000 high school students from 14 to 19 years of age, made under direction of Hofstra College. The survey was prompted by a grand jury presentment pointing to crimes committed after drinking "in bars, grills and night clubs."

Here again the children start drinking chiefly with their parents. Most parents permitted them to use alcoholic beverages occasionally at home and socially. The survey revealed that when parents were abstainers, the children generally were.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—*Jesus.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Uzziah's Strength and Failure

Lesson VII—May 15, 1955.

Memory Selection: *"The Lord is in his holy temple; let all the earth keep silence before him."* Habakkuk 2: 20.

Background Scripture: II Chronicles 25-56.

Devotional Reading: Isaiah 6: 1-8.

Young King.

Uzziah, or Azariah as he is sometimes called, was only sixteen years of age when he came to the throne. He must have been a young man of ability and wisdom, for from the beginning he ruled with dignity and efficiency. He reigned for fifty-two years, and this period was one of the brightest and best in the history of Judah. The secret of his success in his early years was his reverent spirit and his religious faith. He feared God and he listened to the counsels of God's man, the prophet Zechariah. Never did a reign begin with finer promise than the reign of Uzziah.

A Great Military Leader.

Uzziah was great in the arts of war. He engaged in successful campaigns against the Philistines, the Arabians, the Mehunims. Furthermore, the Ammonites, traditionaly enemies of the Jews paid him tribute to insure themselves against his military might. He fortified Jerusalem and strengthened it against his enemies. His fame spread abroad, "even unto the entering in of Egypt."

Uzziah went further. He enrolled a great host of fighting men and trained them for military service. He equipped them with the latest weapons of war, shields and spears and helmets and bows and habergeons—coats of mail—and slings to cast stones. He also installed in Jerusalem, "engines invented by cunning men, to be on towers and on bulwarks, to shoot arrows and great stones withal." His name spread far abroad.

A Country Gentleman.

As skilled in the arts of peace as in the arts of war, Uzziah was quite "a country gentleman." He built towers in the desert, and digged wells for his cattle. He had large vineyards and orchards, and kept many fine animals. Evidently this was his hobby and here as elsewhere, he was successful.

A Good Man Gone Wrong.

"But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into ths temple of the Lord to burn incense on the altar of incense." This fine, young, able king, who flashed up like a fiery comet, came down like a dead stick. He got too big for his boots. He suffered from a swelled head. He became proud and arrogant and overambitious. In his early days he was humble and reverent, but when he reached the top of the ladder, his head swelled and his ego grew until he became a tyrant and a usurper. He went so far as to enter into the temple and to attempt to offer incense, which was the prerogative of the priests alone. That might seem like a minor incident, but as a matter of fact it was blasphemy. It was a dramatization of the age-long struggle between Church and State. Uzziah in effect was asserting his control or authority over the souls of his people. Like many a ruler since, down even to Hitler's day, he thought that the State had supreme authority, that the Church must be subservient to the State.

But the priests of his day were made of stern stuff. They would have none of it, and they rose up and forbade him to do his blasphemous deed. It took courage to do this—they took their lives in their own hands, and the king could have had the heads of every last one of them. But he didn't dare. Such courage has been exhibited many, many times since that far-off day. Martin Luther standing before the Diet of Worms, Niemoeller refusing to knuckle before Hitler, Bishop Bergrav defying Hitler's emissary are instances in point.

Uzziah became incensed, he flew into a rage, he turned white with anger. And as he stood there, white with anger, he turned white with leprosy. And the fact that he was a leper, made it impossible for him longer to reign as king—there was a law in Israel that no leper could be king. Uzziah was through. He had to live in a separate house, and he lived as a royal prisoner until the day of his death. His son Jothan took over his reign. Thus came to an ignominious end a reign that started out so gloriously and with such great promise.

It is an old, old story. How often it happens that when a man is starting at the bottom of the ladder, he is reverent, humble, God-fearing, teachable, tractable. But as he becomes more wealthy or more powerful and more successful he becomes proud, and arrogant, and stubborn and worldly. In so many instances God is crowded out of his life. God becomes his god instead of God. And the leprosy of spiritual death strikes his soul and blasts his finer sensibilities.

On Guard!

There are forces today which would get control of the Church. They would make it the servant of the State. This is true, of course, in Communistic countries. It is also true in lesser measure in our own country. On the other hand there is a Church that would like to get controle of the State. There is a determined, and a long-range effort to bring the State under the control of the Church. And in many countries the Church practically rules the State. The American principle is "Separation of Church and State" and it must be preserved at all costs.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"Bread of Life"

"Sir, why don't you stop preaching to us about how we use our earthly possessions, and instead simply preach the gospel," said a layman to his pastor on one occasion.

That was a challenge, and the pastor began to study the Master's teachings on the stewardship of property. He found that the Gospel of Matthew contains 109 references to the subject; Mark 57; Luke 94; and John 88. In fact Jesus spoke five times as often about earthly possessions as on any other subject.

At a glance any fair-minded person would see that the Master considered this a very important subject. He did not evade it. The shepherd of souls should follow his example.—*A Purnell Bailey.*

DR. I. W. JOHNSON—AN APPRECITION.

(Continued from page 5.)

And yet more unusual, indeed unique, is the fact that for over fifty-one years, he was pastor of one church, Oakland Christian Church! And pastor of Berea Christian Church for forty-three years! And pastor of Liberty Spring Church for forty-six years! Do you get the significance of these facts? Here was a man, a minister of the gospel rooted in the community, and serving three fine rural churches in Nansemond County for a half century and more, without a break. Think of how many lives he touched, of how many sermons he preached, of how many calls he made, of how many classes he taught, of how many people he led to Christ, of how many members he received into the church, of how many people he visited, of how many children he consecrated or christened, of how many couples he married, of how many funeral services he conducted, of how much counsel and comfort and courage and inspiration he gave, of how much good he did! Indeed it is likely that in his life, he touched more people intimately than any other man in the country during that same period. If, as God says his word shall not return unto him void, and if the good that men do, lives after them, think what the ministry of this man has meant to the churches and the community which he served, and to the Kingdom of God. One sees here something of the greatness and the grandeur of the pastoral relationship, especially when it is spent for more than half a century in one area!

As a preacher, Dr. Johnson was a good one. He accepted the Bible as the Word of God, and it was the center and the source of his preaching. His preaching was sound, biblical, expository, varied, clear, forceful and spiritual. There was always a clear outline, and there was solid substance in the message. It concerned the life that now is and the life which is to come. He loved to preach and he preached love.

As a pastor Dr. Johnson was a good shepherd of the sheep. He knew the sheep, loved the sheep, led the sheep, fed the sheep, found the sheep, and gave himself for the sheep. In sunshine and in shadow, in season and out of season, in life and in death, he was a faithful pastor, a wise counsellor, a warm friend, a good shepherd.

Dr. Johnson was a good churchman. He loved the Christian Church and believed in it, and was loyal to it and zealous for it. He had an appreciation of its history and its heritage, and he sought to safeguaard its basic principles. He was a conservative in a good sense, and sought to preserve the heritage of the past. Like many a wise man, he did not think that change always means progress. But he was not blind to the values of the new, nor was he bound to the past. He tried to keep abreast of modern thought and ways, and for twenty-five years he attended regularly the Bible Conferences at Massanetta Springs in an effort to gain information and insights and inspiration for his work in the ministry. He always attended the sessions of the conference and the convention when able; he made an incalculable contribution to them by his counsel and his spirit. Across the years he was a member of innumerable and important committees and boards and he supported the enterprises of the church, and enlisted the cooperation of his people in the enterprises of the larger fellowship. Dr. Johnson was a good churchman as well as a good preacher and a good pastor and a good man.

There was nothing sensational about the man. He was quiet, modest, retiring. But he was steady and steadfast. Under his leadership the churches made steady and sure progress, and grew in numbers, in resources, in influence, and in good works. We may be sure the words that were printed on the Bulletin of the Fiftieth Anniversary of his ministry at Oakland, sounded on his ears as he approached the Father's house of many mansions: "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter into the joy of thy Lord."

As A Member of A Team.

I ask your indulgence for just a moment more. As I have tried to pay tribute to the dead, I would like to salute also the living. Someone has said that back of the life of every great or every good man, there is a good woman. And this is true of Dr. Johnson. He would be the first to admit it. For around fifty-four years Mrs. Johnson has been his faithful and fruitful helpmate. Gifted in music and in many other ways, and dedicated to the service of the Master and her husband's work, she has shared intimately in the work, and contributed largely to the success of Dr. Johnson's long and fruitful ministry. Throughout the years she has accompanied him on his regular and special visits to his churches. She has played the organ or piano at services, sang and helped with the music, taught Sunday school classes, conducted devotionals, taught mission study classes, gave humerous and serious readings, led in games and contests, helped in D. V. B. S., and done many other things too numerous to mention. They have traveled together thousands of miles to attend conferences and conventions, and on vacation trips. She has been a source of comfort and courage and strength and inspiration to him through all the years. And with an energy and an enthusiasm that belie the years, she continued in these good works until this day.

Dr. and Mrs. Johnson were a good and a great team. But now for the present, that team has been broken up. The gospel which he preached and believed, however, tells us that those who believe in Christ, even though they die, shall live again, and that those who live and believe in him shall never die. It assures us that we shall have one another again. Wherefore may she be of good comfort and of good courage. May a gracious, loving Father help her to treasure the goodly heritage he has left her in the memory of all the years of service together and in the joy of solid achievement in building the Kingdom of God together. May he comfort her in her sense of loss and loneliness. And may he continue to use her largely in the Master's service, until that good day, when they shall all have one another again where there shall be no more parting, and where they shall team up again in the work that God has prepared for them who love him and who are the called according to his purpose. And may the family find comfort and strength in his exceeding great and precious promises, and in the sense of his living presence. Amen.

Man's state is like that of the earth. We think the sun sets and turns itself away from us. But the real fact is that the earth moves away from the sun. The earth would collapse into space if it were not being continually drawn by the sun toward itself. Just so the Sun of Righteousness draws all men to himself by the attraction of his love.—*Sadhu Singh.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Carpenters and roofers have been repairing the roof of the Main Building now for several days in order that we may stop the rain from coming into rooms which are to be painted. What we really need is around $15,000.00 with which to give a general over-hauling to the Main Building. There is an old, large schoolroom which should be changed into dormitory rooms which would be a major job of lowering the ceiling, building in the bedrooms, puting in a new bathroom, and building the hallway straight through the building. New bathrooms elsewhere in the building, entailing new plumbing: a whole new roof on the building, new electric wiring throughout the entire building, some of the flooring and stairways replaced, the entire building painted inside, additional closets built in, a new hotwater system installed, etc. The "and so forth" is a very big one. The building has had the wear and tear of 50 years. For many years it was the only one on the campus and housed in former days the regular school as well as the children and staff.

How fine it would be if some one able to do so would memorial a loved one with making a contribution of $15,000.00 to rebuild that historic building, and give it a name rather than "main building" as it now has to be called. Or it would be good if the convention would rally to that need and help us to raise the extra funds required. Anyhow I know that if we think about it and pray about it and work for it, God will grant us his blessings. Here we are cutting the corners and counting the pennies in a serious effort to do a constructive job of serving the homeless children, and at the same time putting into effect a program of conservation and rebuilding which will make this place conductive of good results. We have not been able to make much show in the improvements but we are faithfully and enthusiastically trying. I still believe that letting the people know the needs, and showing that the response is appreciated and properly applied will bring the required results.

We are making progress in the main program of childcare. We are trying to provide the best possible home for each individual child. Sometimes this institution is the right place and at other times a private home is the solution. No child is hindered, indeed they are helped, to find a private home. Our Orphanage is not staffed to do all the work required in adopting out to new parents a child, but we are so connected with the North Carolina Children's Home Society that any "adoptable" child here is enrolled on their list and they are staffed to, and do, seek adoption for said child.

Nothing we can rightfully do to advance the wellbeing and training of a child is left undone, as far as we know. Our children are happy, healthy and well-behaved. True we have our problems. Some few of our children are problem children from the very nature of their former circumstances. But it is remarkable how well all fall in line with our best hopes and efforts.

John G. Truitt,
Superintendent.

REPORT FOR APRIL 27, 1955.

Commodities for the Week.

Laura Ward Circle, Union Ridge Christian Church, Clothing, towels, wash cloths, pillow cases, sheets and toilet articles.

Mr. and Mrs. John A. Boland, Sr., Burlington, N .C., Clothing and shoes.

Mrs. W. L. Loving, Vancouver, Washington, Coupons.

Eutaw Community Church, Fayetteville, N. C., Coupons.

A Friend, Sanford, N. C., Coupons.

Mrs. W. H. Duncan, Greensboro, N. C., Coupons.

Mrs. Dwight L. Dwinell, Reading, Mass., Coupons.

Mr. and Mrs. John A. Boland, Jr., Burlington, N. C., Clothing.

Circle No. 4, First Congregational Christian Church, Greensboro, N. C., Coupons.

A Friend, Birmingham, Alabama, Coupons.

Mrs. Helen Kinnison, Dayton, Ohio, Buttons.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,959.41
Eastern N. C. Conference:		
Bethlehem	$ 26.00	
Mt. Auburn S. S.	8.82	
		34.82
Eastern Va. Conference:		
Bay View S. S.	$ 15.15	
Union (Surry)	6.00	
		21.15
N. C. and Va. Conference:		
Reidsville S. S.	$ 61.00	
		61.00
Western N. C. Conference:		
Flint Hill (R)	$ 10.00	
Mt. Pleasant	15.00	
		25.00
Virginia Valley Conference:		
New Hope S. S.	$ 8.75	
Newport S. S.	23.86	
		32.61
Total		$ 174.58
Grand total		$ 7,133.99

Special Offerings.

Amount brought forward		$15,935.49
Miss Jessie Brinsfield, Elon College, N. C. ...	$ 2.00	
Cong. Christian S. S., Columbus, Georgia	6.58	
Miss Hattie Brakefield, Chester, S. C., for diningroom chair	5.00	
Service Guild Circle, Palm St. Christian Church, Greensboro, N. C.	20.00	
Young People's Class, First Christian Church, Reidsville, N. C.	20.00	
Ladies' Aid Soc., Dendron Christian Church	5.00	
Children of the First Congregational Church of Alexandria, Minnesota .	2.50	
H. O. Byrd, Suffolk, Va. .	15.00	
Ladies' Aid of Spring Hill Christian Church	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

POWELL.

We, the members of the Hopewell Congregational Christian Church, wish to express our respect for and appreciation of the devoted life of J. D. Powell, who passed away February 27, 1955. He was a deacon in the church and a faithful member.

Therefore be it resolved:

1. That we consider his death a great loss to our church, but we bow in humble submission to our Father's will.

2. That we extend to the family our sympathy and earnest prayers that the Holy Spirit may give them comfort in their sorrow.

3. That a copy of these Resolutions be sent to the family, a copy be placed in the church records, and a copy be sent to "The Christian Sun" for publication.

Mrs. W. T. BLACK,
Mrs. W. J. LIRETTE,
Mrs. WILLIE BLACKWELL,
Committee.

BARNHILL.

Whereas, God in his wisdom called to his eternal reward, William Theophilus Barnhill, Jr., on the twenty-eighth day of February, 1955, after an illness of many months.

Whereas, his short life was filled with a degree of loyalty and devotion to the church, to his family, and to his friends.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.

2. That we extend our sincere sympathy to this family, especially to his wife and children who faithfully stood by during his long illness and pray God's love and mercy will sustain them.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy entered on our church records.

Mrs. WILLIAM T. HARRELL,
Mrs. CHARLIE E. NICHOLS,
Mrs. R. WESLEY HARRELL,
Committee.

PIERCE.

Relatives and friends were shocked by the news of the sudden death of First Lieutenant Rubert Marion Pierce, U. S. Air Force, on the morning of March 29, at the Greenville Air Force Base in Mississippi, where he was a flight instructor.

Rubert's charming personality won for him the respect and admiration, not only of the members of the Liberty Spring Christian Church but of other people whom he came in contact in his daily life.

Because of our love and appreciation for one so faithful to the finer ideals of life, we resolve:

1. That we be submissive to the plan and action of God who doeth all things well.

2. That we thank God for the twenty-three years we had the privilege to know him. His radiant spirit and courage were an inspiration to all who knew him and his memory will ever live in the records of this church.

3. That we extend our heartfelt sympathy to his wife Betsy, his parents, and all other members of his family circle, and commend them to the care and keeping of our Heavenly Father.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy entered on our church records.

Mrs. WILLIAM T. HARRELL,
Mrs. CHARLIE E. NICHOLS,
Mrs. R. WESLEY HARRELL,
Committee.

ELLIS.

The death angle visited the home of Mrs. Martin Lassiter on November 18, 1954, and removed from it her father, T. E. Ellis. Mr. Ellis came into the fellowship of the Liberty Spring Christian Church three years ago on statement of faith after many years of faithful Christian living. He was never physically able to attend our services but rejoiced in feeling that he was a part of our Church fellowship. Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.

2. That we extend our deepest sympathy to the family and pray God's richest blessings upon each of them.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy entered on our church records.

Mrs. WILLIAM T. HARRELL,
Mrs. CHARLIE E. NICHOLS,
Mrs. R. WESLEY HARRELL,
Committee.

HOLLAND.

On Friday, February 11, at three o'clock in the morning, Mrs. Nora Lee Holland, slipped away from cares and pains of this earthly life to be with her Lord. At her passing, the Liberty Spring Christian Church, lost a faithful and devoted member. The life she lived shall always be an inspiration to those who knew her and loved her.

"When those we love have stepped across
The threshold of God's door.
They leave behind precious memories
That make us love them more."

Because of our love and appreciation for one so faithful, we, the members of the Liberty Spring Christian Church, do hereby resolve:

1. That we thank God for her Christian life and submit our will to his.

2. That we extend sincere sympathy to her family, especially her husband and pray God's love will sustain them.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy entered on our church records.

Mrs. WILLIAM T. HARRELL,
Mrs. CHARLIE E. NICHOLS,
Mrs. R. WESLEY HARRELL,
Committee.

A hundred mistakes is a liberal education, if you learn something from each one.

A Letter From Fran Riggs

Dear Family:

The kiddies are thru school and we are thru school, and both the children brought back a nice report card. The teacher said I wouldn't have any trouble teaching either of them, which is a comfort. But I notice Louis comes around and begs not to be sent to school because he's too busy playing; and I'm just as hard-hearted with him as Mother used to be with me!

We have booked a compartment on the train with the Mackies, so we will have good company all the way to Kodai, and four adults to handle the four children and luggage.

This is going to be real short because I'm in the middle of an awful mess of packing, with a deadline to meet. We are all well now, and eager to travel again—believe it or not!

Mail has practically stopped coming here, so it must be in Kodai.

Cordially,
FRAN RIGGS.

NEWS OF THE CHURCHES.

(Continued from page 6.)

All present enjoyed this meeting very much.

There will be a meeting of the Western North Carolina Sunday School Convention officers at the Asheboro Church on May 25, at 7:30 p. m. The Rev. Mr. John Graves will be the speaker.

MRS. J. C. NEWELL,
Reporter.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

In Memory of Mrs. W. T. Cheatham	10.00	
In Memory of Mrs. Evelyn Newman Cheek	5.00	
In Memory of Mrs. C. E. Kernodle, Sr.	10.00	
In Memory of Miss Jennie Beck Cobb	1.00	
Special Gifts	292.83	
		$ 399.91
Grand total		$16,335.40
Total for the week		$ 574.49
Total for the year		$23,469.19

The essence of goodness is not conformity to a pattern but a disposition to meet every new situation in the best way and the finest spirit we know.—*Ralph W. Sockman.*

I Don't Want to Be an "-ist"!

By JOHN R. SCOTFORD

Leading people to distinguish between their lesser loyalties and their greater loyalties is one of the problems in achieving organic church union—as the Congregationalists and the Presbyterians have both found out to their dismay.

Because it high-lights an issue which any denomination considering union must face, we believe that some thought should be given to the concluding statement of a report gotten out by the League to Uphold Congregational Principles. Speaking of the proposed union of the Congregational and Evangelical and Reformed Churches, it states, in capitals, "We are forced to the conclusion that if it is successfully carried through, it means the death of Congregationalism."

What does this really mean?

It suggests pitching the Pilgrim Fathers out of the history books and re-writing of 300 years of ecclesiastical history. It suggests the closing down of over 5,000 churches. It suggests that all of these churches, some of which have been managing their own affairs for 300 years, will somehow lose their freedom.

But that is not what it says.

What are they excited about? "The death of Congregationalism." This is something very different from the petering out of a movement or the disbanding of the churches. Just what is "Congregationalism"? At its broadest, with a small "c," it is a form of church government found in a considerable group of Protestant denominations. It shows no signs of dying. Considered more nrrowly, it is the organizational aspects of the Congregational Christian churches. This is a vague term, whose chief utility is in setting this group of churches apart from other denominations.

The real impact of this statement, "The death of Congregationalism," is not intellectual but emotional. It is designed to stir up all sorts of loyalties ranging from devotion to "our dear pastor" to ancestral affiliation with the Mayflower. The intent is to get good people excited.

This type of appeal needs to be rigorously questioned not only among the Congregational churches but in the other denominations as well. It is possible for a person to be entirely loyal to a group of churches without embracing an "ism" or becoming an "ist."

I was born in the shadow of a Congregational Church, am the third generation in our family to serve in its ministry and have spent my life laboring for these churches both individually and collectively. I yield to no one in love for them or devotion to the principals which have made them great. But I have always objected to being labelled "a Congregationalist." The "ist" feature belittles the spirit which has made these churches what they are. And down in Texas they have a suspicion that a Christian bearing a six-syllable label must have a very strange brand of religion!

Is there not room in Protestantism for an "Anti-ist" Movement? Are there not thousands of followers of John Wesley who are deeply devoted to their churches but who are weary of being classified as Methodists? We are sure that there are many who believe in adult baptism and a regenerate church who would gladly escape from the label of Baptist. This movement might also have an "Anti-an" affiliate. For the followers of the great Calvinistic movement launched by John Knox there should be some more meaningful appelation than Presbyterian, while some of the heirs of the great reformer might welcome a more inclusive name than Lutheran. A winsome feature of the Anglican communion is the way they avoid the use of the name Episcopalian.

Incidentally, one of the virtues of the United Church of Canada and of the Evangelical and Reformed Church in this country is that there is no way in which these names can be twisted into an "ism," an "ist" or an "an." For that they should give thanks.

Christian progress waits for the passing of these lesser loyalties. Some day the other denominations will face the same issue which now torments the Congregational Christian churches.

When somebody starts to weep over "the death of Congregationalism" (or any other "ism") brave souls should rise up and shout, "Let her die!"

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MAY 12, 1955 NUMBER 19

A Living Reproach

By BISHOP GEORGE E. EPP

The time is here for church and state to grow very serious about the question of beverage alcohol. A score of years ago when the repeal of the eighteenth amendment to the Constitution was proclaimed, the President declared that should such repeal result in a return to "the repugnant conditions that obtained prior to the adoption of the eighteenth amendment," it would be "a living reproach to all of us."

That "living reproach" is now upon us. Witness the terrific and alarming increase in the consumption of liquor; the staggering increase of crime; the subtle, insidious propaganda in press, radio and television advertising to popularize beverage alcohol, to make it socially respectable and a common habit of both sexes.

Think of the grim slaughter of human beings on our higrways due to alcohol; the ever mounting deaths from alcoholism. Liquor establishments now far outnumber our churches. This is the "living reproach" that is upon us.

Let the church rise up and crusade for a better day. Love of God and country and pure patriotism as well as self-respect and preservation demand it.

—Tomorrow.

News Flashes

Superintendent Wm. T. Scott was the speaker at the Memorial and Homecoming Day of Shiloh Christian Church, near Ramseur, Sunday, May 8. Rev. John Bowers is the pastor of this church.

Listed among the Congregational Christian ministers in the United States celebrating in 1955 their 50th anniversary in the Christian ministry are President L. E. Smith, Elon College, N. C., and Rev. R. L. Williamson, Charlottesville, Va. Both Dr. Smith and Mr. Williamson have been long and faithful servants of the church. Congratulations to them on the occasion of the 50th anniversary in the Christian ministry.

Mr. John R. Foster, a leading layman of our First Congregational Christian Church, Greensboro, N. C., has recently been elected chairman of the School Board of the City of Greensboro. Mr. Foster is a young business man of fine qualities and is a real churchman. He has been a life-long member of our church in Greensboro, as were his father and his mother. He is the brother of Mrs. A. Lanson Granger, Jr. Congratulations to Mr. Foster and to First Church.

Buschmeyer Becomes New Minister of The General Council

Dr. Raymond B. Walker, chairman of the Executive Committee of the Congregational Christian Churches, has announced the election of Dr. Fred S. Buschmeyer as Acting General Secretary of the denomination's General Council. Dr. Buschmeyer succeeds Dr. Douglas Horton who leaves the position on July 1 to become dean of Harvard Divinity School.

The announcement of Dr. Buschmeyer's election comes just one week after the General Commision on Chaplains, meeting in Washington, D. C., elected him to a two-year term as chairman of that interdenominational organization. Since this is an honorary position, Dr. Buschmeyer will be able to accept both responsibilities.

The Executive Committee, which met in New York this week, also took action on several matters pertaining to the forthcoming union of Congregational Christian and Evangelical and Reformed Churches. The group created a committee of ten members with power to act for the Executive Committee in negotiations on the union. Members of this committee are: Dr. Raymond B. Walker, chairman, Portland, Oregon; Dr. Wallace W. Anderson, Bridgeport, Connecticut; Dr. Jerry W. Trexler, Holyoke, Massachusetts; Dr. Albert Buckner Coe, Boston; Rev. Howard Spragg, New York; Mr. Ashby E. Bladen, New York; Mrs. Judson Fiebiger, Grinnell, Iowa; Dr. Alford Carleton, Boston, Massachusetts; and Mrs. Arthur T. Calvert, Manhasset, New York.

Dr. Buschmeyer's appointment as acting general secretary is effective from July 1, 1955 until July 1, 1956, when the General Council of the General Council of the Congregational Christian churches meeting in biennial session, will elect a permanent successor to Dr. Horton. The committee which will nominate a candidate for this position includes Rev. Vere V. Loper, Berkeley, California; Mr. D. Howard Doane, St. Louis, Missouri; Mrs. Judson E. Fiebiger, Grinnell, Iowa; Miss Elizabeth J. Wells, Kingston, Rhode Island; Rev. Carl E. Martenson, Grand Rapids, Michigan; Rev. Wallace W. Anderson, Bridgeport, Connecticut; Mrs. Edgar A. Bank, Wauwatosa, Wisconsin; Mr. Harold E. Wahlberg; and Rev. Arthur W. Taylor, Lincoln, Nebraska.

In his present position as associate minister and secretary of the General Council Dr. Buschmeyer has acted as liason between the General Council headquarters in New York and the Congergational Christian churches and conferences throughout the country.

The Rural Ministers' Summer School at V. P. I.

The Rural Ministers' Summer School to be held at V. P. I., Blacksburg, Virginia, July 4-8, offers a very fine opportunity for a "refresher course" for our pastors of rural churches. The program sounds very interesting. It will include two series —one of which should be especially outstanding since it will be by Dr. Samuel Blizzard, of Pennsylvania State University, who has been doing a two-year study on Social Science and Theological Education for the National Council of Churches. His series will be on:

1. A Religious Believer, Scholar, and Practicioner.
2. Preacher and Priest.
3. Pastor and Educator..
4. Church Administration and Prophet in Action.

The other morning series will be conducted by Dr. Harold E. Smith, of Purdue, and will be concerned about recent social trends and their relation to the rural church, and community organizations.

Dr. George Nace, one of the Executive Secretaries of the National Council, and other outstanding speakers will participate in the programs.

The total cost of tuition, room and board will be $15, and we are happy to announce that there are several scholarships available of $15 each for pastors who would like to attend the Rural Pastors School. If you are interested, please contact Supt. Scott, Elon College, North Carolina, at once.

W. T. S.

Ladies Night for the E. N. C. Ministers

The Eastern North Carolina Ministerial Association met in regular session, Tuesday night, May 3, at the Raleigh S&W Cafeteria. This last meeting of the season was attended by the year's largest attendance. Special guests were Dr. and Mrs. Sanderson of Franklinton Center; Dr. Hugh Hartshorne and family of Chapel Hill and the ministers' wives. After dinner and the usual chatter Dr. Sanderson gave an eye-opening report on "The Fields Which are Ripe Unto Harvest" as seen through the Franklinton Center prospective—a great task being guided by a great man. Rev. W. A. Rich led in a brief devotion after which Dr. Hartshorne, past professor of Religious Education and Psychology of Yale Divinity School, presented a fresh look at an old problem, "Growing Old Gracefully." The season closed with a prayer for Divine Guidance and help for our pastors in the summer months which lay ahead.

CARL WALLACE.

A Suggestion for Children's Day

Reminder to parents of infants: There will be a service of baptism during the service of Children's Day, Sunday, June 12. If you wish children baptized, please notify the pastor before June 7.—*From Newsletter, First Church, Asheville.*

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Executive Committee of Southern Convention Laymen Meets

The Southern Convention Laymen's Executive Committee met in a special call meeting at Asheboro, N. C., on Saturday evening, April 30. This meeting was called to give special consideration to the Moonelon project which has been adopted by the Laymen's Fellowship. Very simply, at another meeting of the Executive Committee it was decided that it would be advisable to borrow sufficient money to complete the building program at Moonelon as soon as possible. It was hoped that this might be done by July 1 of this year.

It was announced by Dr. Henry Robinson of the Moonelon committee and Supt. W. T. Scott that the very best estimate possible indicated that it would be necessary to have at least $35,000 over and above the amount pledged at Elon College on February 20. After considerable discussion, it was decided by the Executive Committee that a loan should be secured by the Southern Convention through its executive board for the completion of the building program. By motion the Executive Committee requested the Executive Board to authorize such a loan. The Laymen's Fellowship at the same time agreed to undertake to raise necessary funds to retire the loan.

It was decided that the president of each conference Laymen's Fellowship would appoint a committee within the conference to be responsible for planning the campaign to secure the funds necessary to complete the project. The chairman of each of these conference committees would constitute a convention wide planning committee to formulate and carry out the campaign to secure the funds. In addition to this, it was requested that a committee on special gifts be appointed from the convention at large. This appointment will be made by the vice-chairman of the Laymen's Fellowship. Greetings to the Executive Committee from the chairman, Mr. W. B. Williams, were read and it was pointed out that Mr. williams has left for a period of time in Hot Springs, Arkansas, and that because of his being out of town he was unable to attend the meeting. Those present for the meeting were: Dr. J. E. Danieley, Elon College, N. C.; Mr. D. D. Marley, Chapel Hill, N. C.; Mr. Hubert Beane, Rt. 1 Asheboro, N. C.; Mr. Ardell Simmons, 219 East St., Albemarle, N. C.; Mr. J. G. Newell, Rt. 1, Ramseur, N. C.; Mr. Trudy A. Vincent, RFD, Burlington, N. C.; Mr. W. P. Mahan, Rt. 2, Burlington, N. C.

J. E. Danieley.

* * * * *

Special Notice

The Laymen's Fellowship of the Eastern Virginia Conference will hold its annual Spring meeting at Planters Club, near Driver, Virginia, at 4:00 o'clock, on Sunday, May 22, 1955. An interesting program has been arranged and we urge you to attend. Please notify Richard J. Holland, secretary, Windsor, Virginia, by May 17, 1955, the number you expect to attend from your church so he can make the necessary dinner arrangements.

Richard J. Holland,
Secretary.

* * * * *

The Western North Carolina Laymen Hold Quarterly Rally

The Laymen's Fellowship of the Western North Carolina Conference met on April 30 at 6:30 in the VFW Building just outside the city of Asheboro, N. C., for its regular quarterly rally. Approximately 100 were

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor .... J. T. Kernodle

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

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Editorial . . .

A Notable Ministry

The death of Dr. Isaac Walter Johnson, on Tuesday, April 26, 1955, closed an unusual and richly fruitful ministry. He began his active ministry in 1898 and retired from the pastorate in 1951. After his retirement he maintained the same deep interest in all phases of the work of Christ which had characterized his long service as an active pastor. He continued to do supply preaching when there was a call or occasion until the time of his fatal illness.

Dr. Johnson was pastor of Oakland Christian Church the entire time he was in active service. His life was spent and his services rendered in a little circle whose radius was about twenty miles. He knew practically all the people within that area, won their confidence, maintained friendly relations with them, and ministered to their spiritual needs. Such a ministry deserves careful consideration, and is a worthy example for all those who would serve as ministers of Christ's gospel.

Dr. Johnson was a good pastor. He knew his people intimately, and shared all the varied experiences of their lives in kindly friendship and gracious Christian fellowship. He was an excellent pastoral counselor before that title came into vogue in church circles. The manner in which this service was given was so natural and unaffected that those who profited most from this phase of his ministry were not always aware of what was going on.

Dr. Johnson's preaching was of a consistently high quality. A man who had listened to Dr. Johnson's sermons regularly for nearly forty years said that he had never heard Dr. Johnson preach a so-called "big" sermon and that he had never heard him preach a "poor" one, but that always he received spiritual help. If Dr. Johnson was ever tempted to resort to the sensational he steadfastly resisted. He consistently gave to each task as it came to hand the best of which he was capable. He was never unduly exalted by success, and he never yielded to discouragement when the going was difficult.

Those who knew Dr. Johnson in the early and middle years of his ministry will recall his remarkable ability to sing the gospel message. He had a real talent for music. Mrs. Johnson is a gifted and well trained musician. With Mrs. Johnson playing the accompaniment and Dr. Johnson singing a hymn or a spiritual song as a solo, even the hardhearted were strangely moved.

Dr. Johnson was an evangelistic preacher. His evangelistic sermons were not limited to stated evangelistic meetings. His sermons from week to week were dedicated to setting forth the full message of the gospel. Those preachers who have assisted in evangelistic meetings in the churches of which Dr. Johnson was pastor will understand what we are seeking to say. It was like reaping a harvest where the field had been well prepared for the sowing, where good seed had been sown, and where the crop had been carefully nurtured.

A good, consecrated, and conscientious minister lived and faithfully served in our midst. O Lord, establish thou the work of his hands upon him, in the churches in which he ministered. Amen.

God's Deepest Secrets

We do not know how many readers of The Christian Sun subscribe to "Christianity and Crisis, A Bi-Weekly Journal of Christian Opinion." It carries thought provoking and informative material in every issue.

The issue of May 2, 1955, has an article entitled, "The Americans and Ourselves," by the Archbishop of Canterbury. It sharply deliniates the predominant characteristics of the English people and of Americans. It should have a wide reading among people of this country.

This is not an attempt to re-say what the Archbishop has said so convincingly. It is being written to give you the closing sentence which expresses a truth which is at the very center of the Christian gospel and one which we so often overlook.

This is the sentence: "America needs us to keep her patient, sensitive, and aware that if size often shows on a great scale the splendors of God, his deepest secrets are to be found only in the small, simple and domestic."

God was revealing one of his deepest secrets in the birth of his Son, Jesus of Nazareth. Jesus was revealing that deep secret in his life, there in the home and in the carpenter shop of Joseph. Jesus wove his gospel around the small, simple and domestic. That is the reason why the teachings of Jesus are fresh in every age, and apply to the people of all races. They deal with that of which life is always made meaningful.

If we as Americans need ever to be reminded where the deepest secrets of God are to be found, surely Christians should build their lives in the light of this truth.

"United in Faith"

By RICHARD B. PHILBRICK

Congregational Christian Layman and Reporter of Religious News on the Chicago Tribune

How are Congregational Christians going to get along with their brethren of the Evangelical and Reformed Church after union in 1957? Will they like each other? Will they work well together? Will they agree?

If you're eager to find answers to these questions, ask the members of Faith United Church of Christ in Chicago. Within this congregation the two fellowships are united already, for the church was established as a result of the merger of an Evangelical and Reformed church with a near-by Congregational Christian church.

It is a prosperous, vigorous church now, but back in 1946 Faith United was only an idea, just as union of the two denominations was. The men and women who shared the concept that is now Faith United Church were at that time divided between the two churches, St. Luke's Evangelical and Reformed Church and Brainerd Congregational Community Church, both on Chicago's South Side.

Both churches had more than 50 years of history behind them. Neither was markedly stronger than the other. Each had a site for a new church. In fact, former members of the two churches, looking back, agree that the congregations were competitors. It was not a healthy competition, though, one of those in which each contestant grows stronger. Rather, each stood in the way of the other, to some extent, while they were both straining toward the same goal.

Inspired by talk of union between their respective denominations, which was being heard more and more, individual members of the two churches decided that St. Luke's and Brainerd Congregational Community should become one church. That, some of them feel, was the biggest step taken in the long march to union. For, whenever group negotiations slowed or came to a halt, individual members began over again talks in which perhaps only three or four participated which solved the difficulties. The will to unite could not be extinguished because each of the negotiators had it complete in itself in his own heart.

Among the major issues was the selection of a new church site, necessary because neither of the existing churches could be used, one because it was too small, the other because it had been sold. Also, a new name had to be chosen and a minister selected.

Every decision was reached in the same manner. The question was debated first at a meeting of all parishioners, then put to a vote, and the wish of the majority prevailed. There was no hanging back by the minority, no cries of "I want the decision changed or I won't play." The practice was established then that everyone has a voice in all matters is carried on proudly today by Faith United Church.

The agreement which made the two churches one was signed on May 2, 1947. Ten days later the congregation met, elected temporary officers, and adopted a constitution.

It had been decided that the two ministers involved would be released and a new one called, because he would have no bias toward anyone and, thus, could best assume the freshly created responsibilities.

While a 20-man committee searched for the right man, the former ministers quickly found new pastorates, and Russell Becker, a theological student at the University of Chicago, and Dr. H. J. Schick, former president of Elmhurst College and a retired pastor and Evangelical and Reformed Church leader, served during the interim.

Eight months after its quest began the committee found its man, the Rev. Royall V. Caldwell. He was pastor of St James United Church on the North Side of Chicago, a church with Evangelical and Reformed and Presbyterian affiliations. Baptized a Lutheran, the Rev. Mr. Caldwell attended a Methodist church for some time, and is a graduate of Naperville Theological Seminary, a school of the former Evangelical Association.

In his new pastorate he found a well-informed, energetic, competent lay leadership which he has been at pains to maintain ever since. To him, responsibility of laymen for their church is not only an ideal, it is an existing way of life for his church.

What's more, he can see proof of its virtues daily. Since the union, Faith United has built a $340,000 church in the neighborhood of the parent churches, 490 persons have joined it, and it now has a membership of more than 900, a net increase of about 400. There are about 550 youngsters in its Sunday school, and its operating budget, $14,800 in 1948, is now $60,000. Its staff consists of nine persons employed full or part time.

But material prosperity is only part of the proof, he is quick to add. Then he recites some facts obviously far more important to him: "Three of our young men are preparing for the ministry; two others are seriously thinking of becoming ministers, and two of our girls strongly favor religious vocations. And more than 1,000 youngsters take part in one or more of our activities each week."

The youth program is not, he is careful to emphasize, designed simply to "keep them out of mischief." Evedy aspect of it, choirs, clubs and dances, as well as the church school, has what he terms "a practical objective—committed Christians." He believes there is a direct connection between that objective and the fact that 11 members of the church are leaders in the local Congregational Christian Association and the Evangelical and Reformed Synod.

The phrase "committed Christians" implies, of course, belief. What members of Faith United Church believe is indicated in the four questions which each person is asked before he joins the church. Prospective members are informed of the questions days before they stand before the congregation to join it. They are told also by church leaders how it is organized, what its aim is, and what they, the prospective members, will have to assume as responsibilities.

The questions are:

Do you believe in Jesus Christ as your Lord and Saviour?

Do you reaffirm your Baptismal vows?

Do you believe in the New Testament as containing the will of God?

Will you support the church by your prayers, presence, gifts, and services?

Not one person seeking membership in the church has ever balked and failed to become a member because he would be required to answer yes to each question, the Rev. Mr. Caldwell declared.

Some Results of Our Recent Evangelistic Programs

By FRED P. REGISTER

Many of our churches participated in the National Church Attendance Crusade from January 2 through April 10 (Easter). We have reports of increased church attendance everywhere there was participation. Individual churches had as high as 60 more people per Sunday than a year ago. Some 39 churches have reported a total increase of 503 people per Sunday. Here is certainly ample reward for the efforts required to promote this Church Attendance Crusade. These figures are from the churches which actually counted persons.

The period of Lent and more particularly the last few weeks before Easter is the period which more and more, our churches are using for special evangelistic services. During this period our churches have had Revivals, Lay Visitation Evangelism Programs, Special Pastoral Visitation Evangelism, Pastor's Classes, Special Study Groups, Stewardship Institutes, Spiritual Life Services, and many other types of special services. It would be interesting to know how many hours have been spent in prayer, planning and carrying out these varied programs, which have all had as their basic purpose: winning people to Christ and deepening the spiritual life of those who are already seeking to live in the way that he directs.

Thirty-four of our churches have reported special evangelistic programs. The results of these special programs and the continous work that precceded them are very encouraging and surely give cause for great rejoicing. There were 281 who came into our churches on profession of faith in Jesus Christ as Saviour and Lord, and 192 who came by letter of transfer or by reaffimation. This makes a total of 473 new members. Surely it would have been worth all our efforts to have reached even one for Christ. How glad and thankful we are to be the instrument God has used to point many to him for the first time and to encourage others to become active and healthy Christians.

The larger number of our churches will have special evangelistic services from now through September. Let's plan and pray now how we might most effectively reach those in our community. Surely we ought to be as flexible as Paul, in our efforts to evangelize. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without the law, as without the law . . . that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak. *I am made all things to all men, that I might by all means save some.*" (1 Cor. 9:19-22)

Habits and ruts can be good but they can also be deadly. Most of us need to improve our procedure in striving to win men to Christ. It is not a matter of discarding or changing necessarily, but it will be rather an improving or adding to present efforts.

Remember this basic rule: The more people you have actually doing some specific and most likely assigned task, the more likely you are to win people to Christ.

You cannot employ a pastor or an evangelist to do the work and witnessing that God has planned for the ordinary Christian.

Let us pray, plan and work that we may have an equally encouraging report from the rest of our churches this fall.

Changing Character of the American Home Challenges the Church

The rapidly changing character of the American home challenges the church to keep pace, says the director of the National Council of Churches' adult and family life departments. "The nation is filling up with children and older adults, and churches are facing the need for more space, more Sunday church school teachers, and completely changed programs for parishoners," declares Dr. Richard E. Lentz.

This is made evident, he says, by U. S. Population changes since 1940, even though the 14-24 year old group is ten per cent lower. The number of both those under five and over 75 have increased by more than 70 per cent, and those in the next age groups —five to nine and 70 to 75—have doubled.

With the number of all adults under age 55 running behind the national average (22 per cent increase), Dr. Lentz states that "it is clear that many adults not now teaching in the church school must be recruited for that responsibility or thousands of children will either be denied Christian teaching or be crowded into groups too large for good work."

With the great wave of children's enrollment now at the threshold of the Sunday church school's junior department, and with no sign of a let-up in the number of children to follow, he points out that "the need for larger quarters and more teachers is permanent."

Another factor that must influence church programs, Dr. Lentz believes, is the lengthening life span of both men and women. The average life of a woman in 1900 was 48 years, now it is 72. Man's life span has similarly increased 20 years in the same period. This, in his opinion, "has a tremendous social and religious effect on marriage with young men and women marrying earlier—men by three years, women by two, since 1900—almost three decades have been added to the potential life span by of marriage.

The average woman, for example, marries today at 20 and may expect to live to be 72. Where married couples formerly enjoyed 25 years of married life, today they must plan for 50—half of that time in an "empty nest," their children married and gone. The church thus needs to train people for a half century instead of a quarter century of adult life.

Dr. Lentz also points out some effects on church life of older wives returning to employment and the amazing increase of working women. By 1950 nearly 20 million women

(Continued on page 10.)

News of Elon College

PRESIDENT L. E. SMITH. Elon College, N. C.

Responsibilities of the Future

From the standpoint of student enrollment, class room instruction, financial standing, and institutional prestige, Elon College is closing one of the best, if not the best, year in its entire history.

On the other hand, it is approaching one of the most exacting, one of the most uncertain, one of the most expensive, and yet one of the most progressive and most promising years of its existance. We are embarking on an expansion program unequalled except the rebuilding program following the distructive fire of January 17, 1923. In launching this expansion program, Elon College is assuming financial obligations totaling voer one-half million dollars. We shall however be able to reduce this figure materially from the start and more still during building operations.

To add to our financial burden, the Southern Association of Colleges and Secondary Schools is requiring a substantial increase in faculty salaries according to rank. For instance, present minimum requirements for full professors is $3,600 for nine months services. The requirement for 1955-56 will be for full professors $4,500 for nine months services, and other increases according to rank. There is no stipulation as to how many full professors, associate professors, and assistant professors are required, but the salary for all who are designated for the ranks as mentioned must receive a stipulated salaray. Also, the requirement for library expenditures is increased from $15.00 per student annually to $25.00 per student annually, which is as you will observe a 40 per cent increase in library expenditures. If the College can possibly find the way to meet the increases in faculty salaries, it shall certainly do so. These suggested increases have not come too soon, however, there may be some question as regards the increases required in library ependitures. Already Elon College has more than 43,000 volumes in its library and employs three full-time librarians and ten student helpers for cataloging and meeting student requests for books and other assistances. Elon College has no choice in these expenditures, but if it is to maintain its membership in the association these requirements must be met, and they will be, some way or another.

These necessary forward steps should not distress us, but inspire us and move us on to greater undertakings. We shall need the cooperation and leadership of church officials and the entire membership of the church if we undertake these new problems and assume the responsibilities of the immediate future.

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Elon College Commencement . . . May 27-30, 1955

The sixty-fifth annual Commencement of Elon College begins on Friday evening, May 27, at 8:30 p. m. The events on the commencement program are as follows:

FRIDAY EVENING, MAY 27.

8:30 The Annual Alumni Reception in Memorial Gymnasium, in Honor of the Senior Class.

SATURDAY, MAY 28.

9:30 Class Reunion Breakfasts, Alamance Society Hall.
12:30 Picnic Luncheon, South Campus.
2:00 Alumni Business Meeting, in Whitley Auditorium.
3:00 Ground Breaking for Virginia Hall.
6:00 Open House, Student Union.
6:30 Alumni Banquet, Charles Cook Howell, '08, Speaker.

SUNDAY, MAY 29.

11:30 Baccalaureate Service, Speaker, Dr. Rockwell Harmon Potter, Dean Emeritus, Hartford Theological Seminary.
4:00 Vesper Recital, Whitley Auditorium.
8:30 Oratorio, "Mass in C. Major," (Coronation) - - *Mozart*

MONDAY, MAY 30.

10:30 Graduating Exercises, Whitley Auditorium.
Address, Liston Pope, Dean of Yale University Theological School.
12:00 Luncheon, Alamance Social Hall, Special Guests, Board of Trustees.
1:30 Meeting of Board of Trustees.

This is a cordial and earnest invitation to all members of the church, alumni, and friends of the College to attenr these historic events.

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Apportionment Giving

In the brief article appearing in this issue under the News of Elon College, the reader will observe that the Southern Association of Colleges and Secondary Schools is requiring considerable increases in college expenditures for the ensuing year. The total increases will run into thousands of dollars. These increases are to begin with September 1955. The increases must be met out of current funds.

If the churches and Sunday schools of the Southern Convention will meet their apportionments for the College promptly and in full, they will aid the College substantially in meeting these required obligations. Payments of apportionments have been coming in quite well, but falling considerably below the combined apportionment and sustaining fund received during 1954. I am sure, however, that every church and Sunday school will do its best to meet its apportionment, that the College may be able to meet its requirements.

Every dollar contributed is greatly appreciated.

Previously reported		$ 6,002.38
Eastern N. C. Conference:		
Hope Mills	$ 5.00	
Eastern Va. Conference:		
Spring Hill	$ 1.15	
Suffolk	66.86	
N. C. and Va. Conference:		
Apples Chapel	$ 15.00	
Burlington, Bev. Hills	$ 30.00	
Western N. C. Conference		
Ramseur	$ 90.00	
Zion	90.00	
		289.01
Total to date		$ 6,300.39

"The Living Word in Japan"

New Sound Moving Picture in Color.

"The Living Word in Japan" is the title of a new sound moving picture in color just released by the Visual Materials Department of the A-Merican Bible Society. The film runs about twenty minutes.

Against the background of the beautiful city of Tokyo, a colporteur of the Bible Society moves among the people distributing Scriptures. The busy streets showing Japanese in Western clothes and other Japanese adding local color to the scene in

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions
MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Theme of Woman's Convention—"To Cultivate the Spirit of Christ in Every Area of Human Life"

Your editor overheard several ladies talking at the convention. One of them asked, "Don't you think the spiritual note of this convention has been very high?" The reply was "Yes, I have felt it all the way through." These ladies have been in the Women's work for a good many years and can appreciate a good convention.

It was fine from beginning to end. The Suffolk ladies had taken care of every detail in fine order. Our speakers were truly outstanding "VIP':." Since THE SUN has carried the program and told you something about our speakers, you already know how important they are.

Mrs. Robert G. Williams, president, Women's Fellowship of the International Congregational Council, spoke on the topic, "To Cultivate the Spirit of Christ Around the World." She told about an article appearing in *Dawn*, a British publication, where a Communist "missionary" tells why he believes in the eventual triumph of his "mission." He admits that the gospel is a much more powerful weapon for the renewal of society than the Marxist philosophy, but he says that the communist do not play with words, that they are realists and are willing to make great sacrifices for the sake of their cause and to "consecrate" all their free time and part of their holidays to it. He says that many Christians give little of their time and hardly any money for the spreading of the Gospel of Christ. So he says that the Communist will win out because they are willing to put so much into their "mission."

Christ gave advice that would lead his followers to victory when he said, "You shall love the Lord your God with all your heart and with all your soul and with all your mind," and "You shall love your neighbor as yourself." This is the way to cultivate the spirit of Christ around the world.

Mrs. Williams suggested the following means which would help us realize our goal: Prayer—Knowledge and Understanding—Work—Giving.

She urged that the women in our Women's Fellowship groups correspond with other persons throughout the world. The Women's Fellowship of the International Congregational Christian Council, as well as several other non-religious organizations, is emphasing such correspondence as one of the principal means of fellowship and understanding. She asked that the women who are interested, give their name, address, choice of nationality of their correspondent and whether they come from a city, town or village church, to the secretary of their local group who would send the information to her. They will be assigned the name of a correspondent and will be off on a great adventure in International Good Will. This correspondence is International Relations on a personal level. The results may be both delightful and significant. This does not involve gifts, it costs but a postage stamp and the time to write.

Mrs. Williams told about her visits to other countries around the world—about conditions, needs, work being done, etc. Her message was a challenge to the women of the Southern Convention.

The banquet was another high spot of the convention. There was an overflow crowd and tables were set up on the stage. The Rev. Fred P. Register brought us a message. Space does not permit more details about the banquet except to say that we had two natives from India bringing us greetings. Dr. Bina Nelson is an exchange teacher, teaching at Hampton Institute and Miss Lila Desei is an exchange student there.

Mrs. Douglas Horton was the speaker at the evening session. She was introduced by Dr. L. E. Smith, president of Elon College. Her topic was "The Witness of Christian Women in the World Today." The following excerpts are taken from her message:

Christianity belongs to the whole world. The virtues of Christian women will not be adequate until all women know God as he is revealed by Christ.

When Christians take the fact of God seriously they respond to him by becoming responsible for putting their best abilities at the service of God. They know, however, that they are not responsible for completing God's world and they cultivate a serenity which helps them face the changing world without despair.

A sincere and abiding faith helps Christians to have vigorous convictions since they come to feel that God has revealed his will for them. Since they know him to be concerned for all men, they learn to be patient and pleasant toward people who disagree with them, realizing that they too may be channels for God's truth or, if that is unthinkable, they are at least people created by God who need to be won back to contact with him. Christians should be expected to disagree agreeably.

Responsibility, serenity, vigorus convictions, patience and parsistent concern for opponents, these constitute the R. S. V. P. to God's invitation to serve him.

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Tenth Annual School of Missions

The tenth annual School of Missions will be held at Elon College on July 12, 13, 14, 15, 1955. Mrs. H. G. Ballinger, chairman of committee, passed out interesting invitations:

YOU ARE INVITED TO COME—

"OUT	From the Duties and the Problems
OF THE	Everyday Life to Refresh Your Body, Mind and Soul: Your
HEART	Will Rejoice with New Friends Made and You'll Learn
OF THE	Work We Can Do in Our Fellowship as the
GOSPEL"	Gives us Direction for Life and Service.

Time—Registration begins at 1:00 o'clock, Tuesday, July 12. First session begins at 2:30; closes with noon meal Friday.

Program—Well planned information, inspiration and fellowship. Classes and discussion groups in program planning and all departments and areas of service. The leaders include outstanding speakers.

Bring—Bible, notebook and pencils, bedding, comfortable clothing and shoes—whatever you need for these wonderful days.

Cost—$10.00 which includes board and room and registration fee.

Woman's Convention Tdeasurer's Report

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches:

RECEIPTS.		
Eastern Va. Conference:		
Women	$1,097.35	
Young People	178.63	
Juniors	101.04	
Cradle Rolls	22.27	
		$ 1,399.29
Valley Conference:		
Women	$ 80.00	
Young People	8.25	
		$ 88.25
N. C. Conference:		
Women	$2,117.21	
Juniors	67.52	
Cradle Rolls	43.87	
		$ 2,228.60
Total receipts		$ 3,716.14
DISBURSEMENTS.		
Home Missions, General Fund	$1,527.04	
Young People's Home Mission Fund	89.32	
Thank Offering	279.62	
Work Day for Christ	12.15	
		$ 1,908.13
Foreign Missions General Fund	$1,527.03	
Young People's Foreign Fund	89.31	
Friendly Service	10.00	
Our Christian World Missions	19.00	
Missions in Africa	44.17	
Missions in India and Ceylon	19.50	
Miss Oline Nicholson's work in India	5.00	
A. Papas	9.00	
Foreign Missions, Special Fund	5.00	
		$ 1,728.01
Check to Walter L. Cooper, Tr.		$ 3,636.14
Mrs. Leathers, Treasurer:		
Life Memberships	$ 40.00	
Memorials	40.00	
		80.00
Total disbursements		$ 3,716.14

Respectfully submitted,

Mrs. W. V. Leathers,
Treasurer.

* * * * *

Let's Aid International Good Will Program

Be sure to send in your name for an International Correspondent.

Address: Mrs. Robert G. Williams, Box 1206, Lake Worth, Florida.

"What you say to God in prayer may be less important than what he says to you. Maybe you'd better talk less and listen more."

—*Church Bulletin.*

Kentuckey's "Mother of the Year"

Mrs. B. G. Carnes, who has been chosen Kentucky's "Mother of the Year," is the mother of the Rev. Harvey L. Carnes, pastor of the Congregational Christian Church of Franklin, Virginia. Mrs. Carnes was selected by the Kentucky branch of the American Mother's Committee, Inc. She will be a candidate for the title of "American Mother of the Year" and will go to New York for the contest in May.

Mrs. Carnes is the wife of the Rev. B. G. Carnes, a minister who has devoted his life to evangelistic work. They make their home at Wilmore, Kentucky; but are both native of Texas. They moved to Wilmore, the home of Asbury College, in order that Mr. Carnes might complete his education. The life of the Carnes family has centered around Asbury College. Eight of the nine Carnes children are graduates of Ashbury, and the ninth whose college career was interrupted by military service, plans to complete the record.

MRS. B. G. CARNES

The Carnes children in the order of their age are:

Mrs. Melvin H. Pryor, Springfield, Ohio. She is a former teacher and plans to resume her career.

Miss Gaynelle Carnes is a clinical dietitian at Mt. Sinai Hospital, Chicago. She holds a master's degree from Cornell.

Dr. William M. Carnes, a veteran of two years service as an Army medical officer in Korea, and is now completing specialized training in internal medicine at the Veterans Administration Hospital at Long Beach, Calif. He received his medical degree from the University of Louisville.

The Rev. Benis G. Carnes is now a chaplain at Donaldson Air Force Base, Greenville, S. C.

The Rev. Harvey L. Carnes is now pastor of the Congregational Christian Church of Franklin, Virginia.

Mrs. Willard I. Jenkins is a home economist for an electric appliance concern at Elizabethtown, Ky.

Mrs. Robert Hochstettler and her husband are both missionaries in Ecuador under the Evangelical United Brethren Church.

Ray Carnes is now a third-year medical student at the Vanderbilt School of Medicine.

Airman First Class Paul L. Carnes is stationed at Fairchild Air Force Base, Washington. When he has completed his military service he plans to complete his studies at Asbury and then study dentistry.

Mrs. Carnes is sixty years of age, and has eight grandchildren. The Christian Sun extends congratulations to Mrs. Carnes and to all the members of her family.

Church Vocations Sunday

"The Commission on the Ministry of our General Council of Congregational Christian Churches recommends the observance by our churches of Church Vocations Sunday, May 22, 1955.

"This special day will offer an opportunity to present members of our churches with a clearer and more accurate picture of what a Religious Vocation entails—in specific training, in scope of activity, in its problems and its creative joys. It is a day when local churches can be activated to greater concern for the training of ministers and increased support of our seminaries."

The above is quoted from *Advance*, and we commend to the Southern Convention the observance on Sunday, May 22, "Church Vocations Sunday." There was never a time when the fields were whiter unto the harvest than today, nor the need for workers greater. In the Southern Convention, we need five or six ministers now in order to fill the vacancies. We ought to have coming up from our churches each year some fine young men preparing for the ministry. Elon College was established to help train our ministerial students, and our college can do its job if we will help by sending our young men to the college dedicated for the Christian ministry.

Wm. T. Scott,
Superintendent.

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

The Women's Meeting is always a special occasion for us and this year especially so. In the first place we couldn't stay very long and had to see a lot of people all at once, but most of all, it was special because we carried guests from India. We have studied about India this year, and it was good to have these friends. One of them was Dr. Bina Nelson who was born in New Delhi but who taught in Calcutta and now teaches at Hampton Institute. After next year, she will return to her school at Calcutta where she teaches physical care and health. Dr. Nelson's father was a mission-trained minister and preached for forty years in Calcutta. The other guest was a student, Lina Deseii. Lina is attending Oberlin College and is at Hampton on an exchange basis. She is from Bombay and just finishing her second year in America. She is planning to fly home this summer to see her family. Her father is a government official.

Do you know what Indian people are like? They have warm brown skins and very graceful carriage. Indian women wear saris—beautiful lengths of cloth which they drape in folds—and look very charming. Their voices are low pitched and they have musical notes as they speak. Most Indians learn English and all educated Indians speak it well.

The Saturday after the Convention met, Dr. Bina invited us to an Indian Tea. Her guest of honor was Dr. Margaret Meade of whom I have written on this page. There was a world atmosphere that day for India, America, South America, Switzerland, Austria and Jugoslavia were represented. The food was splendid and very different. There were bite-sike fritters saffrony and spiced with curry powder, strange foldovers with meat and nuts, twists of dough and peanuts browned along with dried peas. There was India tea too.

Back to the Suffolk Banquet. . . . We were glad to see Mrs. Horton again. Girls, she used to be the head of the WAVES and she is a very wonderful person. The daughter of a minister, she later married one, and very happily. Her husband has just become the Dean (or head teacher) of Harvard University's School of Religion. She is not only an able speaker but she has something to say.

It was good to see friends from Portsmouth, Richmond and Southern Pines! It was good to see friends from other places, too. There were so many people there that my head almost swam! In the morning I had seen over 200 children receive Salk Vaccine and that had been a real mob of little bodies, but there were around 300 people (mostly ladies) at the evening meal and that was a crowd of bigger bodies!

All of them were present because they believe in God, because they believe in the church, and the mission of the church. How good! Blessings on the women in their work.

A word of congratulations to the retiring president and the incoming president. They are both fine people! We think the new president has charm and brains and she is a wonderful mother. A salute to Tudor Williams and Emily Lester. We Southerners produce attractive and brainy young women. Our church produces women with ability and goodness and this tradition they will pass on to you young people.

CHANGING CHARACTER OF THE AMERICAN HOME CHALLENGES CHURCH.

(Continued from page 6.)

were employed. Five and a half million of these were mothers, and two million had one or more children under six years of age.

"What are the churches doing to meet these changing conditions?" he asks, "Some church women's groups meet at night; others have opened day nurseries to care for the children of working mothers. Parents groups meet in homes in the evening. Time and energy for participation in the life of the church are reduced. Church programs as well as church families are affected.

"Divorce, desertion, and marital unhappiness seem to be increasing among couples married 20 years or more. Middle-aged and older women attend bingo games, race tracks, and movies. What is the church doing to give meaning to the last third of a woman's life? Are church women's groups, materials, and programs meeting this increased need among millions? Most people join the church before their 25th birthday. Today, facing this lengthened life span, the church must help these young Christians to think and plan for a half-century of Christian service and growth. A too-common tragedy in the church today is the middle-aged Christian 'out of gas,' both zeal and hope exhausted."

Dr. Lentz also notes the extent of military service as "another change that has crept upon the nation. One person in seven today is a veteran, one in four a veteran's dependent. Together, these comprise 30 per cent of the entire population. This has tremendous financial, political, and moral implications for American life. Even the minister, by serving as a chaplain, has changed experiences. What is the church doing to prevent the severance of church relationships and preparing its people for the impacts of military service? Willingness to face facts and change programs is the challenge to the church today."

Nothing Lost or Created

To some people the above statement seems as untrue as to say: "Steel is more elastic than rubber." However, you can prove the latter by throwing a pure steel ball on the sidewalk. It will bounce higher than a rubber ball of similar size. Because steel is elastic, skyscrapers sway in the wind instead of snapping.

It is nearly as easy to prove that nothing is ever lost out of our universe. For instance, take what you call solids. If one of your shoes were ground to powder and then set afire in a closed receptacle containing just enough oxygen to burn it, the remaining ashes would weigh as much as the shoe did originally. You can change the form of substance, but you cannot put it out of the universe.

The same is true of kindness. The idea is, keep it moving. Because nature keeps water moving, it does a lot of good.—*Exchange.*

Keep your mind on the great and splendid things you would like to do; then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire. Picture in your mind the able, earnest, useful person you desire to be, and the thought that you hold is hourly transforming you into that particular individual you so admire.—*Elbert Hubbard.*

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

Mt Olivet to Be Host to Young People

The Mount Olivet (R) Church near McGaheysville in the Virginia Valley will be host to young people of the Valley Conference at a rally on May 22, 1955. Detailed plans have not yet been drawn up but the rally will begin at 3:00 p. m. and close with a worship service beginning at 7:00 p. m. at which Dr. F. C. Lester, former convention superintendent and for some time writer of our Young People's Quarterly, will speak. Also on hand will be John Graves, our new Convention Christian Education and Youth Secretary. Detailed information will be mailed to Valley Conference Sunday school superintendents and youth workers.

Sincerely yours,
Hank Harman.

* * * * *

Junior Pilgrim Fellowship at Winston-Salem

The United Congregational Christian Church of Winston-Salem, N. C., organized a Junior Pilgrim Fellowship, February 6, 1955. The officers for the year are as follows: president, Ronnie Peebles; vice-president, Becky Gowens; secretary, Diane Brinkley; treasurer, Linda Reich; pianist, Diane Brinkley.

The chairmen of committees are: Program, Mike Clancy and Larry Gowens; Worship, John Kinney, Jr.; Recreation, Leslie Atkinson; Suppers, Robert "Butch" Andrews and Cary Rodgers; Publicity, Jeannie Brinkley and Star Kinney.

There are five adult advisors: Mr. John R. Lackey, Mrs. John W. Kenney, Mrs. John R. Lackey, Mrs. John Atkinson, Mr. Irvin Kelley.

* * * * *

Junior Pilgrim Fellowship Active at Pleasant Ridge

The Junior Pilgrim Fellowship of the Pleasant Ridge Congregational Christian Church meets at regular times, the first and third Sunday nights in each month. A Valentine party was held at the home of Mrs. J. C. Newell, one of the counselors, on February sixth. Elaine and William Beane were in charge of the program, "Let all the World Sing," which was a study of hymns.

"A Guided Tour of Our Church," was led by Shirley Lowdermilk at the February twentieth meeting.

The Ramseur's Christian Church young people were guests at the March sixth meeting. Larry Cox and Ronnie Cox were in charge of the program, "Our Church at Work." All enjoyed the song session following the meeting.

Zilla and Franklin Allred told about "Parables of Today," at the March Nineteenth meeting which was held at the home of Mrs. Quinton Hicks. Hostesses were Jane Craven and Shirley Lowdermilk.

It has been decided to have two "Work Days for Christ." The proceeds of one day's work will go toward missions and the other day's proceeds will go to the "Lord's Acre Program."

It has also been decided to extend an invitation to youth groups in other churches to visit us. These invitations will be given once a quarter.

We have an average attendence of nineteen at our meetings.

Shirley Lowdermilk,
Reporter.

Presentation of 40,000,000th Scripture Volume

The American Bible Society recently presented to the Armed Forces a copy of the New Testament, commemorative of the 40,000,000th volume of Holy Scriptures supplied by the Society since 1818 to men and women of our Armed Forces, their allies and civilians in liberated areas.

Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff, accepted the Testament in a ceremony at the Pentagon in Washington, D. C., attended by chaplains representing all branches of our military forces and by local and national leaders.

The Bible Society provides the Scriptures without charge either to the recipients or to the government. Funds are supplied by the nation's churches for this purpose, and the Scriptures are intended to provide a direct link between the church at home and the men and women in the Armed Forces all over the world.

The presentation was made by Rev. Richard H. Ellingson, secretary of the Bible Society who said in part: "Whatever the request, be it for a Brail Bible for the blinded veterans, a large-type Scripture volume for a veteran of World War 1 who has failing eyesight, a water-proof New Testament for inflatable life rafts or for pilots' personal survival kits, a pictorial magazine style edition, or the popular pocket New Testament, the American Bible Society stands ready to supply to all the men and women of all the military posts, the ships and air bases, the Book that can be their daily and constant companion as they endeavor to 'set their minds on things above'."

In accepting the New Testament, Admiral Radford said that he considered the aims and purposes of the American Bible Society to be intimately allied with those of the country's Armed Forces. "I believe too," he continued, "that the cooperation of 55 church denominations, as expressed over a period of 138 years by 40,000,000 volumes of the Scripture, more than demonstrates the vital link between service men and church in our common fight against Communism."

The American Bible Society, established in 1816, to publish, translate and distribute the Bible without note, made its first presentation of Bibles to the military in 1818. The grant consisted of 50 Bibles to the officers and crew of the sloop-of-war, the USS Hornet. This famous warship foundered in a gale in 1829 and all hands, except one, were lost. The sole survivor saved his own copy of the Bible given him by the Bible Society and this copy is now in the collection of the New York Public Library.

The ceremony at the Pentagon will be duplicated in the coming weeks at military establishments all over the world and aboard ships at sea. Suitably inscribed copies of the New Testament will be presented by chaplains to commanding officers.

Drop a word of cheer and kindness,
just a flash and it is gone;
But there's half a hundred ripples
circling on, and on, and on.
Bearing hope and joy and comfort
on each splashing, dashing wave,
Till you wouldn't think the volume
of the one kind word you gave.

—Anon.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Hezekiah Attemps Reconciliation

Lesson VIII—May 22, 1955.

Memory Selection: *"The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."* II Chronicles 30:9.

Background Scripture: II Chronicles 27-30; Micah 6-7.

Devotional Reading: II Corinthians 5:11-19.

Another Good King.

Here is another good king in Judah. Hezekiah was a good man, a good king, a good churchman. He was a statesman, an engineer, a fighter, a poet, and a religious reformer. Only twenty-five years of age when he mounted the throne, he reigned for twenty nine years. And his reign was marked by prosperity and progress. Much of it was due to the wisdom and the goodness of the king himself. "He did that which was right in the eyes or the sight of the Lord, according to all that David his father had done."

Cleaning and Repairing the House of the Lord.

The first thing that this good king did was to clean up, and to repair the Temple. Ahaz, his predecessor had shut up the doors of the temple, and had allowed it to fall into disuse and disrepair. Furthermore, he had taken some of the vessels used in the temple service and broken them up, or cut them up for his own use in making altars and high places on which to worship strange gods. He had also taken some of the wealth of the temple and given it to Tilgathpilneser the king of Assyria in the hope that this king would help him in his wars against the neighboring nations, but to no avail. He got gypped for this Assyrian king did not lend a hand, although he took all Ahaz offered him.

Hezekiah gathered together the Levites and set them to cleaning up the temple. They found a lot of mess in it, but worked so heartily that they finished the job in about a week. They also found some of the vessels that Ahaz had discarded and cleaned and polished them and put them back around the altar. As was suggested in a recent lesson, it would be a good thing if folks would clean up and repair their churches once in a while. A coat of paint, a trimming of shrubbery, a replacing of broken window glass, a thorough cleaning inside, a discarding of old, worn-out things, the burning of a lot of trash, would work wonders in the appearance of many churches, and would help greatly in worship. And the addition of a few furnishings would likewise help—an attractive cross and set of candles on the communion table, attractive vases for flower arrangements, pictures of the right kind in classrooms—not in the sanctuary—and many other little extra touches would help to make many churches and Sunday school rooms more attractive and more worshipful.

Restoring Public Worship.

Hezekiah went further. When the temple was cleaned, he instituted public worship again. He called the people together and with songs and sacrifices, the people came to worship. Hezekiah himself gave the example. He participated as a worshiper along with his folks. It is a good thing for men in public life to attend public services of worship. The people "sang praises with gladness, and they bowed their heads and worshiped." The practice of bowing one's head in prayer has almost gone out of fashion. And there are many who take no part in the singing of hymns during a service of worship.

Restoring A Religious Festival.

Hezekiah went further. He reinstituted one of the religious festivals which had fallen into disuse. He sent messengers far and wide to invite the people to come to Jerusalem for a passover feast. (This does not seem to be the main Passover Feast.) Furthermore, he did a statesman-like thing. He invited the ten tribes, the Israelites to come up to Jerusalem to join Judah in celebration of this feast. It was a smart move. The one thing which Judah and Israel had in common was their religious heritage—their God, their Mosaic law and tradition. Strangely enough, that which ought to unite men, often divides them. The root meaning of religion is "to bind together" but it often parts men asunder.

Narrow Nationalism.

"But they laughed them to scorn, and mocked them." Return to Judah to worship? Surrender their sovereignty as an independent nation? Lose their identity in the merger into a superstate? Nothing doing! They would rather perish alone than to survive together. There are many people who would rather have our nation retain full sovereignty, even if it perished in maintaining it, than to surrender some of its sovereignty to a superstate such as the United Nations. There are those who perfer isolation with destruction, to cooperation with survival. The tragic fact is that this unwillingness to sacrifice something of sovereignty in behalf of the larger cause has been at the root of many wars. An extreme nationalism today is one of the causes of world unrest.

A Saving Minority.

"Nevertheless divers of Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem." Thank God for the minority! Minorities have always been a saving factor in human history. It may come as a surprise to many people to learn that the majority of people in the Thirteen Colonies were not in favor of the Revolutionary War! Out of a possible army of 225,000 soldiers, Washington never had an army of more than 25,000, and often it numbered between 3,000 and 15,000! But the minority won the Revolution. A righteous, sensible minority is a saving element in society.

Spirit Rather Than Form.

An interesting thing happened when the people began to worship at the big feast. Some of the people "did eat the passover otherwise than it was written." That was bad, according to some folks. But Hezekiah was a man of good sense and sound spirit. "What of it?" he said in so many words. "The Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary." Form counts. It is good if all things are done decently and in order. But spirit is much more important than form. If a fellow's heart is right, it does not make much difference if he gets a little mixed up in the order of service. To worship in spirit and in truth is the main thing.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

News from the Churches . . .

Mt. Olivet Preaching Mission

Dr. F. C. Lester, pastor of the Asheboro Congregational Christian Church, is to be the guest preacher for a Preaching Mission at the Mount Olivet (R) Church of the Virginia Valley Central Conference during the week before Pentecost. Dr. Lester will preach the opening sermon, Sunday morning, May 22. He will speak to the Conference Youth Rally which will meet at Mount Olivet in the evening. During the week services will be held at 7:30 p. m., through Friday, May 27. The people of Mt. Olivet and the pastor, the Rev. H. V. Harman, are fortunate to have secured Dr. Lester to bring the Pentecostal messages.

* * * * *

Sanford Stewardship Institute

"Stewardship is the practice of systematic and proportionate giving of time, talents, and possessions based on the conviction that these are a trust from God to be used in his service for the benefit of all mankind."

Promptly at 3:00 p. m. Tuesday, March 29, an area meeting on Stewardship convened in our Sanford Church. Jimmie Washburn, a member of the Stewardship Committee of the Eastern North Carolina Conference, presided in the absence of its chairman, W. A. Rich. This outstanding successful meeting was entirely conducted by the Rev. Fred Register, our secretary of Stewardship and Evangelism. The thirty-six people in attendance, representing ten different churches, found this meeting informative and inspirational.

The comments most often heard during the breaks and the dinner were: (1) "Why haven't we been doing this before?", (2) "Oh, how I wish 'so and so' from our church had been here to participate in this wonderful meeting.", and (3) "Isn't it a shame that every church in this part of the conference isn't represented?"

The following people were a part of this outstanding afternoon and evening session: W. C. Farrell of Zion Church; Sam Amos, Earl T. Farrell, Charles H. Ballentine, Cary Powell, Jr., C. W. Russum of Wake Chapel; T. N. Daughtry, Leon Stephens of Amelia Church; E. B. Morgan, Julius Rice, F. F. Watson, H. G. Spivey of Shallow Well Church; Mrs. S. E. Kennedy, Dr. and Mrs. W. B. O'Neill, Stella Stout, Mrs. C. C. Bridges of Sanford Church; Dr. Wofford Timmons, John W. McMillan, William H. Beers, Harry H. Pethick, Jimmy Hobbs of Church of Wide Fellowship; Thomas G. Paton, Richard L. Jackson of the

(Continued on page 15.)

DR. GALEN R. WEAVER

Dr Galen R. Weaver to be Speaker at Leaksville Church in the Virginia Valley

By Rev. Ralph Galt.

The Rev. Galen R. Weaver, Ph. D., famous race relations specialist, will be in the Shenandoah Valley for four days the middle of May. Dr. Weaver is the Race Relations Secretary of the Board of Home Missions and the Council for Social Action of the Congregational Christian Churches.

Dr. Weaver is to be the speaker at a Men's Dinner Meeting in the Leaksville Church, southwest of Luray, Va., on Friday, May 13. All men and boys of all the churches in the Valley Conference of Congregational Christian Churches are especially invited to attend this meeting. All wishing to attend are requested to notify their Sunday school superintendents or Pastor R. E. Newton of Leaksville. The ladies of the Leaksville Church will be the hostesses at the dinner which is scheduled for 7:30 p. m. This is the second Valley Conference Men's Dinner Meeting. The first one was held on February 11 at Bethelehem Church, Tenth Legion.

On Thursday, May 12, Dr. Weaver will speak at a Family Night program in Bethlehem Church at Tenth Legion. All members of the Shenrock Charge are invited to this meeting. Each family is requested to bring a dish of food, and to enjoy a fellowship covered-dish supper in the basement of the church beginning at 7:00 p. m.

Dr. Weaver will preach in Bethel Church, northwest of Elkton, and at Mount Olivet, east of McGaheysville, on Sunday morning, May 15. The pastor, the Rev. Henry V. Harman, is in charge of these services.

On Sunday evening Dr. Weaver will preach at an interracial service in Wissler's Chapel, southwest of Mt. Jackson. Special singing will be provided by the Candlelighters Chorus of Woodstock, Va., Mr. Preston Scott, leader. The public is invited to this special service.

* * *

The following is furnished by Dorothy P. Cushing, News Editor for the Congregational Christian Churches, of Boston, Mass.:

"The conscience of the American people is becoming increasingly sensitive on the issue of equality of opportunity for all men and women," says Rev. Galen R. Weaver of New York City, specialist in Race Relations for the American Missionary Association of the Congregational Christian Churches and the Council for Social Action.

"We are apologetic about hampering discriminations and segregations based on creed, color, race and national origin, but this new conscience about a very stubborn evil must be still further aroused until far reaching changes are brought about," continues Mr. Weaver. "Education; religious insight; mass propaganda by magazines, newspapers, the stage, movies, the radio; agitation by organized minorities; court action; legislation and the pressure of world events are converging on the problem of creating more human relationships."

In 1946 Mr. Weaver joined the staff of the Race Relations Depart-

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

It is gratifying to know that 127 of our churches have helped the orphanage since January 1. We appreciate the growing concern for the children depending on the church for their living, training and care. Of these churches 26 have registered some contribution on the *chart of the churches* every month in 1955. I have had the pleasure of visiting 28 different churches since January 1. Some of them I have spoken in more than once this year. In many of them I have not mentioned the work at the orphanage as I was there on a different mission and took it for granted that everyone of them knew of my deep concern for the children under the church's care. More than I can tell you I appreciate the privilege of serving and especially the privilege of having a share in molding the lives of the little ones at the orphanage. I pray that all of them will live good lives and that some of them will richly repay the work being done for them.

The increased apportionment is showing on our books. I do not yet know how the entire year's income will compare with 1954 but I do know that we are making a courageous effort to do the very best we can with the funds contributed.

If we did not have to spend so much on repairs and replacements, made necessary by years of inadequate support, in spite of the magnificant efforts put forth, we would be doing fine. As I say this good 1955 response makes me very happy. I want you to know, one and all, how much it is appreciated.

You will be interested to know that 26 donations from Congregational churches not within our convention borders, new contributors I mean, have contributed since January 1 the sum of $558.06. Not only that but several Congregational churches, 14 to be exact, from Maine to California, have sent us coupons in 1955. If we could invite a larger number of our sister churches to save us their coupons this project could amount to a good sum without costing anyone very much. "Little drops of water, little grains of sand, Make the mighty ocean and the pleasant land"—is the literary diet I was fed on when I was a very little boy. If we would all do just a little for this kindly, gracious work no one would miss it and a much better job could be done here for him who said : "Ye have done it unto me."

Ask the people who know and they will assure you that our boys and girls show up well anywhere. For instance just as I was finishing that sentence Betty Jane Rowland came in to get her dollar for making "A" on every subject. Some of the best students in our public school are from our big family, as are also some of the best athletes. Which is a build up to say that school will soon be out and we shall need baseballs, softballs, bats, gloves, croquet sets, etc. We try to teach the children here to take care of their rooms, chores, school, church, work, recreation, and their faith—faith in themselves, their fellows and God. Some Sunday school classes could help us with the athletic equipment just as they are doing with all these other things.

Thank you for everything and do help us to have a good report every week.

Jokn G. Truitt,
Superintendent.

REPORT FOR MAY 4, 1955.

Commodities for the Week.

Women's Society and the Dorcas Circle, Tryon Cong. Christian Church, Clothing.

Mrs. Dougles Donald, Baton Rouge, La., Clothing.

J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room."

Pate-Dawson Co., Burlington, N. C., Bananas.

C. B. Ellis, Sr., Burlington, N. C., in memory of his wife, Piano.

Swift and Co., Greensboro, N. C., half ton fertilizer.

Mrs. Elmer Wilcox, Braintree, Mass., Coupons.

Mrs. Willie Shotwell, Virgilina, Va., Coupons.

Circle No. 3, Beverly Hills Christian Church, Burlington, N. C., Coupons.

Philathea Class, Suffolk Christian Church, Coupons.

Mrs. R. S. Petty, Greensboro, N. C., Coupons.

Miss Ruth Gunter, Greensboro, N. C., Coupons.

Ladies' Aid, Mt. Olivet (G), Dyke, Va., Coupons.

Missionary Society, Congregational Christian Church, Virgilina, Va., Coupons.

Mrs. James Osborn, Norwalk, Calif., Coupons.

Circle No. 6, First Congregational Christian Church, Greensboro, N. C., Coupons.

Circle No. 1, First Congregational Christian Church, Greensboro, N. C., Coupons.

Mt. Auburn, Christian Missionary Society, Norlina, N. C., Coupons.

Mrs. T. W. Chandler, Virgilina, Va., Coupons.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,133.99
Eastern N. C. Conference:		
Amelia	$ 46.50	
Antioch	24.50	
		71.00
Eastern Va. Conference:		
Mt. Carmel S. S.	$ 18.37	
Rosemont	62.00	
		80.37
N. C. and Va. Conference:		
Durham S. S.	$ 27.76	
Hines Chapel	32.00	
Liberty	78.00	
Mebane	6.00	
Monticello	32.00	
Pleasant Grove	40.00	
		215.76
Western N. C. Conference:		
Antioch (C), S. S.	$ 14.77	
High Point, First	11.00	
		25.77
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Linville S. S.	14.66	
Winchester S. S.	10.00	
Wood's Chapel S. S.	10.00	
		36.66
Total		$ 429.56
Grand total		$ 7,563.55

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address.... ....

In Memoriam

COBB.

On April 21, 1955, Miss Jennie Beck Cobb, a member of the Franklin Christian Church from her childhood passed to her eternal reward. Miss Cobb was a faithful member of her church and a faithful daughter. When her mother's health failed several years ago and hers began to fail also, they moved to 220 Roseneath Road, Richmond, with her sister and brother-in-law, Mr. and Mrs. W. J. Stephenson. Her mother lingered for several months and was affectionately nursed by her daughter and son-in-law. After her mother's death Miss Cobb continued to make her home in Richmond. She died at the age of 79, after a protracted illness. She leaves, to mourn her going, her sister, Mrs. Stephenson and several nieces and nephews.

Her pastor, the Rev. Harry Carnes and J. E. McCauley, a former pastor, conducted the funeral at the Franklin Christian Church at 2:00 p. m., April 24.

May the Lord richly bless her sacred memory to her loved ones and friends.

J. E. McCAULEY.

A Letter of Sympathy

R. 1, Louisburg, N. C.,
May, 4, 1955.

Mrs. I. W. Johnson,
201 Linden Ave.,
Suffolk, Va.

Dear Mrs. Johnson.

As secretary of the Ministers of the Eastern North Carolina Christian Conference, I have been instructed to convey to you our deepest sympathy in the passing of your husband, our brother and fellow-servant of the Lord.

We want you to know that as far as is humanly possible, we wish to help you bear your burden, sorrow and grief. What has been your loss and ours, is Heaven's gain.

May God bless you richly in these hours of loneliness and bereavement.

Sincerely in the Master's name,

R. EUGENE TALLY,
Secretary.

Copy: THE CHRISTIAN SUN.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

in attendance at the meeting. The Bailey's Grove Church served as host, and the meal was served by the ladies of the host church. The program consisted of the devotional service by men from the Laymen's Fellowship, special singing by a quartet from Asheboro, and an address by the vice-chairman of the Southern Convention Laymen's Fellowship. Mr. Hubert Beane, president of the Western North Carolina Conference presided at the session.

"OUR LIVING WORD IN JAPAN."

(Continued from page 7.)

their Oriental dress, give the setting for this picture that shows the progress the Bible is making among the people of this highly literate nation.

You travel with the Bible man on his bicycle to the rural areas where, in his work among the farmer folk, he brings to many their first knowledge of God's Word.

The voice of the narrator is heard over a subdued background of music provided by Japanese musicians who play the koto, a native stringed instrument. Occasional bits of conversation in Japanese add to the authenticity and interest of the picture.

This film is now available from the American Bible Society and can be secured on a free-loan basis.

SANFORD STEWARDSHIP INSTITUTE.

(Continued from page 13.)

United Church of Chapel Hill! Carl Wallace of Eutaw Community Church; Mr. and Mrs. Carey Jones, Mr. and Mrs. Earl Gardner of New Elam Church; Mrs. Myrtle Parker, Miss Susie Allen, Mrs. R. T. Jones, L. L. Vaughan, Rev. Gaylord B. Noyce, A. R. Eckles and Jimmie Washburn of the United Church of Raleigh.

Rev. Fred Register devoted the afternoon to the *why* of Christian Stewardship and the evening session to the *how*. Not only were Mr. Register's comments carefully evaluated but there was a generous amount of discussion which was beneficial to us all.

The meeting concluded, as scheduled, at 8:30 p. m. Your Committee on Stewardship hopes to hold other such meetings if desired by you at some convenient time and place in the not too distant future.

JIMMIE WASHBURN.

DR. GALEN R. WEAVER.

(Continued from page 13.)

ment, American Missionary Association, Division of the Board of Home Missions, and concurrently served as a member of the Council for Social Action staff, specializing in race relations, particularly the churches and races.

Before coming to this work, he was for over 22 years in interracial work in Honolulu, Hawaii, where he was minister of the famous Church of the Crossroads, which with its membership made up of several races, is living proof that color lines can be overcome.

A World War I veteran, serving as an officer in the field artillary of the famous 42nd "Rainbow" Division, Ohio born, Mr. Weaver was educated at Ohio State University and took his theological training at Union Seminary. Later came graduate studies at Columbia University, the University of Hawaii, and the Universite de Montpelier in France.

An active member of various committees and boards of the National Council of Churches of Christ in the U. S. A., including Migrant, Indian and Spanish speaking work; racial and cultural relations; religious liberty; and others, Mr. Weaver's knowledge is interdenominational.

He is a member of the Boards of National and New York State Committees on Discrimination in Housing.

Much of Mr. Weaver's time is given to serving as moderator at round tables and forums on racial issues, speaking, writing and consulting with local churches and community groups on problems of racial and cultural adjustment.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Special Offerings.

Amount brought forward		$16,335.40
Philathea Class, Suffolk Christian Church	$ 5.00	
New Hope Christian Ch., Roanoke, Ala.	5.00	
Carolina Power and Light Co. (dividend)	1.38	
Woman's Aux., South Congregational Ch., Hartford, Connecticut	100.00	
Ladies' Bible Class, Cong. Christian Church Henderson, N. C.	25.00	
Mrs. C. S. Allen, Troy, N. C.	20.00	
In Memory of Johnie Sharpe	5.00	
In Memory of Mrs. C. B. Ellis, Sr.	5.00	
Special Gifts	563.78	
		$ 730.16
Grand total		$17,065.56
Total for the week		$ 1,159.72
Total for the year		$24,628.91

"EVERY CHURCH VISITATION"

The plan to carry out a program of visiting every church in the New York Conference is progressing smoothly. We have been heartened by the ready cooperation of both churches and individuals. It illustrates again the splendid spirit of teamwork which evists in our conference.

Just as in an Every Member Canvass you call on everybody, so we plan to call on every church. Just as you have to make return visits to get those who were not at home or who had not decided—so we shall have to return to a few churches in the early fall that could not receive a visit in June. However, we shall be able to reach the majority in the planned visitation.

The film which the Missions Council is preparing for this purpose will be unique and will be available for use ONLY in the Every Church Visitation program. It will include a section on the work of the conference.

We have good reason to hope that the visit to the local church will have at least three highly desirable benefits:

1. Increased participation in the Every Member Canvass training meetings in the fall, leading to a strengthening of the local church finances.
2. Increased concern for the state, national and world-wide program of Our Christian World Mission, leading to increased apportionment giving.
3. Establishment of a committee in every church specifically responsible for a year-round program of Missionary and Stewardship education.

We are convinced that the only real basis for a strong advance in the field of stewardship lies, first, in a sound spiritual motivation, and, second, in knowledge and understanding of the factors involved. It is with these two things in mind that the program of Every Church Visitation is being planned.

* * *

The Stewardship Seminar at the meeting of the State Conference in Ithica is being planned this year to help in the practical problems facing the work of the local church Committee on Missions and Stewardship. Instead of speeches, we plan to have a more dramatic presentation by actually holding an initial committee meeting.

* * *

David McConaughdy defines giving as, "the unselfish outpouring of oneself in substance. It is the voluntary bestowing of one's possessions, expecting nothing in return." The test is not whether the gift brings a return, but whether the giver seeks a return.

K. C. J.

Editor's Note: The above is from the May issue of *Conference Trails*, published by the New York Congregational Christian Conference. "K. C. J." is the Rev. Karlton C. Johnson, Minister of Stewardship of the conference.

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MAY 19, 1955 NUMBER 20

Elon College Library

The American Board Needs

TOP-NOTCH REPRESENTATIVES FROM OUR CONGREGATIONAL CHRISTIAN CHURCHES

MINISTERS to work with churches in Africa, Europe, Japan, Mexico, Micronesia, and for community service in the Near East.

DOCTORS for hospitals in India and the Near East.

NURSES with degrees for hospitals, nurses training and public health work in Africa, Turkey and India.

TEACHERS for secondary schools in Africa, The Philippines, Syria and Turkey — teaching English, mathematics, science, home economics, and commercial subjects.

BUSINESS MANAGER for Rhodesia, and a

SECRETARY in Turkey.

Most of the teachers are urgently needed to begin work in September 1955.

WRITE NOW TO

CANDIDATE DEPARTMENT
THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
14 Beacon St., Boston 8, Mass.

News Flashes

Elon College Commencement begins Friday evening, May 27, and continues through Monday, May 30. A cordial invitation to attend has been extended by the College.

Mrs. Douglas Horton of New York, and Mr. Hershel D. Newsom of Takoma Park, Md., have been appointed by President Eisenhower to the 32-member committee planning next winter's White House Conference on Education. Mrs. Horton, a former president of Wellesley College and war-time director of the WAVES, is a vice-president of the National Council. Mr. Newsom, a member of the Society of Friends' 5-year Meeting, is Master of the National Grange and a member of the Board of Managers of the National Council's General Department of United Church Men.

New Administrative Assistant Appointed

Rev. Charles S. Sowder has been appointed Administrative Assistant to the Executive Committee of the General Council of the Congregational Christian Churches, it was announced by Dr. Douglas Horton, Minister of the General Council.

Mr. Sowder's main responsibilities will revolve around the forthcoming union of Congregational Christian and Evangelical and Reformed Churches. He will serve as secretary to the Executive Committee's Committee on Information and any other sub-committees of the Executive Committee dealing with the union. He will also act as joint secretary of any joint Congregational Christian and Evangelical and Reformed committees organized by the Executive Committee and the Evangelical and Reformed General Council for the implementing of the union.

Prior to the 1956 General Council meeting Mr. Sowder will prepare agenda for all matters relative to the union and he will assume administrative responsibility for the General Council for implementing procedures relating to the election of the Congregational Christian members of the first General Synod.

In addition, Mr. Sowder will direct a ''Speakers Service on which local churches and conferences can call for help in interpreting the union.

Mr. Sowder is well known to most local churches and conferences as the director of the highly successful Church Building Loan Fund campaign. From October, 1950 to February, 1952, Mr. Sowder was in Europe as the Deputy Director of Refugee Resettlement for the World Council of Churches. Previous to that time he was the Associate Director of Refugee Resettlement for Church World Service.

A Visit from Potter

By Rev. Henry E. Robinson.

A man with greatness in his soul
Has come to bless our home again.
A host of goods is not his goal;
A thousand lives his rich domain.

In preaching and in practice, too,
He led us surely day by day.
Those classes were indeed too few
By which we saw the larger way.

His hat is soft with crumpled brim,
His scarf and coat the winter flaunt.
His pipe and cane, they comfort him;
His lungs and limb are ever stout.

He travels up and down the land;
In Maine he counsels with his boy;
In Florida he preaches grand;
His steps are oft in Illinois.

But none of these can match in number
The many friends whose lives relate
The years, too many to remember,
He worked to save the Nutmeg State.

Whence comes power so rich and full
To give a man a shield and sword
With which to quell the Devil's pull,
Except it flow down from the Lord?

Carolina Institute of International Relations

Mrs. Eleanor Roosevelt, a leader in world affairs, will give the opening address at the twenty-second annual Carolina Institute of International Relations at Guilford College June 8.

The five-day institute is sponsored by the American Friends Service Committee as part of the Quaker agency's educational program on world affairs.

The theme this year is ''Hungers of Mankind''; and emphasis will be placed on the longing of people around the world for freedom and dignity, food and health, national security and peace. The institute also will stress what people can do in their own community to advance world peace.

Mrs. Roosevelt will launch this year's institute, which annually endeavors to provide an opportunity for study of pressing world problems, and to develop well-informed and spiritually sensitive leadership in local committees.

From the founding of the United Nations until 1952, Mrs. Roosevelt was a delegate to the UN General Assembly and chairman of the UN Commission on Human Rights. Since 1952 she has been chairman of the American Association for the United Nations.

With her will appear these institute leaders: Hallam Tennyson, great grandson of the poet, Alfred Lord Tennyson; Samuel R. Levering, Virginia orchardist and world affairs expert; Cecil E. Hinshaw, former president of William Penn College; Samuel D. Proctor, recently elected president of Virginia Union University; and E. Raymond Wilson, director of the Friends Committee on National Legislation.

Also participating will be Dr. Richard Bardolph, professor of history at Woman's College, as the institute dean; and Robert Pickus of the American Friends Service Committee Chicago office.

The institute is open to all concerned about world affairs and prevention of war. It is designed especially for leaders of church, educational, civic and other community groups.

The Carolina Institute is one of several dozen world affairs conferences held each summer by the AFSC through its 14 regional offices.

The AFSC, which originated in 1917 as an overseas relief and reconstruction agency for work in war-torn Europe, was awarded the Nobel Peace Prize in 1947 for its more than 30 years of work in the field of overseas relief and world understanding.

Programs and registration blanks for the institute may be obtained from AFSC offices at 617 W. Market Street, Greensboro, N. C.

Magistrate: ''You can't drive now for two years, for you're a danger to pedestrians.''

Defendant: ''But, your honor, my living depends on it.''

Magistrate: ''So does theirs.''

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Conference Finance Committee Appointed

Mr. Truby A. Vincent, who is the chairman of the North Carolina and Virginia Conference of the Laymen's Fellowship, has appointed a Conference Finance Committee on the Moonelon project as follows: Russell Powel, chairman, Greensboro; W. P. Mahan, Burlington; J. L. Faulkner, Burlington; S. L. Mauldin, Winston-Salem.

Other Conference chairmen are to appoint committees within a few days. The chairman of each conference finance committee is to serve as a member of the convention-wide planning committee.

* * * * *

Concord Laymen Meet

On Saturday night, April 23, the Laymen's Fellowship of the Concord Christian Church enjoyed a delicious ham dinner which was served them by the Senior Pilgrim Fellowship of the church.

It was ladies night with the laymen, and there were more than fifty to be served.

During the dinner hour, a poem was read entitled, "If Jesus Came to Your House," and "The Lord's Prayer" was interpreted and pantomimed by members of the Senior Pilgrim Fellowship.

The guest speaker for the evening was the Rev. Walstein W. Snyder, pastor of Beverly Hills Christian Church of Burlington, and a former pastor of our church. His subject was "Witnessing for Christ." His emphasis was for "you to be a witness for Christ by living it daily." His message was both inspirational and timely.

W. B. Simpson.

* * * * *

Sophia Laymen's Fellowship Organizes

On February 21, 1955, it was my happy privilege to meet with Rev. Avery Brown and a number of the laymen in our Sophia church for a meeting of their laymen. At this meeting they organized a Laymen's Fellowship and elected the following officers: Leonard Staley, president; Roy Hollingsworth, vice-president; Lamar Rush, secretary and treasurer. Program Committee: Howard Hall, James A. Hall, Oscar Webster, and Leo Wyrick.

Our congrtulations to Rev. Avery Brown, pastor of the Sophia church, and the fine laymen of this church. It is an inspiration to have new groups organizing and helping to carry on the work of our churches. Our best wishes go to them, our fellow-laymen of the Sophia church.

Hubert Bean, *Pres.*
WNCC Laymen's Fellowship.

* * * * *

Laymen's Role Growing, World Council Hears

American leaders in the World Council of Churches heard evidence last week of a "great new chapter" in religious progress, "a phenomenal growth" in the responsibility of the layman.

This increasing partnership between the clergy and laity is a major requisite for the church in the building of a more Christian world, Dr. D. Elton Trueblood, chief of religious policy of the U. S. Information Agency, told the opening session of the three-day U. S. Conference for the World Council of Churches at Buck Hill Falls, Pa.

This development is "the most exciting frontier in the Christian cause today," he declared. "It could con-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Christian Vocation

Christian Vocation is coming to the forefront in the consciousness of church people throughout the world. Commitment to Christ involves not only responsibility to the local church but also involves a definite responsibility to the Christian World Mission. Ministers are called of God to preach the gospel. All Christians are "called to be saints," which means they are to be dedicated to specific Christian service.

The Call from the Commission on the Ministry

"The suggestion has come to your Commission on the Ministry that one Sunday in each year might fittingly be observed as a 'Church Vocations Sunday'—a day on which the Christian ministry as a vocation could be emphasized in worship services in Congregational Christian churches throughout the country. The emphasis on such a day would, of course, include all professional religious work and not merely the pastoral ministry.

"We think it's a good idea! We therefore commend it to you for your consideration, and observance in any way you think fitting. Some of the values which might come out of the celebration of a Church Vocations Sunday are:

"1. **Members of our churches** might get a clearer and a truer picture of the education, work, training, joys, and problems of the minister.

"2. **Worthy young people** might be challenged and encouraged to consider the ministry as a life work.

"3. **Local congregations** might become more deeply concerned about the training of ministers, and show this concern by increased interest in and support of theological students and seminaries.

"4. **Ministers,** both old and young, might be encouraged by such an observance to "ponder anew what the Almighty can do" with them in their work for him and his Church.

"Because of these values, and others which may occur to you, we are suggesting that Sunday, May 22, 1955, be observed as a **Church Vocations Sunday.** If this particular date does not fit well into your schedule, you may wish to choose another which would suit your plans better. In any case, we heartily commend to you and your people the observance of some Sunday at least once during the year."

This was signed by Edith Wolfe and Fred S. Buschmeyer for the Department of the Ministry.

The Call from The American Board

"The call of the Christian Ministry is to be given special emphasis in the churches of our fellowship on Sunday, May 22. There is no doubt a serious shortage in the supply of pastors, particularly of candidates coming out of our own tradition.

"Without wishing in any way to divide the attention of our people at this point, I think I should call to the attention of our churches, the serious shortage of candidates for the posts overseas under the administration of the American Board. The Board must look to the seminaries, naturally, for its ordained workers; and at the same time there will be those who will make finer pastors in this country for having had, early in their careers, a period of service in the work of Our Christian World Mission abroad.

"Our need is for women as well as for men, and for a varied type of openings. The following figures furnished by our Candidate Department will be of interest to all our people, I am sure.

"For the calendar year 1955, the American Board was able to make budgetary provision for 41 new missionaries. By April, the Prudential Committee had appointed 15 of these, leaving 26 appointments to be made in the balance of the year, if qualified and committed Christian candidates can be secured. In our Congregational Christian churches there should be competent ministers, teachers, doctors, and nurses—potential missionaries—to complete the Board's badly needed reinforcements. The overseas churches and their schools and hospitals are looking to us for 26 more missionaries this year.

"Any help that can be given in the publication of these figures, will be greatly appreciated. Even more important will be the direct mention, by all speakers on the subject of Christian Vocation, of the work of the American Board as an integral though a specialized part of the total ministry of the Church to which we are calling the attention of the most capable of our young men and women."

The Commission on the Ministry and the American Board are, in our opinion, launching an issue that should become a part of the total program of the Congregational Christian Churches. To observe a Church Vocations Sunday should be just a beginning. It is too late now for the pastors and churches of the Southern Convention to observe the special day on May 22. There is nothing to prevent a local church from selecting a day which best suits its convenience.

There is a question in the minds of many church people about observing so many special Sundays in the church program for the year. Be that as it may, the matter of Christian vocation is so vital to the work of the Church, that it should be stressed in season and out of season. It deserves to be constantly upon the minds and hearts of Christian people.

"I Still Believe in People"

By AARON N. MECKEL, D.D,
Pastor of First Congregational Church, St. Petersburg, Florida

There is a delightful story about an old Quaker who was in the habit of sitting on a bench, in the quiet square, in the center of a little township where he lived. A newcomer addressed him one day, saying, "What kind of people live here?" The old Quaker replied, "What kind of people didst thee live amongst before?" "Oh, they were mean and narrow and suspicious," answered the man. "Then," said the Quaker, "I'm sorry, but thee will find the same manner of people here."

Sometime later, another newcomer sat beside him on the bench and asked the same question, and like his predecessor, was asked, "What manner of people didst thee live amongst before?" Ah, friend," said the visitor, "Never did I live among such fine people. They were generous, kind and loving. How I did hate to leave them." The old Quaker eagerly reached out his hand and said, "Welcome, neighbor, thee wilt find the same people here."

That may be an old story, but it bears repetition in our day. By and large, we find what we look for in human nature. The passion of the "debunkers," as someone has called them, has been to reduce everything to its lowest common denominator, if not indeed to reductio ad absurdum. A generation that has spent so much time muckraking should not be surprised if it ends up with a low opinion of itself. If our great national heroes, and even God, have not escaped the blighting blows of negative criticism, then surely, there is no escape for us ordinary mortals! "Mean, nasty, brutish," so one contemporary commentator describes human nature. "Man is a psychological laboratory propelled by his sex instinct," so a behaviorist in the field of psychology, labeled our nature. A paymistress in a large industry used to say that the men who crowded up to her window for their pay checks, reminded her of nothing so much as a herd of swine. Yes, we've been talking mankind *down* of late years.

In this message, I make the plea that it is time we are talking humankind *up*. If the depth psychology has dredged up the seamier side of man's nature, yet there is a splendor concealed in him, and his dust is mixed with divinity. If he can fall so low, and we are not gainsaying the fact, he can also rise so high. Is not Tennyson right, "Men may rise on stepping-stones of their dead selves to higher things."

For my part, I shall go right on believing in people. I agree wholeheartedly with Halford E. Luccock: "We have had enough dictator's-eye views of man, in which he appears insignificant, and devoid of rights and dignity. We now need a God's-eye view of man, in which he has a supreme and undebatable worth."

Accross the interval of years, I still hear the words of a wise, Christian mother, spoken to a very disgruntled and cynical church member, who was finding fault with another man in the community. "All that you say may be true, but he is still God's image and likeness, and that's that." She would agree with Pascal that, although man is a frail reed, yet he is a *thinking* reed. In the thought of our great Hebraic-Christian tradition, he may be a sinner, but he is a sinner saved by grace. Not a god, not a worm, but a soul gifted with infinite possibilities of development.

Ask the tallest soul that lived in that early Mediterranian world. Like his Master, the Apostle Paul knew what was in man. In his missionary travels he suffered unspeakable indignities, insults, slights and cruelties, at the hands of men. Yet hear him speak, as he looks at mankind through the eyes of the Lord who had given him new life: "You yourselves are our letters of recommendation—to be known and read of all men—you are a letter from Christ — written not with ink, but with the spirit of the living God." (II Cor. 3:2, 3, RSV). "Letters for Christ!"—What compliment to pay the former enemies of the Christian cause! Paul trudges the crude, raw world of the first century A. D., hearing, as did Emerson, many years later, a sky-born music that intrigued and thrilled him:

> But even in the mud and scum of things,
> There alway, alway something sings.

Not humanism, with man at the center, nor a kind of romanticism that holds to the inevitabel progress of man apart from God, but Christian faith, with its realistic appraisal of man at his worst, but saying, as did Michelangelo with his rude block of marble, "There is an angel concealed within, and I must release him."

I wish to make four assertions about human nature:

Man is capable of *loyalty* to the highest. It is a thrilling thought that God can take quite ordinary mortals like ourselves, with all their blots and blemishes, and yet build a better church, community, nation and world with them. The first Christians looked at their Lord, then they looked at themselves in the light of his reflected radiance, and said, "Thou hast made us kings and priests unto our God." In an uncanonical epistle, written during the first century A. D., when the Roman legions were seeking to dominate the world through brute force, appear these brave words: "We Christians hold the world together." (Epistle to Diognetus.) Ordinary human beings, with such faults and blemishes of character as we share, yes. But you have left out God, and the power of Christ to take such ordinary creatures and render them extraordinary. They actually held that crumbling world together for Christ, and in Christ.

So in our day, did we only dare to believe it. I recently heard a minister of many years of faithful service mention the names of individuals who through the years had been pillars in the churches he served. When you get discouraged and fed up with human nature, think back over your past life, and call to memory the names of persons who have richly blessed your life. Believe me, it is a fine therapy. And then bear in mind also, the great anonymous fellowship of those who have served God and their fellowman, faithfully and effectively through the years, yes, and the centuries. To do so is to be prompted to say with Paul, "I thank my God upon every remembrance of you." Luther used to say that he never ceased to wonder at what the Almighty can do with the ordinary "blockhead," and he included himself in that category.

You say you find people fickle, unreliable? "Not I," Paul says, and he points to the churches he had founded, where persons, who had felt the transforming touch of Christ were banded together in mutual love and fidelity. There they were, colonies of heaven, holding the world together.

(Continued from page 13.)

Needed: A Religious Approach to Traffic Safety

PART I.

If you were asked to describe an American, how would you do it?

Perhaps you would say that, above all, he is a believer. Faith is strong with him, and he distributes it generously . . . to himself, his family and his friends, to the community and to his God. Life is dear to him, death disturbs him, and human suffering is his eternal enemy.

This would, to many, be a fair appraisal. Americans are steeped in the concept of full and abundant living . . . for themselves and for others. The welfare of mankind, the humane and ethical responsibilities to fellowman are indigenous to our natures. We wgae war vigorously on disease and death . . . but reluctantly on our fellow-humans. Foremost, it is life and the process of living which claims our dedication.

But man, with his exalted ideals, grows careless in mundane matters. Good intentions are a mockery when we realize that we in America today have innocently created a deadly disease which is ravaging our people. Its epidemic proportions are alarming.

Look, if you will, at the nation's annual death statistics, and you will find a startling fact: the greatest killer of young and middle-aged Americans today is . . . *the man behind the wheel of his family automobile!*

Last year alone, some 38,000 men, women and children were killed on American highways in traffic accidents! Most of these . . . and many were innocent victims . . . were in their prime years of life. Disease preys on the new-born and the aged, but death on the highway seeks out the active.

Two million more Americans were injured or maimed . . . and there is bitterness in many who carry their legacy of scars and mutilations.

The financial waste ran into billions of dollars.

These are cold, hard facts. They do not spell out the heartache and suffering in the millions of American homes which were stricken. Whether someone in your family was killed . . . or whether you were responsible for the unnecessary taking of a life . . . the damage is irreparable. We can replace a smashed fender, we can purchase another automobile . . . but we cannot restore lost life.

In the past fifty years, traffic accidents on the nation's streets and highways have been responsible for more deaths, physical and mental disabilities and human suffering than any one of our most dreaded public diseases! Over one million persons died in the United States during this period from highway accidents . . . a greater number than all American soldiers killed in combat since the beginning of the Revolutionary War up to the present time!

Each year alone we destroy an average of 4,500 children under the the age of 14 years. Each year we kill some 8,500 pedestrians.

What do these figures forebode? At the present rate, one out of every two Americans will be injured or killed by a traffic accident during his lifetime!

Dollars and cents wise, the cost is phenomenal. During the Korean War, the largest life insurance company in America paid out 24 million dollars for war casualties . . . but during the same period it paid 76 million dollars for highway casualties at home! The average annual economic loss to the entire nation is estimated at $4 *billion*. . . . or almost equal to the total amount spent annually in the nation on public education.

Today the traffic accident problem is conceded to be the nation's greatest uncontrolled social problem. Despite increasing precautions and safety measures, despite the efforts of many concerned groups and individuals, despite wide publicity . . . we are still killing thousands of persons each year. It is a known fact that every fifteen minutes, day and night, an American is killed on the highways . . . and that during the past 50 years a fatal accident has occurred on every 3-mile stretch of paved road in the United States.

Why?

Modern man is ingenious in the ways of technology. He invented the first automobile as a labor and time saving device to make his life more pleasant, The car was improved upon . . . its internal workings were refined and it was beautified. Then came the urge for more power and more speed. Man could accomplish more if he could move faster, so speed became a sovereign in the world on wheels.

But Greek mythology has recorded for us a warning in the story of the man who invented a mechanical giant to perform his labors, and when he had perfected this robot slave, he sat down and put the giant to work. But he failed to keep his slave properly occupied, and soon it turned on its maker and destroyed him. Then, possessed of its power, the giant went afield and destroyed all of civilization.

This analogue can be applied to many modern developments of the industrial world, but of all man's inventive fruits, the automobile is the most deceptive. The look of innocence is upon it and so mimple is its operation that even our children can master its control.

How difficult it is for us to look upon this accepted mechanical member of the family, sitting patiently at our disposal, and brand it as the Number 1 killer at large today!

But, of course, the car alone is rarely responsible. Highway accidents resulting from machinery or roadway defects account for only 15 per cent of all accidents. The remaining 85 per cent come from one source only: *the man behind the wheel.*

Causes.

The four greatest immediate causes of highway accidents are:

(1) speed;
(2) violation of the rules of the road;
(3) alcoholic influences, and
(4) ignorance of safe-driving practices.

Psychologists state, however, that the basic cause of accidents is the individual's *mental attitude.* Carelessness or deliberate violations on the road often stem from underlying motives or conflicts within the person.

The maladjusted individual . . . the person at conflict with himself or his family or his world . . . can easily become a killer behind the wheel. Most of us are aware that some persons, by their emotional constitutions, are accident-prone. But accidents happen just as frequently to the stable and responsible individual whose attention has been diverted by troubles or anxieties . . . or whose "need"

(Continued on page 7.)

News of Elon College

President L. E. Smith. Elon College, N. C.

Outstanding Elon College Students Receive Fellowship Awards

Two recent graduates of Elon College have just been awarded fellowships or scholarships which will enable them to study abroad in their major fields. One of the awards was a Fulbright Scholarship to Fred Sahlmann, who majored in music while at Elon; and the other was the Thompson Fellowship awarded to Warren Matthews, former Elon Student, who is completing his work at Hartford Theological Seminary this year.

The Fulbright Scholarship, valued at $3,000, will be used by Fred Sahlmann for a year of advanced study in Vienna, beginning this fall. This is the second Fulbright Scholarship awarded to an Elon graduate within two years, for Prof. John Westmereland, member of the Elon faculty and a former graduate of the college has been studying choral direction in Vienna this year under such a scholarship award.

In winning the Thompson Fellowship at Hartford Seminary, Warren Matthews is following in the footsteps of one of his Elon College Professors, for Dr. Ferris E. Reynolds, chairman of the Department of Philosophy and Religion at Elon, once studied at the University of Edinburgh under such an award. The award is valued at $3,600 and is to be applied toward study for the Ph. D. degree. It is awarded to the Hartford student who leads his seminary class for three years.

Fred Sahlmann, who is a native of Charleston, S. C., won wide acclaim as a pianist while attending Elon, being a featured pianist with the North Carolina Symphony for five consecutive years while in college. He also won first place in the South Atlantic States in a piano contest that was staged under the sponsorship of the Federation of Music Clubs.

The young pianist, who studied with Prof. Fletcher Moore while at Elon, received the A. B. degree from Elon in 1951 and remained an extra year to receive the B. M. degree in 1952. He later studied at Columbia University, where he was awarded the Master's Degree in Music Education in 1953. He has been serving as a chaplain's assistant in the United States Army for the past two years.

Warren Matthews, a native of Greensboro, N. C., who has just received the advanced study award at Hartford Seminary, was very active in student religious activities while a student at Elon. He graduated at Elon in 1952 and is completing three years of work at Hartford this spring.

Although Matthews has not announced his full plans, it was stated here this week that he would probably use his Thompson Fellowship for one year of advance work at Harvard University and another year of study at Cambridge University in England.

A number of Elon seniors, members of the current graduating class, have also been awarded scholarships of fellowships for advanced study this spring. The list is not yet complete of all the senior awards, but one of them is a $1,200 fellowship at the University of Chicago just received by Robert Phelps, of Fort Smith, Ark., who will use the award for advanced work in religion.

Luther N. Byrd.

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The New Buildings for the Elon College Campus

On the back page of this issue of The Christian Sun are pictures of the architect's drawings of the three new buildings which are to be built on the Elon College Campus this year.

Shown at the top of the page is Carolina Hall, the new dormitory for young men. This new structure is being made possible through the cooperation of the Congregational Christian churches of the North Carolina conferences. It will furnish accommodations for approximately 125 young men.

The second picture on the page is of Virginia Hall, the proposed new dormitory for young women. The churches of the Virginia conferences are cooperating to help make possible this building, which will house approximately 80 young women. It is to be erected just north of the present West Dormitory, and that dormitory is to be completely remodeled.

At the bottom of the page is the picture of the proposed McEwen Memorial Dining Hall. This structure is to be dedicated to the memory of the late J. H. McEwen, Burlington industralist, who was for many years a member of the Elon College board of trustees. The building will provide a spacious student dining hall on the first floor. Facilities for banquets and college social events will be on the second floor.

The completion of these biuldings will greatly help in giving Elon College a well-rounded equipment which is so vital to the college.

A RELIGIOUS APPROACH TO TRAFFIC SAFETY.

(Continued from page 6.)

for speed outweighs the considerations of caution.

Whether through lack of attention or through subconscious desires to disregard regulations, the reckless driver is as much a potential murderer as the criminal with a gun. Penalties and punishment have not lessened this crime rate.

Eighty-five per cent of all highway accidents are caused by human frailties. It is the human element which is to blame. Why, we frequently ask, do sane people drink and drive? Why do peaceful, law-abiding citizens resent law enforcement on the highways? Why, even, will a doctor speeding to save a life imperil numerous others enroute? . . . or a clergyman, hurrying to minister to his congregation's spiritual needs?

Yes, they are gambling. But the risk is too great when human lives are at stake. If the driver has little concern for himself, he must be made to realize that his actions are a danger to others on the road . . . and to others *within his own car.* The safest place in a car is the driver's seat . . . the persons most frequently killed are the passengers.

(To be concluded next week.)

Take time to live; it is one secret of success. Take time to think; it is the source of power. Take time to play; it is the secret of youth. Take time to read; it is the foundation of knowledge. Take time for friendship; it is the source of happiness. Take time to laugh; it helps to lift life's load. Take time to dream; it hitches the soul to the stars.

—*Exchange.*

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

The Editor Finds a Mistake!

Naturally, I was anxious to see my first page. The first thing my eyes fell upon was, "Mrs. Williams Hands Over *Gravel* to Mrs. Lester." I was a bit disappointed but I remembered hearing you should always try to work an error to good advantage. So I sat thinking about *gavel* and *gravel*, wondering what I could do with that. The word *grit* came to my mind. I reasoned *gravel* is the same as *grit*—only on a much larger scale (great grit). Grit also has another meaning which we like—*unyielding courage, stamina.* So it would be most helpful for a new president to have handed over with the gavel, the symbol of the presidency, *great GRIT*, something the president will need a lot of.

Farfetched?! Maybe—but I had fun making the deduction.

Mary H. Booth.

NOTE.—Appended to the above was a note from the Editor of The Sun to "be sure to use this." We are sorry that the mistake occurred and that it caused so much thouble; for it is our considered opinion that the recently elected president of the Woman's Fellowship has no need to be handed either "grit" or "gravel" in order to successfuly lead that organization during the ensuing biennium. Mg. Ed.

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Norfolk District Rally

The Norfolk District Rally of the Eastern Virginia Woman's Missionary Conference was held on March 24 at Shelton Memorial Church. Portsmouth. Fourteen churches were represented by 130 people. Our total collection amounted to $47.53,

Special recognition was given to two new churches in the district: Warwick (Newport News) and Bayside (Norfolk).

Officers for the new year were selected as follows:

Superintendent, Mrs. L. W. Vaughan, Christian Temple.

Ass't Supt., Mrs. C. H. Harris, South Norfolk.

Secretary, Mrs. O. B. Pendleton, Jr., First, Norfolk.

Ass't Sec'y, Mrs. Clyde O. Koon, Elm Ave., Portsmouth.

The principal address was brought to us by Mrs. John Reuling of Boston, Massachusetts, the wife of our American Board Secretary to Mexico and Africa. It was thrilling indeed to learn of the vast continent of Africa and the work our Board is doing.

At the conclusion of our meeting a special Memorial Service was conducted by Mrs. C. N. Harris of South Norfolk, honoring Mrs. C. V. Hargrove, our district superintendent for 1954, who passed on early in April, 1954. A contribution from the churches of the district amounted to $185. This was added to $100 from the church school class of girls Mrs. Hargrove taught and the total dedicated in her memory and sent to the American Cancer Society.

Mrs. S. M. Smith, Jr.,
Secretary.

The Garden of Eternal Life*

By Mrs. Virginia Hare

**There are gardens filled with roses
On this earth of toil and strife,
And suddenly God decides to pick one
For his Garden of Eternal Life.**

**We know, for he picked ours,
And we often wonder why,
But who are we to question
His work, where wonders lie.**

**Her life was like a symphony,
Filled with soothing harmony
And inspiration, to all of those
Who knew her melody.**

**She walked hand in hand with the Savior
Each day her whole life through,
Trying hard to reveal to others
The wonders of his love so true.**

**We'll miss her here for years to come;
Her name will revive a spark
Within our hearts, we'll remember
When our way grows weary and dark.**

**She shared our happy moments
As well as our times of grief;
She was always a great inspiration,
She seemed to bring relief.**

**She taught us about the Savior,
We could see him on the Cross.
Through her vivid explanation
We knew we were not lost.**

**Yes, she will bloom forever
In that garden up above;
And we will always remember
Her sincerity and her love.**

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Women Learn About India and Give Bibles

The members of the Woman's Auxiliary of First Church, Greensboro, have enjoyed two outstanding programs in the past two months. The first one was at our regular Auxiliary meeting on March 7, 1955, when the women of our church with invited guests from Pleasant Ridge and Calvary Christian Church met in the Fellowship Hall for supper. This being our program on India, our food was prepared according to the recipes that the Indians use. Our menu was made up of foods which are raised there.

Following the meal, Dr. W. W. Sloan, professor of religion at Elon College, showed slides that he and Mrs. Sloan made while visiting India and other countries this past summer on a trip around the world. When the meeting closed we all felt that we had really made a trip to India.

We used the place mats with the map of India, and all the table arrangements were of fruits with dried grass such as the Indian people might have there. This helped in giving our program the Indian atmosphere.

The second meeting was at our april Auxiliary meeting. We met at 10:30 in the morning. Our meeting began with the program, "The Cross —Symbol of Joy Triumph," led by Mrs. M. W. Blakey with four other ladies taking part. This was most appropriate and impressive to begin our Easter Holy Week.

Following the program our business session was held. Then at the close of this portion of our meeting, we were invited into the Rowland Bible Class room for a sacrificial luncheon. There we had a short but impressive program given by Mrs. W. E. Wisseman, Mrs. O. H. Paris, and Mrs. L. O. Truitt, before and following the eating of our sweet bun and coffee. At the close of the meal an offering was taken which amounted to $50.00. This money is to be sent to Mr. Phakase Bhonsle in India to buy Bibles for the people there who are so eager to have a Bible of their own. In a letter read from Mr. Bhonsle, he told how the people would save their money to buy Bibles when they were badly in need of clothing.

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*This poem was written in honor of Mrs. C. V. Hargrove and read at Memorial Service in her honor at the Norfolk District Rally.

This luncheon and program meant so much to us because we shared with our people across the sea. We thought perhaps you, too, would like this way of sharing so that more people in India may have the Book of all books —the Holy Bible.

MRS. HAZEL BALLINGER,
President.

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Burlington Auxiliary Echoes

Did you, by any chance, pass by the First Congregational Christian Church on the night of April 4? If so, you would have guessed, and rightly so, that there was much activity within. The Auxiliary, including both morning and evening circles, met together for worship, fellowship and service. First there was fellowship, with a tasty covered dish supper thrown in for good measure. Following this, the Auxiliary met in business session, with Mrs. E. T. Sanders, president, presiding.

Mrs. Sanders announced that on Friday, May 6, the Auxiliary would serve the May Fellowship luncheon, sponsored annually by the United Council of Church Women. The arrangements for the luncheon were being made by the Hospitality Committee, with Mrs. Russell Clem as chairman.

The Auxiliary looks forward to the events of Family Week, as announced by Mrs. J. Ed. King, chairman. Dr. Robinson will open Family Week with a special sermon on May 1, and then follow with daily radio messages throughout the week. On Monday the Auxiliary will hear Juvenile Judge Marsh D. McLehland of Elon College. This promises to be an interesting and informative program. Wednesday evening will be Family Night, and will include guest speakers, and an open forum on questions of vital importance to the family. The Auxiliary is proud to be the only church woman's organization in the city that emphasizes the importance of Family Life week through the newspaper. The *Daily Times News* will feature a proclamation by Mayor John S. May and editorials by Mr. Staley A. Cook, managing editor of the paper.

After the business session, the Auxiliary had the rare privilege of hearing Mrs. Carl Dawson of Elon College, review the home mission book, "God, Man and the City." Those present felt that this was an outstanding presentation and thanked Mrs. Dawson for sharing the inspiration of this book with her Burlington co-workers.

"The true Christian is like the sun, which pursues its noiseless track and everywhere leaves the effects of its beams upon the world around."—*Selected.*

MRS. M. Z. RHODES,
Publicity Chairman.

Reporters Please Note!

Your editor has only a few items left which have been sent in—then her file will be depleted. Let us hear about that interesting program or event your Fellowship sponsored. Note the change of address given at top of page.

Do We Have an Identity?

By REV. CARL E. WALLACE

How are we Congregational Christians different from other denominations? This is the question being asked over and over again today, especially by prospective members. The seriousness of the question is evident. Our right to exist as a particular group is based on identity. Our inability to succinctly declare ourselves to others can lead only to denominational bankruptcy. Merger with the Evangelical and Reformed Church will not alter the situation, but rather intensify the need for identification. Some now realize that our previous merger is greatly responsible for such cloudiness on this subject. We agree that we have no monopoly on the Gospel, and the Lord has not endowed us with special gifts. Wherein then are we different? Our identity is found in two areas — *Heritage* and *Government* — and the way of these two is interwoven.

Only those outside our denominational influence need be reminded of our beginnings. The Mayflower, the Pilgrims, 1621, the early spread of Congregationalism in New England and the westward movement remind us of our Congregational heritage. James O'Kelly and his separation from Methodism, The Southern Convention, Elon College, all remind us of our Christian heritage. Then 1931 and the merger of two already compatible religious bodies dating back to the Reformation in England bring sharply into focus our *bi-heritage.* Yes! part of our identity lies with our past, and surely all Congregational Christians know it and are happy to recite it.

Then there is government. This is not an identifying factor alone, because others have congregational government; but when we realize that our way of church government has grown out of the heritage of our country, a difference is recognized. Freedom and democracy were the theme songs of the Pilgrims long before the Declaration of Independence. Government by the people and for the people had roots in Congregationalism from the Mayflower on. This is true also of our Christian side. When James O'Kelly disagreed with Bishop Asbury, kindling the first fire of our Christian Church, the disagreement was none other than freedom—the heart of democracy and congregationalism. Thur our identity is found not only in our heritage but in our heritage-born government —congregationalism.

Congregational government coupled with a democratic heritage as old as our country identifies us as a particular group of the Church Universal. Proclaim it! Affirm it! Be glad that God has so ordained it!

Basic Goodness

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

For Our Children

MRS. ROBT. LEE HOUSE, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

The second grade held a science fair for their parents and friends and it was very successful. In the first place they had been able to gather all their specimens themselves and that made them feel good. Their teacher, Mrs. Morris, talked about the kind of animals and insects they might see from day to day. She showed them a book with pictures of small animals and insects.

Within a few days the children began bringing specimens. One boy brought a brown garter snake. He was placed in a little glass house called a terrarium, with moss and rocks and big twigs for him to climb on.

Then came the turtles—one, two, three, four, five, and two baby ones. The biggest and oldest was a mud turtle. He wasn't too pleasant, and had a faint odor that wasn't the nicest. There were two box turtles with gray manners and snappy appetites. A little girl brought two painted turtles, one middle sized and one very small. These weren't painted by man, but are dark in color and have yellow or orange dots on their backs and so are called "painted turtles." The little ones were baby turtles that may be bought at the pet shop or the dime store.

The children learned that turtles eat under water but like to come up for air and sunshine. The tortoise may eat on land but he is inclined to like watter too, especially in Africa. Male turtles have reddish eyes, short tails and their bottom shell looks sunken, females are the opposite. Some turtles live to be as old as people as you tell their age by counting the little shells or rings that they add each year. They eat lettuce, bits of tomato, and raw liver. They also like turtle food that may be purchased at the pet shop.

If you want a pet turtle look for one in the country or in an old vacant field. Handle it gently and it will soon eat from your hands. Be careful to avoid a snapping turtle which has a nasty disposition and will snap off a finger with the beak-like mouth if he gets a chance. If you buy tiny turtles at the pet shop, try to find the ones that have not been painted. If they have been painted, peel the paint off carefully using a thin knife blade to start it. Place in a small acquarium with sand and rocks and a block of floating wood and rocks piled high in one corner. Feed them lettuce and liver too. For a special treat, give your baby turtles tiny snails if you have an oversupply.

A boy found two crayfish in a drainage ditch and the children were pleased to find they had a male and a female. The mother crayfish placed her eggs on the eight hair-like feelers at the back of her body. When the eggs hatch, the little crayfish cling to their mother by the same feelers. Every three weeks or so, the crayfish outgrows its shell and gets another one.

Some of the children went with their teacher to the beach and collected items for a salt water aquarium: two mean-looking blue crabs, several hermit crabs, oysters, mussels and mud snails. They gathered sea lettuce to put in the bottom of the aquarium and bought an electric device to keep the water aerated. A big tank held frogs eggs.

All of these interesting creatures were admired by the parents and friends. You could have an exhibit too, perhaps in your Bible School if you are studying of God's creation and the many interesting little animals he has made.

"Baboo"

A True Story of India.

"How much will we have to give the police this time, Grandmother?" asked Baboo, aged ten, as he put down stolen fruit by the door of their hut.

"Who knows?" answered the old woman with a sigh as she looked across the field where a group of Indian men in police uniform could be seen.

"On the honor of our 'God of Thieves,' we will swear we have nothing left," she continued, as she patted the cake of brown flour and then put it against the mud fireplace to bake.

Baboo was now squatting cross-legged on the ground ready to eat his meal. His black eyes flashed. It was an exciting life—this stealing of big sums and then lying and deceiving the Indian police. His grandmother told him that he would one day be the leader of his tribe.

Two months had passed since the big raid on the Great Temple had been made. Seventy-five people had had to be killed while they were doing it, but that was part of the game. They had split up into bands that went in different directions, traveling night after night.

Some of them had been caught, but they were not the ones with the jewels. Those were given to the women and children. They had been hidden in secret places.

The wild barking of the dogs announced the police. They said that the whole gang must come with them, for a great Officer of the Government had commanded that all, men and women and children, belonging to the tribe committing crime should be brought to live in the Jail City.

At first they begged the police not to take them, but when the police would not listen, they began breaking up their homes. It didn't take long. Soon their lines of bullock carts were trailing over dusty roads, the dogs panting in the terrible heat. Some men walked beside the carts. Baboo walked with them, listening.

"Why," said one, "there are hundreds of us and hundreds more of six other tribes of Thieves! We will soon be free to live our own lives again."

Five days later they entered the city of Sholopur and were taken to an open space closed with a wire fence. Each family was given a piece of ground large enough for a hut, which they were told to build. At night the gates were locked, and people had to answer to roll-call, and the police stayed on guard. In the day time men, women and children over fifteen worked in the cotton mills. Children of twelve could work half a day but they must go to school the other half. Children under twelve must go to school all day.

"School? What is school?" asked Baboo.

No one seemed to know—except that you had to sit and sit—and read out of a book and be beaten by the teacher if you made mistakes!

"I won't be shut up in there," said Baboo. "I'll hide."

So he did for a while. But one morning he was pulled out from under the pile of rags in the corner of the hut and taken off to school. He did not like school—not at first—but after a time he learned to play a queer drum and to beat cymbals while the children sang. He liked that. He liked to play games, too. He also liked to make things with his hands out of wood and tin and cane. He even found he liked to learn to

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

The Youth of Richmond Church Report Interesting Meetings

The Youth Fellowship of the First Congregational Christian Church, in Richmond, Virginia, have been holding some quite interesting meetings lately.

Their meetings are held each Sunday evening at 6:30 in the Fellowship Hall of the church, where there are ample facilities for preparing light refreshments or a full meal. Quite often these meetings are supper meetings.

The theme used for discussion for several meetings past has been the general theme, "What the Protestant Believes." Dick Little and Will Terry, who have been the minister's assistants during the past year have been acting as leaders in these discussions.

On a recent Saturday evening the group was the guest of the Colonial Place Christian (Disciples) Youth Group at a hayride and weiner roast at Forest Hill Roundhouse.

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Bartender or Soldier

Recently I heard the story of a patriotic young man who felt his country needed him, so he enlisted as a soldier. When he got to a certain location he was asked to work where he was required to dispense beer to his buddies. He refused to do it, and his superior officer, enraged at his disobedience, sent him to the commander of the post.

"Is it true," the officer asked, "that you have refused to obey orders? You know that is a serious offense in the army."

Courteously, but firmly, the young man replied, "Yes, Sir, the report is correct. I enlisted to be a soldier and not a bartender. My conscience won't let me do it."

Extending his hand, the officer remarked, "Shake hands, Johnson. We need more men like you. There are plenty of important jobs you can do —work which you can do with a clear conscience."

True, the world does need more men like Johnson—men who have convictions, even at the risk of punishment.—*C. L. Paddock.*

The Strength and Weakness of the Temperance Cause

It is a wise organization which takes stock of its weaknesses, as well as realizing the sources of its strength.

When this is applied to the Temperance Cause it might well be argued that logical reasoning demonstrates the wisdom of total abstinence, while facts and figures prove the need for such a standard of life. Against this, however, is an accomplished fact; namely—there are hundreds of liquor licenses in existence and more people than ever before are accustomed to taking a drink, in spite of all facts and the oft demonstrated wisdom of total abstinence.

Temperance leaders, however, are conscious of much more than this. They are, in the first place, compelled by the all-embracing interest of the Lord Jesus Christ in mankind, who commanded his followers to show goodwill to all men; look on each as a brother; help the weak, and do nothing that would hurt anybody. It is not to be wondered at therefore, that the Temperance Cause is cradled in the Christian Church.

Wherein is its weakness then? Paradoxically enough, it lies in the same hands—that of the church. For the triumph of evil things it is only necessary that good men should do nothing. Adopt a passive attitude to wrong. Leave the hard job to someone else. Refuse to participate in a fight which brings conflict of opinion with friends and acquaintances. These reasons cause many good people to do nothing and in the acquiesence, that passivity is the weakness of the Temperance Cause.

If the Temperance work was supported by the full strength of Christian people everywhere, it would be possible to overcome all opposition with ease. Such is the power of Christ and his Cause when exerted for the salvation of mankind.

—*The Patriot,*

From the Christian Temple news bulletin comes the following: "To err is only human, but if you wear out the eraser before you've used up the pencil, you're overdoing it."

Launch Share Abundance Campaign

Eighty-eight Protestant, Roman Catholic and Jewish leaders have launched a nationwide crusade "to employ the God-given abundance of America in an expanded program of world development, human progress and international peace."

A six-point program released at a luncheon marking the start of the campaign last week in New York, calls upon "national leaders, both in social sciences and in the partical realms of business, labor, agriculture and politics" to promote greater sharing of U. S. abundance and "potential productivity" with other peoples of the world.

The statement urges federal legislation to maintain full employment; the establishment of wages and farm prices which "will produce a just and equitable distribution of consumer purchasing power"; and food and nutrition programs which will provide healthful diets for Americans and "for as many persons as can be reached and served abroad."

It also calls for expanded international technical assistance programs, freer international trade with "appropriate public aid to agricultural and industrial enterprises facing adjustments" caused by lowered trade barriers.

The religious leaders also requested "complete separation of U. S. economic and technical aid from programs of military aid," and urged full utilization of private and nongovernmental agencies in trade, aid and technical assistance programs and of the United Nations and the specialized agencies associated with it.

"In a moral universe," they asserted, "the continued prosperity of one nation can only be justified by its faithful and courageous efforts to make comparable abundance available to all nations."

Hosts at the luncheon were three men who have been promoting the idea of the campaign since it was origniated last December. They are Mr. C. Arild Olsen, New York, executive secretary of the Division of Christian Life and Work of the National Council of Churches; Msgr. Luigi G. Ligutti, Des Moines, Ia., executive director of the National Catholic Rural Life Conference, and Rabbi Eugene Lipman, New York, of the Union of American Hebrew Congregations. — *The Religious Newsweekly.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Hezekiah Faces a Crisis"

Memory Selection: *"Our help is in the name of the Lord, who made heaven and earth."* Psalm 124:8.

Background Scripture: II Chronicles 31.32; Isaiah 36-39.

Devotional Reading: Psalm 124.

This man Hezekiah was a good and a great man. He was capable and efficient, rich and powerful, versatile and gifted, and deeply devout and religious. He sought God for counsel in all his undertakings, and honored him in all his ways. In spite of the fact that he was exceedingly rich and highly successful, he remained humble before God. Indeed, one of the marks of this great and good man was his humility. He was a man of high position, but there was nothing high-hat about him. He was one of the greatest kings of Judah, and his reign was marked by progress and prosperity.

Promoting True Religion.

Reference was made in last week's lesson to Hezekiah's religious policy and program. He had the Temple cleaned out, and he restored Temple worship. He appointed Levites to take their turn in caring for the rites and ceremonies, and he renewed one of the Passover feasts which had fallen into disregard.

Under the inspiration of this religious revival, the people went out and destroyed the images and cut down the groves and broke in pieces the idols of the heathen gods.

Furthermore, Hezekiah instituted a program for supporting the Levites and priests. Giving generously himself, he called upon the people to bring their tithes and offerings to the Temple, and to dedicate them to the Lord. Such was the response that there was enough and to spore. Great heaps of the increase of the fields and vineyards were accumulated, so much that additional chambers had to be added to the Lord's house.

When the people honored God with their substance, he blessed them and prospered them. If the members of the church gave as God prospers them, if they brought their tithes into the church, there would be enough and much to spare, and the cause of religion would prosper. Furthermore, the people would prosper. This would be a much different world if people honored God with their substance.

Seeking Divine Guidance.

"And in every work that he began in the service of the house of the Lord, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." Strange, isn't it, how some folks can be so enthusiastic about other things, and have little or no enthusiasm for religion? But here was a man who did with all his heart what he did for God. There was an enthusiasm and a consecration about this kind that was contagious, and that is inspiring and, also, sobering to so many of us who are so half-hearted in the things that we do for God. One gets the impression that the element of stern duty, rather than sheer delight is the motive behind the religious life and activity of many Christians.

Establishing Military Defenses.

Hezekiah was smart as well as good. He was a good, sound military strategist. When Sennacherib, King of Assyria, came up to lay siege to Jerusalem, Hezekiah adopted a daring bit of strategy. He filled up all the fountains and the brooks in the outlying districts that would offer a water supply for the invading army. But he built a huge aqueduct which brought a plentiful supply of water into the city itself. He built extra defenses around the city, raised up towers and built outlying fortifications. He also organized the people, and he set his best minds to making darts and spears and shields—in other words, he trained and equipped an army. His trust was in the living God, but he also did his part in helping God. He was no starry-eyed pacifist, for he believed that some folks do not understand any language but the language of force.

Building Morale.

Hezekiah knew that there was more to military succes than mere military organization and equipment. There is also the matter of morale. How important morale is to any army or nation. Accordingly he called the people together and gave them a shot in the arm. "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for the multitude that is with him; for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles." One is reminded of the dynamic words of Winston Churchill in the dark days just after Dunkirk, when he rallied the English people to the defense of their beloved "tight little island." One will recall, too, that during the past World War there was about as much effort back of building morale as there was back of building millitary supplies. When a people believe their cause is just, arms become strong and hearts are brave. The people believed Hezekiah and their spirits were lifted.

A War of Nerves.

Old Sennacherib was was smart, too. He knew the destructive power of a "War of Nerves." He sent his servants to Jerusalem to spread dissention and distrust and discouragement among the Jews. These slickers reminded the Jews that they were fighting against the most powerful king alive, that Hezekiah had taken away their altars and high places, that he was deceiving them and leading them to destruction. These agents of Sennachrib came even to the walls and "cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them and to trouble them." But it was "no soap." The people trusted Hezekiah and they trusted Hezekiah's God. The war of nerves failed and backfired against Sennacherib.

A Divine Victory.

In the crisis, Hezekiah prayed unto God. Some disaster, perhaps bubonic plague, struck the Assyrian army, and thousands and thousands of them died. The king returned in defeat to his capital city, where two of his own sons fell upon him and killed him.

This victory of Hezekiah gained him fame and fortune, and he "was magnified in the sight of the nations from thenceforth."

Humble in Victory.

In spite of his riches and his successes, this man remained humble. Here was one of the acid tests of his character, as it is of any man's character.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"I STILL BELIEVE IN PEOPLE"

(Continued from page 5.)

A fellow minister has an apt reply for the occasional cynic who remains out of the Christian fellowship because he thinks there are too many hypocrites in the church. Says this minister, "Come right on in, there is always room for one more!" Human beings are capable of *loyalty*.

And capable also of *courage*. True, that quality is not always in evidence. But to deny that it is *there*, deep down in the inner reservoir of the soul, waiting to be released, is not to face the facts. Those of us who have observed human beings through the years, are ready to share the grand hopefulness of Robert Browning:

> Oh, we are sunk enough, God knows!
> but not quite so sunk that moments,
> Sure, though seldom, are denied us, when
> the spirit's true endowments,
> Stand out plainly from its false ones.

We humans may be a rather shabby and shoddy looking lot, at times; but when the emergencies of life arise, there is something deep within us that rises to meet the occasion. We then reveal what Napoleon called a "three-o'clock-in-the-morning courage." I myself have lived long enough to witness three wars, including the recent Korean debacle. In each instance, the youth of the land have answered their Country's Call with an amazing and heartening response. There is more to youth than the juvenile problem, believe me!

And not only youth, but their elders, serving on the home-base in time of international conflict and unrest, with a loyalty and a courage that were astounding. What I am trying to say is, that the courage is *there*, an imprisoned splendor, as Browning again says, that awaits release. William James used to say that we need a "moral equivalent for war" that will enable us to be heroes for peace as well as for war, heroes on the common round, as well as in the emergency. "We cannot always be heroes," said Goethe, "but we can always be men."

Over in England, *Punch* brought out a cartoon that is food for thought. The war is over, and a gentleman looks up from his newspaper in the crowded tram car to say, "Now don't you be so matey; don't you know the war is over?"

Surely, the only really good thing that can be said about war is that it reveals an innate, God-given courage within man. *Human beings are capable of courage.*

Man is cabable of *compassion*. Again, it doesn't always seem that way. We read our morning newspaper with its dismal account of crimes and misdemeanors, and pettiness. We lay it aside with evident disgust to say, "What a *lowly* creature is man!" How often society resembles an ant-heap, with human beings trampling over each other in the attempt to get ahead. "Man's inhumanity to man," thus Romanes characterized it. "that makes countless thousands mourn."

But here again we need to keep a sense of perspective, to keep the record straight. The deliberately mean, selfish, cruel man is still the exception, not the rule. We easily become obsessed with the statistics of failure. The devil still gets the headlines, and fidelity and loyalty the back page. A Chicago reporter once interviewed Jane Addams, and asked, "What is your working hypothesis in Hull House?" And this noble woman, who knew human nature as few have known it, instantly replied, "I believe in the innate fineness in most people."

Recall how, a moment ago, we spoke of juvenile delinquency, reminding ourselves that the great majority of American young people still keep themselves morally straight, and are loyal to Christian standards of behavior. Consider this headline, which appeared in the New York *Times*, as recently as Nov. 7, 1954, written by Martha M. Eliot, Chief of the U. S. Children's Bureau: "95% of American youth are not delinquents."

But it is specifically man's susceptibility to compassion we are speaking of here. Never has such a tide of generosity been poured out for the relief of humanneed, as in our day. Go on the radio, as the writer has occasion to do almost every week, and enter a plea for a home, a child, a cause that is in need, and almost immediately the response comes. You find yourself exclaiming, "How innately kind and good is the human heart!" The Good Samaritan still lives. He slumbers in the heart of the commonest man. The exterior of many a face appears to be hard and flinty, and forbidding, on the surface. But within, the human heart is warm and generous, and vibrant with the quality of human sympathy. Again, I am not trying to idealize man, to dress him up in false finery, but to present him as he really is. Let a newspaper man, who has met up with people in all parts of the world, speak for us:

> "I believe in people. However much of a mess we seem to make of this world, it is people who have brought about all the progress we know, and I don't mean just material progress. All have been formulated and expressed by men and women. . . . I would rather trust my own experience and observation than the cynical remarks of unhappy men. . . . The lesson of history, both the history of the past and the history that we are making on this particular day, is that people's instincts are almost always right. You can trust them." (p. 103, "This I Believe," Edward R. Murrow.)

Many of us would be willing to utter a fervent "Amen" to that testimony of David Loth.

Finally, human beings are capable of *aspiration*, inner growth, spiritual development. It is the Creator himself who has put a spire on man's soul. Says George Buttrick, "Man is a creature born for a revelation."

Let me make my own personal testimony. During the twenty-five years or more that I have been in the Christian ministry, I have yet to run across a man, woman, boy or girl, who deliberately chose to go wrong. As another has said, human beings are often "more sinned against than sinning." I believe there is in every man, no matter how bad, a secret yearning to live a better life. It was the saintly Phillips Brooks who said, "Jesus Christ and the human heart are made for each other." Something, indeed, Someone, knocks at our inner heart to remind us that man's chief end is to glorify God and to enjoy him forever, even as the catechism of our youth taught us: "All I could never be, All men ignored in me, This I was worth to God . . ."

Let us set our sights higher, when it comes to our thinking about people. Out of this strange mixture of dust and divinity, saintliness and deviltry, we call man, have arisen the great souls of the race. Let us dare to believe with Emerson that "Jesus alone saw the greatness of the human soul," and seek again to look at ourselves and others, through his anointed eyes. God has whispered eternity in our hearts, and destined us for an infinite career.

There is a beautiful legend to the effect that when Jesus had won his victory over death and entered heav-

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

The Elon College Commencement will begin Friday night, May 27, and continue through Monday, May 30. If you can attend all or any part of the commencement exercises, you will have a good time. The commencement is always an inspiration and should be the largest ever this year. While you are in our town please visit the orphanage. We shall be glad to see you.

Thanks for the good report this week. It is most gratifying to have fifteen churches in our report, and also to have several good friends. The Sunday schools and churches are making a good record for the orphanage this year. Our *chart of the churches* looks better each week; however, some 75 churches have not yet sent in a contribution since January 1. Had every church, through some representative, sent in something, our report would be still better.

Our church at Holland, Virginia, sponsors Wilma Rich, through the missionary society. They have written us to see that Wilma attends camp this summer and have asked us to send them the bill. We have contacted one of our own church camps and expect to send her to it. There she will meet others her age, find gracious teachers and leaders, be taught to worship, sing and play, and will find every minute of her time passing too rapidly. She will be furnished delicious meals, and her sponsors will see to it that she lacks none of the necessities. It is such a nice thing to do for a little girl like Wilma.

Ella Jean Haith, 14, will have a two weeks' visit with a lovely family near Sunbury. Girls her age will greet her and she will be given the experience of being a part of the family, doing things and going places just as the others do. She will leave here Saturday, July 2, and be met at the bus station in Suffolk.

Others have made engagements for children they are sponsoring. Most of them are for one week only, which I prefer, as it gives the child some spare time for other engagements. One week makes a nice length of time for a child to be away, and it is easier as a rule on those sponsoring them.

Now let me let you in on one of my problems: A copy of this paper goes each week to each of our buildings. The children read every thing I write. If you are a sponsor and desire to help the child you are sponsoring with a vacation please do not wait till June to let me hear from you, for before school closes every child here will be wondering what the score is. Along about July, there will be two requests for every available child. Most of them will be too late, and somebody will be ready to complain. It will be of help to us here, with all the other things we have to do, if you make your wishes known not later than May 30.

I can remember when planning a vacation for *two* children was a big job. Through experience, I have learned that planning vacations for *eighty* children is a *very big job,* especially when most of the people to whom I am writing do *not* get The Christian Sun.

John G. Truitt,
Superintendent.

REPORT FOR MAY 11, 1955.

Commodities for the Week.

Mt. Zion Church, Cedar Grove, N. C., Coupons.

Currin and Hay, Burlington, N. C., Clothing.

Mrs. Bertha M. Gomer, Holy Neck Church, Glasses.

Civitan Club, Burlington, N. C., 24 fruit cakes.

General Tire Supply, Inc., Burlington, N. C., Show tickets.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,563.55
Eastern N. C. Conference:		
Ebenezer	$ 34.27	
Hope Mills	3.00	
Pleasant Union	25.00	
Wake Chapel	51.67	
		113.94
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 41.66	
Liberty Spring S. S.	10.00	
Spring Hill S. S.	9.11	
Suffolk	150.00	
		210.77
N. C. and Va. Conference:		
Apple's Chapel	$ 10.00	
Burlington, Bev. Hills	17.00	
Happy Home S. S.	41.39	
		68.38
Western N. C. Conference:		
Pleasant Cross S. S.	$ 11.36	
Ramseur	60.00	
Zion	30.00	
		101.36
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
		2.00
Total		$ 496.46
Grand total		$ 8,060.01

Special Offerings.

Amount brought forward		$17,065.56
Young People's Soc., Burton's Grove Church	$ 5.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Philathea Class, Reidsville Christian Church	20.00	
Miss Vera Gilliam, Greensboro, N. C.	10.00	
South Plainfield Missionary Soc., Sophia, N. C.	24.00	
Holy Neck Ladies' Aid Society	30.00	
In Memory of Dr. I. W. Johnson	5.00	
In Memory of Dr. I. W. Johnson	5.00	
In Memory of Miss Gussie Foster	10.00	
Special Gifts	160.00	
		279.00
Grand total		$17,344.56
Total for the week		$ 775.46
Total for the year		$25,404.37

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address...

Yet They Say the Minister Has an Easy Time

If he is young he lacks experience; if his hair is gray he is too old.

If he has five or six children he has too many; if he has none he is setting a bad example.

If he speaks from notes he has canned sermons and is dry; if he is extemporaneous he is not deep.

If he is attentive to the poor he is playing to the grandstand, if to the wealthy he is trying to be an aristocrat.

If he uses too many illustrations he neglects the Bible; if not enough he is not clear.

If he vehemently condemns wrong he's a crank; if he does not he is a compromiser.

If he preaches for an hour he is windy; if less he is lazy.

If he preaches the truth he is offensive; if not he is a hypocrite.

If he fails to please everybody he is hurting the church; if he does please everybody he has no convictions.

If he preaches to tithe he is a moneygrabber; if he does not he is failing to develop his people.

If he receives a large salary he is mercenary; if a small salary it proves he is not worth much.

If he preaches all the time the people get tired of hearing one man; if he invites guest preachers he is shirking responsibility.

Yet they say the minister has an easy time.—*Exchange.*

A people may prefer a free government, but if, from indolence, or carelessness, or cowardice, or want of public spirit, they are unequal to the exertions necessary for preserving it; if they will not fight for it when it is directly attacked; if they can be deluded by artifices used to cheat them out of it; if, by momentary discouragement, or temporary panic, or a fit of enthusiasm for an individual, they can be induced to lay their liberties at the feet even of a great man, or trust him with powers which enable him to subvert their institutions—in all these cases they are more or less unfit for liberty; and though it may be for their good to have had it even a short time, they are unlikely long to enjoy it.—*From an essay on Representative Government by John Stuart Mill (1860).*

LAYMEN AND THE CHURCH.

(Continued from page 3.)

stitute a revolution if each church had 500 ministers instead of one." He cited it as significant evidence that a religious renaissance is taking place in America today.

The Rev. Dr. Robert S. Bilheimer, of New York, associate general secretary of the World Council, with offices in Geneva, in another major address to the 150 clergy and lay delegates, announced that the Council has plans for a major study of Christian attitudes toward war and peace.

The churchman acknowledged that the inquiry may stir up the traditional pacifist vs, non-pacifist argument in church circles. But it is necessary, he said, for "top level" clergy and laymen in the council to re-think the subject, "because of the possibility that the hydrogen bomb has created a new element in warfare for which the established Christian attitude has little revelance."

A second major study planned by the World Council, he announced, is an inquiry into the subject of common Christian responsibility in areas of rapid change. He said the study will be made by an international commission with the help of traveling teams which will work through regional conferences of Christian leaders in Europe, Great Britain, the U. S., Africa, and Asia. Purpose of the study, would be "to clarify the Christian contribution to social ethics in underdeveloped countries" and to rally resources in churches of thought, personnel and money to contribute to the solution of social problems in these countries."

There is one school in which all must train. It is taught by an old schoolmaster known as Experience, and he teaches but one subject, that which his name suggests. Whatever other school one attends, he must put in a lifetime in this school, and his accomplishments depend upon himhelf. Experience is of two kinds, personal and the experiences of others. There is wisdom in giving careful attention to the experiences of other people. By so doing we judge between worthless and profitable experience and govern ourselves accordingly. The history of the world is a good subject to study to learn the lessons of experience.

—*Exchange.*

"BABOO."

(Continued from page 10.)

read and write. His grandmother's eyes grew wide with wonder when he read to her from a book! He ceased to steal. Boys in the city who were Scouts didn't steal. Baboo was a Scout. Then he became a Patrol Leader, then a Scout Master's Assistant.

He heard of a Great Teacher who said there was only one God for all peoples and that he cared for all boys and girls and wanted them to be good scouts all the time and never steal. It did seem the best way after all.

Twelve years have passed. Baboo is a young man now. He is in training for police duty. He speaks a little English. He is trusted to do many important jobs. His grandmother is very proud of him. She, too, has a position where she is trusted. Many of the tribes have been acting honestly for so many years that they are now allowed to live outside the Walled City. The name of that city is "The City of Hope," and people who live in it find out after a while, as Baboo has done, that it pays to do honest work.

Baboo will be a leader of his tribe, but in a better sense than his grandmother predicted many years ago.

—*Adapted from a Story by Ellen Hobbie.*

I STILL BELIEVE IN PEOPLE.

(Continued from page 13.)

en, he was straightway asked by the angel Gabriel what plans he had made for the continuance of his work below. "I have told the good news to James and John, Mary and Martha," replied the Master; "they will tell it to others, and so the movement will grow." "But," countered Gabriel, "suppose the men are too busy with their fishing and the women with their sewing, to carry forward the work? What then?" And Jesus smiled a beautiful smile, and simply said: "I have no other plan, I am counting on them."

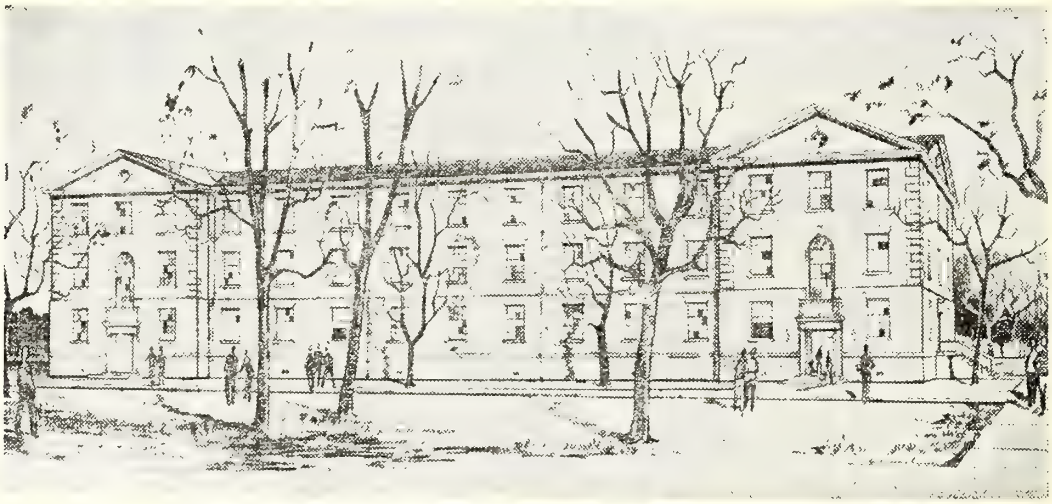
Prejudice, ignorance, bitterness, and, above all, selfishness, are the great obstacles to peace in people, groups and nations.

—*Joseph Tytheridge.*

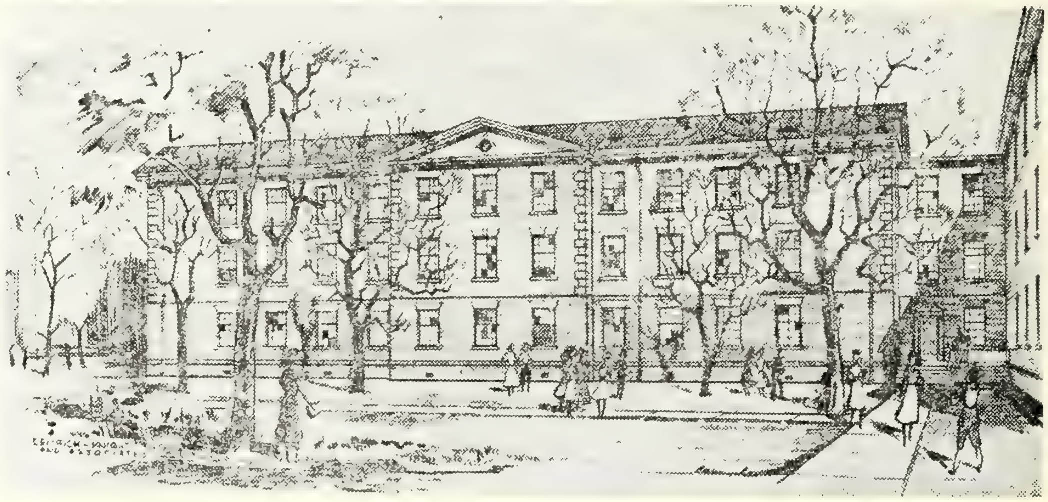
The greater the obstacle, the more the glory in overcoming it.

—*Moliere.*

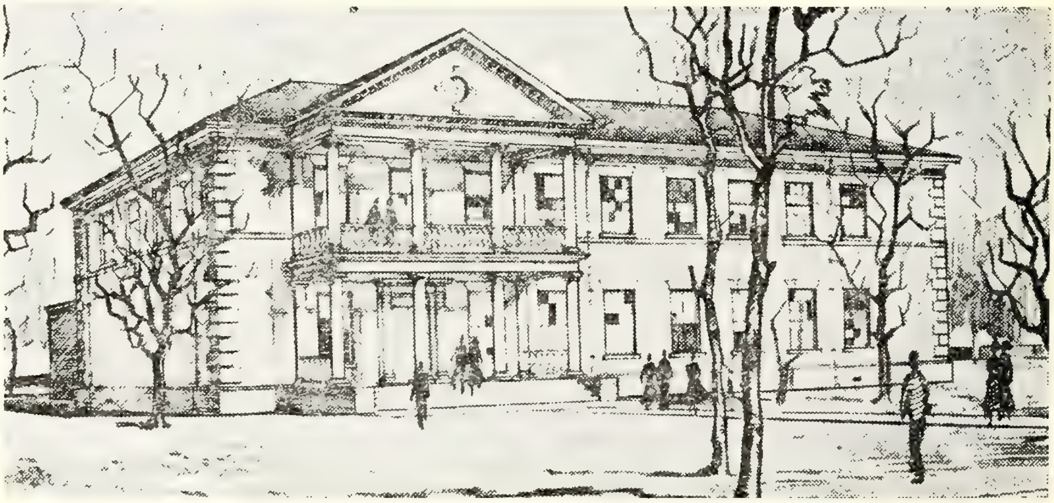
Architect's Drawings of the New Elon College Buildings



The Proposed New Dormitory for Men—Carolina Hall



The Proposed New Dormitory for Women—Virginia Hall



The Proposed New McEwen Memorial Dining Hall

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, MAY 26, 1955 NUMBER 21

Elon College Commencement Speakers

The speakers who will keynote the sixty-fifth annual commencement program at Elon College, pictured above, are Dr. Liston E. Pope (upper left), dean of the Yale University Divinity School, who will deliver the address to the seniors at the graduation exercises; Dr. Rockwell Harmon Potter (center left), dean emeritus of Hartford Theological Seminary, who will preach the baccalaureate sermon; and Charles Cook Howell (bottom left), eminent attorney of Jacksonville, Florida, and a member of Elon's Class of 1908, who will deliver the annual alumni address. President L. E. Smith (right) will guide the college through its 1955 commencement.

News Flashes

The Christian Sun salutes Elon College upon the occasion of its sixty-fifth annual commencement. We of the Southern Convention owe a debt of gratitude to those of the past and the present who have made our college possible. Let us show our appreciation by giving Elon our unqualified support as she goes on to even greater achievements.

The Rev. A. Warren Matthews, a licentiate of the North Carolina and Virginia Conference, is being graduated this month from the Hartford Theological seminary. Mr. Matthews has been awarded the Thompson Fellowship, which provides for two years study abroad. The fellowship is the top honor award at Hartford. Congratulations Warren!

From Rev. Carl E. Wallace comes the information that the Rev. Earl Farrell, who recently became pastor of Wake Chapel, has been officially received into the fellowship of the Eastern North Carolina Conference as a minister in full standing. The action was taken by the unanimous approval of the Committee on Education and Standing of the Ministry, pending final acceptance by the Conference in November.

Congregational Christian Layman Returns from Mission Trip

John Ives, prominent Congregational Christian layman from Bridgeport, Conn., returned the past week from a four-months trip around the world on behalf of international Congregational churches and mission programs.

He traveled under the auspices of the International Congregational Council, whose headquarters is in London. His trip was jointly sponsored by the General Council of the Congregational Christian Churches in the U. S. A. He visited the Fiji Islands, Australia, Singapore, Thailand, Burma, India, Pakistan, Egypt, Lebanon, Turkey, Greece, Switzerland, France and England.

Mr. Ives, who is a vice-president of the Board of Home Missions of the Congregational Christian Churches and a member of the General Board of the National Council of Churches, was asked to make the trip primarily in response to a request from Australian Congregational churches for help in improving their programs of church financing and evangelism.

The request came as a result of the visit of two Australian churchmen to this country last year.

Mr. Ives, who is president of the Ives-Hanson real estate and insurance firm of Bridgeport, was chosen to make the trip because of his intimate knowledge of church financing and administration and his experience as an officer of church organizations.

Elsewhere in this issue, Mr. Ives reports some of his findings.

"I CANNOT THINK OF THEM AS DEAD"

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread,
They have but gone before.

The Father's house is mansioned fair
Beyond my vision dim;
All souls are his, and here or there
Are living unto him.

And still their silent ministry
Within my heart hath place
As when on earth they walked with me
And met me face to face.

Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath giv'n to Love to keep
Its own eternally.

—Frederick Hosmer.

MEMORIAL DAY — 1955

Mission to Ministers

"I am constantly impressed by the response of the laymen to the gospel, and their concern to win their fellow laymen to Christ. This is a day of great opportunity." so said Dr. James L. Stone of the Joint Department of Evangelism of the National Council of Churches.

There is a revival of religious interest in America. This is certainly true on the college campus where students are attending church in large numbers and in their informal discussions are probing deeply into religious conecrns. It is also true in many communities across this land.

But there is another side of the picture. We have the problem of juvenile delinquents and "pre-delinquents" who need help and guidance in personal living. There are nine million Americans who are suffering some mental or emotional disorded, most of which could be resolved with proper spiritual help. Many comic books and TV programs are having an undesirable influence on our young people.

The Gospel of Jesus Christ is contemporaneous. Its message is for every person in every situation. It speaks to our needs and our time. But someone must do the speaking. Evangelism means sharing the Gospel with those who have never heard it before and caring for those who have come under Christian influence previously.

Any Congregational Christian minister—or lay leader—who is concerned about a vital program of evangelism in his local church, and who is interested in his own mental and spiritual enrichment, will be glad to know that the Joint Department of Evangelism of the National Council of Churches will hold two Missions to Ministers this summer. One will be held at Green Lake, Wisconsin, from July 25 to 30; another will be held at East Northfield, Massachusetts, from August 1 to 8.

At these conferences there will be sessions on Bible study of evangelistic passages, lectures on the theology of Evangelism, discussion on counselling and evangelism, presentation and discussion of visual aids, and an opportunity to hear great preaching. The leadership will be composed of outstanding personalities from many denominations, such as: Dr. Colin Williams from Australia, now at Drew University; Dr. Walter Woodbury, Executive Secretary of Evangelism of the American Baptist Convention; Dr. Donald G. Miller of Union Theological Seminary, Richmond, Virginia; Dr. Berlyn Farris, Executive Director, Joint Department of Evangelism of the National Council of Churches; Dr. James W. Clarke of Princeton Theological Seminary; and many others.

These Missions are planned to include the wives and children with special programs arranged for them.

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Construction Work Progresses at Moonelon

Construction of the main building and the two cabin units at Moonelon is moving along very rapidly. It looks to me like the buildings will be completed by July 1. This is really wonderful; we have wanted the facilities for the use of our young people and all of our church folks—it seems that we shall have these facilities soon.

We must still raise much of the money needed to complete the project. What has your church done? What have you done? We are printing without the author's permission (or his knowledge for that matter) a letter which shows what one of our good people is doing:

* * *

May 20, 1955.

Dear Elon Townsfolk:

Have you seen the three big new buildings being erected at Moonelon? If you haven't, you will be greatly surprised.

Have you seen the vast amount of improvement made at Moonelon recently—made by folks all over the Southern Convention?

Come, let us all at Elon *give a lift.* Moonelon is being erected right at our front door, right in our own town. As much as anyone, near or far, we at Elon will enjoy its facilities. Let us as townsfolk show our interest in, and do our duty toward developing this Conference Center for children, youth, adults and conferences, outings and programs of various kinds. Have you seen it?

Three *big,* new—very new—buildings.

Brush to be cleared away and burned, wood to be piled up and stored, short ends of lumber and timber to be picked up, leaves to be raked and burned, walks to be cleared, grass to be mowed, and broken pieces of cement to be "given the works," and countless other tasks at which you could serve.

Bring a spirit of gratitude for what's going on at Elon and something to work with. *Women Too!*

This comming *Wednesday Afternoon,* late or soon, or both. Wednesday afternoon, May 25.

Let us all give this lift now before Commencement when numbers of people from everywhere will get a real surprise when they see this new Moonelon.

One of you,
JOHN G. TRUITT.

* * * * *

Laymen of South Boston-Danville District Hold Second Meeting

The Laymen of the South Boston-Danville district held their second meeting with a Fellowship Dinner and Rally at Center Church, South Boston, Va., on Friday night May 6, at 6:30 p. m. Mr. J. K. Landrum of Ingram Church presided as chairman pro tem and Mr. Irving Anderson of Center Church served as secretary pro tem.

Of the nine churches composing the district seven answered to the roll call. There was a total of 60 men present. Visitors present included Dr. W. T. Scott, Dr. Henry E. Robinson, Mr. T. A. Vincent and Mr. W. P. Mahan.

After a delightful dinner served by the ladies of Center Church, Mr. C. S. Wilkins a layman from Liberty Church brought the project of Moonelon before the meeting. Comments were added by Dr. Robinson, Dr. Scott, Mr. Vincent and Mr. Mahan.

A film was shown featuring Mr. Walter Graham, president of the National Laymen's Fellowship of the Congregational Christian Churches. The film was based on the methods

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

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Managing Editor ....J. T. Kernodle

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Curse of Glibness

A fool acts "jauntily" — so Moffatt translates Proverbs 1:16—because he is, out of ignorance or shallowness, careless of evil. For the same reasons, a fool speaks glibly: he is always ready with a fluent answer, which may or may not be insincere, but which is always to be suspected, even when it seems thoroughly true.

Glibness (its name comes from a Dutch word meaning "slippery") is one of the pests of our time. It turns up in all sorts of half-baked generalizations: "science says . . . " or "history says . . . " or "religion says . . . " These phrases are a dead giveaway. Different authorities on science, history, or religion say different things; they often disagree; but if they are reputable and honest men, they shun glibness, because they know that truth lies in fine distinctions. Glib phrases are not always a giveaway; they are often attempts to sell some dubious article, some shoddy ideology, to the gullible.

Glibness is more than a manner of speaking, a perversion of style. It is a laziness, an irresponsibility, a deceitfulness of mind. It is not confined to the hucksters. Alas, it pervades the Christian witness, and contaminates it more subtly than outright heresy could ever do. It changes gospel truth into a cult of exasperating smugness or murderous fanaticism.

"But," someone will protest, "even if gospel truth is spoken glibly, it is still true: glibness cannot turn truth into lies." Well, the truth of the gospel is not dependent on man alone; but glib presentations of it can poison the minds of speaker and listener alike. If food spoils, you can still call it food with some justice, but you will poison yourself and anyone else present if you serve it.

Glibness has many guises. There is glibness of subject—the vogue of 'How to be at ease with everything, including sin.' There is glibness of treatment, which appears in the annoying shallowness of far too many sermon illustrations or Sunday school stories. When Admiral Cervera tried to break out of the harbor of Santiago de Cuba, his squadron was destroyed (the American ships almost destroyed each other in the process): his ships had wooden decks which one shell could set on fire; but the religious press explained his defeat as Divine Retribution—he had made his sortie on Sunday morning. This "religious" reasoning seems trivial now, and out of fashion, but its glib assumptions ('God is on our side, his ways are like our ways, he will take care of our enemies') are not.

Such glibness has been popular for a very long time. In Jeremiah's day, popular spokesmen said glibly: "This is the temple of the Lord, the temple of the Lord, the temple of the Lord." And the Lord told Jeremiah to answer them: "Behold, you trust in deceptive words to no avail. . . . Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel." (Jeremiah 7.) There has never been anything glib in the words of the true prophets.

Glibness is the traditional weakness of average morality. Job's exasperating friends, so quick to judge God and his works, are the classic example of this; they were forgiven, we learn, because Job, whom they made desperate even to blasphemy, prayed for them.

Jesus detested glibness as he detested all other forms of false piety. He rebuked anyone who praised him glibly, by rote. He taught in parables, to avoid the cheap finality of the glib.

Glibness can seem like such a minor vice, such a venial sin. But it precludes true reverence, true faith, true sympathy; it cuts off its devotees from God and their fellowmen. It is in essence a sin against the living spirit of truth, and the Christian who falls into it lies in great danger.

ON PUNCTUALITY

There is an old French proverb giving the salutary reminder that, "the while we keep people waiting, they reflect on our shortcomings," and there can be few who, from personal experience, will not be found ready to admit the truth of the observation.

Although not generally enumerated among the principal virtues, punctuality may well be said to epitomize them all, as well as the fundamental principle of "doing unto others as we would wish them to do unto us." It is the hallmark of character and of a well-ordered life; of one thinking of others above self and finding rightful satisfaction in the practice of those social courtesies by which human relations are made happier and enjoyable.

May not, after all, the making of a definite appointment be regarded as a contract, the breach of which involves personal discredit on the defaulter?

—Exchange.

Prominent Layman Reports on Trip Around the World

(A STATEMENT BY MR. JOHN IVES)

There are three things which give a distorted and damaging picture of America to the rest of the world. They are American movies, American periodicals, and American tourists.

From our movies, people in other countries have gained the impression that our American cities—New York, Chicago, and the like—are full of gangsters running around with machine guns, and that our family life is represented by the Hollywood concept of sex.

Too many of our periodicals—you can find them on newsstands in every country I visited — contain articles which may be innocent enough when read by Americans in America, but which give people in other parts of the world the distinct impression that we are trying to run the world by our might. Several people in several countries asked me, ''Is it true that you have in America huge stockpiles of atomic bombs ready to drop at a moment's notice?''

As for American tourists, the good impressions created by a hundred visitors are overshadowed by one overbearing individual who tries to lord it over waiters, hotel people and others in foreign countries.

The Australians are of course loyal to Queen Elizabeth, and their roots are in England, but they look to the United States for ideas. They like our progressiveness and they like the way we do business. In some areas of the world you find some resentment of American investments, but that is certainly not true of Australia. They welcome American capital and American business know-how.

The churches are equally eager for American know-how in the realm of churchmanship. The idea of an Every Member Canvass is entirely new to Australian churches. They were intensely interested in this method of financing. The great majority of Australian churches do not operate on a budget as we do. They don't use the pledge system. They finance their churches almost entirely from weekly collections and from what the women's group is able to raise. The women are the backbone of the church in Australia, just as they have always been here, but the men are beginning to awaken, as have the men of the U. S. A., and take a more active part.

Australian churches are greatly interested in evangelism programs, as nearly 90 per cent of Australians are unchurched. While the population of the country is now approximately ten million, it is growing rapidly as a result of immigration which the Australian government is encouraging. Australia looks forward to a population of fifty million. This increase presents the churches with a terrific challenge. They recognize it and they are making their plans to meet it. Already they have plans drawn up, which will be presented for approval at their coming Assembly (the counterpart of our General Council), for the establishment of a Board of Home Missions.

Christians of India are concerned that they shall make their own witness to the Christian Gospel and that their churches shall be free of any pressure or uninvited influence from the outside. They want to have an equal place with other Christians in the world-wide councils of the Christian church.

Asian Christians want to be ministered to by fellow Asians. On the other hand, the Christians of Asia have only love and respect for their fellow Christians throughout the entire world. They appreciate the aid that is being given them through missionary enterprises and realize that this aid is coming as a gesture of brotherly love. Their one determination is that they shall control their church activities — worship, education, social action, etc.—in their own countries. They will continue to welcome fellow Christians to work in their churches and church institutions, but they want Christians from other countries to come as colleagues and not as missionaries. The resident Christians will make policies and be the leaders. The visitors will be coworkers.

The countries of the Near East welcome our medical aid, education, and the refugee programs being administered through the World Council of Churches; but it is next to impossible to do Christian evangelism in the Islamic nations. This means that we must continually re-evaluate our mission work in these countries.

Southern Convention Convocation

The third annual convocation of the Ministers of the Southern Convention was held at Camp New Hope, near Chapel Hill, N. C., from May 10 through May 12 with approximately thirty-five persons in attendance.

Dr. Walter Schlaretzki, Associate Superintendent of the Illinois Conference, stimulated the group with a series of excellent expositions of the Biblical Faith as he understands it on the basis of years of faithful and fruitful study.

Discussions aimed at relating theology to the rural situation in very definite ways were conducted by Dr. W. A. Hotchkiss, Director of the Town and Country Department of the Board of Home Missions. Dr. Ross W. Sanderson, president of Franklinton Center at Bricks, N. C., addressed the group in an informative way concerning proposed programs for the institution which he serves. An ''Illustrated Lecture'' on the journey to various mission fields last summer made by Mrs. Sloan and himself was presented by Dr. W. W. Sloan of the Elon College faculty.

Dr. W. T. Scott, Rev. Fred P. Register, Rev. John S. Graves and Rev. J. H. Lightbourne, Jr., also appeared on the program, presenting matters particularly related to the Southern Convention.

The devotional services throughout the convocation were conducted by Rev. Richard Peterson and Dr. Henry E. Robinson.

The committee in charge of all arrangements and planning was composed of Rev. Walstein Snyder, Rev. Kenneth Register and Rev. Richard Peterson. The staff of the Southern Convention assisted in all ways possible to make the undertaking a success.

Not all time was devoted to study and conversation. There were several exciting baseball games marked by erractic but enthusiastic play. More skill was evidenced on the volleyball court and at the horseshoe pits. The meals were excellent and the weather

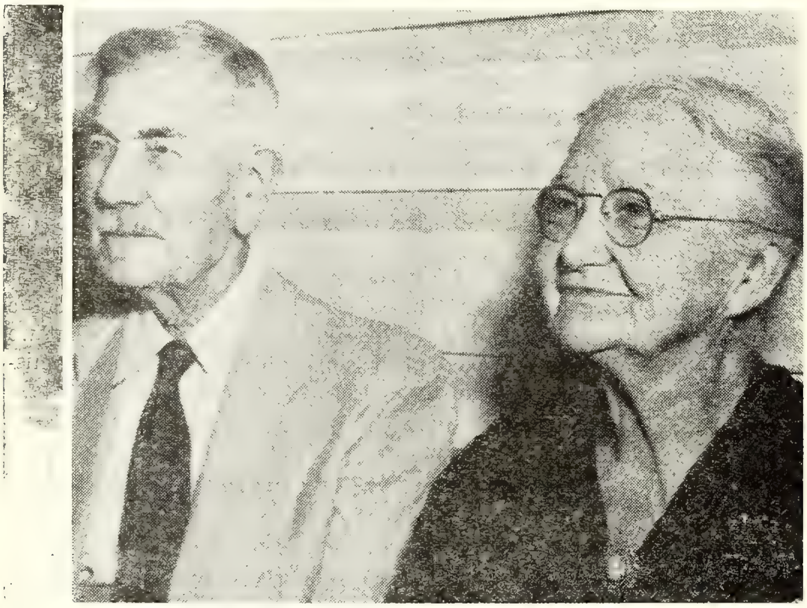
(Continued on page 13.)

News from the Churches . . .

Chapel Hill Church Observes Forty-Fifth Birthday

"United Church — Past, Present and Future" was the theme of the forty-fifth anniversary service held on Sunday morning, May 15, at the 11 o'clock worship hour of the United Congregational Christian Church of Chapel Hill, North Carolina.

The United Church was organized in 1910 by 17 residents of Chapel Hill, fomerly members of the Damascus Christian Church located about six miles from Chapel Hill.



MR. AND MRS. E. W. NEVILLE

The anniversary sermon, entitled "The Church in Today's World," was given by Dean J. Earl Danieley, of Elon College, who served as interim pastor prior to the coming of the present minister, the Rev. Richard L. Jackson. Other participants in the service were Mr. E. W. Neville, the first secretary of the church, Rev. B. J. Howard, pastor from 1918 to 1930; Dr. John Larsh, chairman of the Board of Deacons, and Joe Tyson, president of the Men's Fellowship.

Following the morning service, 165 people were served at a pot-luck dinner on the church lawn. Of the original 17 charter members, only six are living today. They are all residents of Chapel Hill and still are members of the church. They are: Mr. and Mrs. E. W. Neville, Robert Foister, D. T. Neville, Mrs. Harry Ollerhead and Mrs. R. S. Neville.

His Threat Keeps the Church Doors Open

Reminiscing over the 45-year history of the United Congregational Christian Church, of Chapel Hill, N. C., which held its anniversary last week, one of its charter members recalled how near the church came to closing down at one time.

Mr. E. W. Neville recalled that the membership had dwindled down close to the 17 charter members, and the board of deacons had met and decided to disband the church. It seemed pretty well settled when Mr. Neville stood up for his say: "You can close this church," he told his fellow-members, "but I'm coming down here every Sunday and ring the bell anyhow." The church didn't close, and since then it has grown considerably to its present membership of 160 on its active roll.

The 81-year-old Mr. Neville has held every post in the congregation, and is still the building overseer. He was one of the speakers on the anniversary program on last Sunday.

During its entire existence, Mr. Neville has missed only eight Sundays of attendance, and on each of those occasions he was in the hospital. Throughout this time, Mrs. Neville has also been a faithful member, she having kept the communion service for 20 years.

Mr. Neville recalled that a group of Damascus Church members felt the need of setting up a new church in town back in 1910, "because we saw all of our young folks going somewhere else. It was on the evening of May 15, in that year that the charter members carried their lamps and hymn books over to the old Canada School on Pittsboro Street and held the first worship service. Later the present building was erected at a cost of about $9,000.00.

* * * * *

The Church in Warwick Reports

We of the Congregational Christian Church in Warwick have been united in fellowship for nearly a year. Those of us who were present at the initial meeting have seen much progress this past year. Many new members have joined with us, and we are now enjoying the fellowship in working toward our mutual goals of a parsonage and the initial church structure in the immediate future.

It is a great venture, and with the earnest effort of us all, it promises to be a most rewarding experience to ourselves and to the community at large.

(MRS.) WILMA JOHNSON.

* * * * *

Eure Christian Church Observes Family Week

Eure Christian Church observed Family Week, Saturday, May 7. The observance consisted of a fellowship supper served by the ladies of the church at seven o'clock in the evening and a service of worship and Bible study following the supper. The ladies led the devotional, special music was rendered, and the Rev. R. E. Brittle gave a study of the Book of Acts.

MRS. F. R. SMITH,
Reporter.

MISSION TO MINISTERS.

(Continued from page 2.)

It is our hope that many of our Congregational Christian ministers and leading laymen will participate in one of these gatherings. A limited number of scholarships, covering approximate cost of Board and Room, will be available to ministers in our Fellowship through the Commission on Evangelism and Devotional Life of our Board of Home Missions. For further information contact your State Chairman of Evangelism, or write to Dr. Stanley U. North, 287 Fourth Avenue, New York 10. N. Y.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

A Milestone

Elon College is near another milestone along the pathway of learning, emblazoned by eminent educators for ambitious youth, graduation from college. By the time this issue of THE CHRISTIAN SUN reaches the reading public, the sixty-fifth annual commencement of Elon College will likely be underway, which means that since 1890, at this time of the year, an increasing number of young people have obtained and given evidence of advanced learning, a degree of scholarship that deserves recognition. That at each recurring year these young people have stood before a president of Elon College to receive his congratulations and the College's blessing on the eve of their departure from ivy walls of Alma Mater.

Commencement at Elon College this year is a bit different from that of all previous years. Commencement, in addition to the usual programs of sermons, addresses, pagentry of academic processions, good-byes and farewells; students, faculty members, officials and visitors are to be given the opportunity of participation in the breaking of ground for Virginia Hall, one of the three new buildings to be erected on Elon College campus during the ensuing year. An improvement of facilities on the campus badly needed for lo these many years, these new buildings will add to the convenience, comfort, contentment, happiness and efficiency of our students.

Day by day, throughout the year, the students will march to class and instructors will lecture at the tune of hammer and saw, the level and trowel, all of which spells out the continued progress of Elon College. A great educational institution dedicated to the training of young people for the service of the Church of Christ and the glory of God.

The undertaking of the program is of sufficient importance and should be of sufficient interest to challenge the loyalty and generosity of every member of the church, every alumnus of the college, every faculty members and every student on the campus, every citizen of Alamance County, and all who are interested in Christian higher education dedicated to the preparation of future citizens of our country for a day and a year packed with uncertainty to the extent that no other generation has witnessed or envisioned.

REV. LEE F. TUTTLE

DR. JAMES M. HESS

Eminent Churchmen to Receive Honorary Degrees

Two eminent ministers and church leaders will receive honorary degrees from Elon College at the final exercises of the college's annual commencement program on Monday morning, May 30.

Those to be honored at that time are Rev. Lee F. Tuttle, pastor of the First Methodist Church of Charlotte, N. C., and Dr. James M. Hess of Claremont, Calif., who was for many years an educational missionary to India and who is a former member of the Elon College faculty.

Rev. Lee F. Tuttle, a native of Lenoir, N. C., is a graduate of Duke University, where he received the A. B. degree in 1927, and of Yale University, where he received the B. D. degree in 1934. He graduated from the Yale graduate seminar on education in 1935. He has held pastorates in New Haven, Conn., and in Thomasville, Concord, Asheville and Charlotte in North Carolina. He has also held numerous denominational posts and has spoken at a number of colleges and universities in recent years.

Dr. James M. Hess, a native of Camden, N. J., was educated at Brown University and the University of Pennsylvania, receiving the A. B. and M. A. degrees from the latter institution. He later received the M. A. and B. D. degrees at the University of Chicago. He spent thirty-seven years as an educational missionary in India, where he taught at the American College of the University of Madras. He is recognized as an authority on Shakespearan works.

* * * * *

Apportionment Giving

Exhorting the church at Philippi to forget the things that were behind, the Apostle Paul urged them at the same time to reach forth unto the things that are before.

When you glance at the report on the churches for the past two weeks, (there was no report last week), you will realize how difficult it is for the ones of us who are intensely interested in Elon College and its future to obey these exhortations. We are reminded of what has gone before, and remembering the things that are behind compels a keen interest in if not anxiety for the future. The weeks of the present conference year are passing rapidly, more rapidly than we think, and taking a look at the past we have to the credit of apportionment giving of all our churches $6,568.81, and then when we look at the future we see that we have $28,431.19 to go to reach our goal. Then when we consider the possibility of conference apportionment for the college and consider the urgent needs of the college, we should bestir ourselves to make sure that we have reached the goal set by our Convention and the conferences. The summer months are ''lean'' so far as offerings for the college are concerned, but the needs for the college re-

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

A Poem on Fellowship

Along with the poem on Fellowship, came this note from Mrs. W. J. Andes: "In conjunction with the recent action of the Southern Convention women in changing their name to the Women's Fellowship of the Southern Convention of Congregational Christian Churches, I would like to submit the following poem which I think expresses the greatness of the word 'fellowship.' This poem was written by the president of the Woman's Fellowship of Elon College Community Church, Mrs. W. W. Sloan. To me, this poem expresses the wideness of our fellowship and at the same time the intimate feeling of fellowship. I hope it may be an inspiration to others as it is to me."

* * * * *

Report of Committee on Recommendations

We, your committee on Recommendations, beg leave to submit the following recommendations, which have been approved by the Executive Board of the Woman's Missionary Convention for your consideration.

First: We recommend that the 1955 Thank Offering go for Church Buildings in South Africa.

Second: We recommend that the funds from Life Memberships and Memorials during the 1955-57 Biennium be used for a Church History Room at Elon College.

Third: We recommend that, since it has come as a suggestion from the three constituent women's conferences of the convention, the name of the Woman's Missionary Convention be changed to the Women's Fellowship of the Southern Convention of Congregational Christian Churches; and that the Constitution be changed to conform therewith.

MRS. CECIL L. WHITLOCK,
MRS. MARK W. ANDES,
MRS. RAYE V. KNIGHT,
Chairman.

"Harvester" For North Carolina

The women in North Carolina who contributed towards the purchase of a "Harvester" will be happy to know that "we made it." At a meeting of the Board of Directors of the Department of United Church Women in Raleigh on May 11, the newly purchased "Harvester" was dedicated.

It was a big occasion! Dr. Jarman, president to the North Carolina Council of Churches, Rev. Morton Kurtz, the Executive Director and Mr. Ballentine of the Governor's Migrant Committee all were there to take part. Our Women's General Chairman, Mrs. T. S. Newbold, led us in the Litany of Dedication, other women active in the migrant ministry took part and we all sang with happiness and gratitude.

Fellowship

Out of His greatness and power
God built the universe,
Breathing His loneliness of heart
Into man's living soul;
Of dust and stardust
He made us all,
Then gave us to each other
To make life whole.

Mrs. W. W. SLOAN.

The "Harvester" still needs its equipment, so funds are still needed. It was thrilling to see such a fine example of Women United for a purpose.

MRS. RUSSELL V. POWELL.

* * * * *

Liberty Vance

Liberty Vance Women's Fellowship held its regular monthly meeting on April 5 with Mrs. C. O. Eaves as leader. Topic, "The Cross— Symbol of Joy and Triumph." Mrs. N. H. Ayscue, Mrs. M. W. Ayscue, Mrs. Lee Grissom and Mrs. Macon had parts on the program. The Devotional was given by Mrs. R. J. Newton.

Business: 9 present, collection, $9.50; cards sent, 61; visits made, 48; flowers sent, 4 times. Sending $36.00 to Lucy Perry Institute to send a native Indian girl to school for second year. New members, 1.

Mrs. Newman gave report on the Spring Rally at Raleigh. The meeting was closed with sentence prayers, thanking our Father for the Cross and what it means.

Mrs. R. H. Ayscue was hostess and served ice cream and home made cocoanut cake. We enjoyed a half hour friendly social.

We thank our Father for the good times and wonderful things he has done for us.

REPORTER,
Circle No. One.

* * * * *

Hebron

The Missionary Society of Hebron Christian Church, has held regular monthly meetings this year, with interesting programs planned by our program chairman, Mrs. Bruce Williamson.

We had a good number to attend the Spring Rally, which was enjoyed by all.

We have sent "Sunshine" baskets to several shutins also visited the sick in the community.

One very interesting event was a covered dish luncheon and old fashioned quilting party at the home of Mrs. H. T. and Mrs. Charlie Arrington. The "Frindship" quilt was presented to Dr. and Mrs. D. W. Sheppard, following the evening church service, April 10, by Mrs. H. T. Arrington, our oldest member. We presented the quilt as a token of our friendship which we hope will be remembered.

As the year goes by we hope to go onward and upward with our Lord and Saviour, Jesus Christ.

MRS. KENT RICE,
Reporter.

* * * * *

Wake Chapel

The Woman's Missionary Fellowship of the Wake Chapel Congregational Christian Church sponsored the annual Family Night observance on Wednesday evening, May 4. Members brought along their families and a picnic supper, and iced drinks were served by the hostesses of the three circles for the May meeting, Mrs.

(Continued on page 13.)

A Letter to All Churches of the Southern Convention

Dear Fellow Christian:

This letter is being sent to all our churches to acquaint them with the *Every Church Visitation* project which will be carried out in the Southern Convention from June 15 to July 10, 1955. You will be contacted within a few days by the team captain in charge of your area to confirm the evening date set for your church.

MEETING: We are asking you to receive a team for a visit to your church on this specific date. This is necessary in order to accomplish this project in the time available to a particular team. Remember, we must visit 203 churches within these 28 days. We sincerely hope and pray that you will make the necessary arrangements to accept the suggested date. If it is impossible to do so, contact at once your team captain and see if you can arrange an exchange with another church in your area. He will help you if possible.

ATTENDANCE: It is the purpose of these visits to reach a select group in every church. The following persons should be invited and every effort made to secure their attendance: all church officers, trustees, deacons, Sunday school superintendent, presidents of Woman's, Laymen's and Youth Fellowships, members of Finance, and Missionary or Stewardship committees. Anyone may come.

PROGRAM: The program will begin promptly at 8:00 p. m., and will be provided entirely by the visiting team. This team will consist of a minister, a layman, a laywoman, and a young person. They will use a sound film on the work of our own Convention and our denomination, and present other information. They will provide their own projection equipment. It would be helpful if you would select a meeting place where electric receptacles, etc., will be accessible.

PURPOSE: We want to tell the story of the work we are doing for Christ in our Convention and across the world. We feel that through the use of this film and charts, etc., we can "get across" the work we are doing together. We believe that when the leaders of our local churches know what we are doing and why, these results will follow (this is certainly our prayer):

1. There will be an increased and practical interest in Our Christian World Mission.
2. There will be a desire to participate in the Every Member Canvass and Stewardship Clinics which will be held from July 26 through August 7. Here the "Why" of Stewardship plus the "How" of confronting every member with the work of our church will be shared.
3. Each church will want to and be able to increase its participation in Our Christian World Mission through increasing its regular apportionment giving in 1955-56.

Of course, such action will be decided by the local church as always. This is merely an effort to help the local church better understand the "Great Story" of the work of Christ around the world.

We believe that this Every Church Visitation throughout our Convention will be a great help to every church and to all of our work. We believe nothing is so effective as dealing directly with *individual* churches, giving ample opportunity for any and all questions.

Please note the emphasis is on "*every*" church. Size, situation or past cooperation do not matter. It is simply a *factual* presentation for information. All of our people have a right to this. We earnestly hope and confidently expect that all of our churches will cooperate in this effort by receiving the team on the date proposed to them.

Remember *why*, above everything else, this is being done. We are doing this because we believe in Jesus Christ as Saviour and Lord, and we believe in his work. It is to the end that we all might do more for him that we venture into this program.

When you receive the communication from your team captain, please respond promptly. This will be most helpful.

Yours in Christ,
F. P. Register, *Chairman,*
Missionary Education Committee.

* * *

Note.—The above is a copy of a letter which has been sent out by the Missionary Education Committee of the Southern Convention to every church of the Convention. It is reprinted here as a matter of general interest to our readers. Below is given the "Every Church Visitation" schedule:

WESTERN N. C. CONFERENCE.

Area No. 1—F. C. Lester:

Asheboro	June 15
Flint Hill (M)	June 16
Flint Hill (R)	June 17
Pleasant Cross	June 18
Pleasant Union	June 19
Randleman	June 20
Sophia	June 21
Union Grove	June 22
Bailey's Grove	June 23

Area No. 2—Max Vestal:

Albemarle	June 15
Antioch (R)	June 16
Ether	June 17
High Point	June 18
Pleasant Ridge	June 19
Ramseur	June 20
Seagrove	June 21
Shady Grove	June 22
Spoon's Chapel	June 23

Area No. 3—M. V. Welch:

Bennett	June 15
Big Oak	June 16
Brown's Chapel	June 17
Needham's Grove	June 18
New Center	June 19
Patterson's Grove	June 20
Pleasant Grove	June 21
Providence Chapel	June 22
Shiloh	June 23
Smithwood	June 24

Area No. 4—B. Simmons:

Antioch (C)	June 15
Center Grove	June 16
Grace's Chapel	June 17
Hanks' Chapel	June 18
Liberty	June 19
Mt. Pleasant	June 20
Pleasant Hill	June 21
Zion	June 22

EASTERN N. C. CONFERENCE.

Area No. 1—W. A. Rich:

Antioch	June 15
Bethlehem	June 16
Fuller's Chapel	June 17
Henderson	June 18
Liberty	June 19
Mt. Auburn	June 20

Area No. 2—G. J. Rice:

Hope Mills	June 15
Moore Union	June 16
Niagara	June 17
Sanford	June 18
Shallow Well	June 19
Southern Pines	June 20
Turner's Chapel	June 21

Area No. 3—R. E. Talley:

Beulah	June 15
Ebenezer	June 16
Good Hope	June 17
Mt. Carmel	June 18
Mt. Gilead	June 19
New Hope	June 20
Oak Level	June 21
Pope's Chapel	June 22
Youngsville	June 23

(Continued on page 13.)

Needed: A Religious Approach to Traffic Safety

PART II.

Education in safety principles can and does help . . . but education must be concerned foremost with the individual's attitudes. "Attitude," it has been said, "is the general pattern of a person's life—his degree of social adjustment and his acceptance of his responsibilities as a driver. One of the most common evidences of a poor attitude is *discourtesy* in traffic."

For the last decade we have been aware of the nation-wide educational drive to curtail teen-age accidents . . . most of which occur on the way to and from parties and dances, or are the result of the "fad" of competitive speeding games.

Throughout the entire country there developed a wave of adverse publicity against teen-agers and their use of the motor car. The radio and press contributed such terminology as "teenicide," "hot rods," "chicken" and "drag strips." The public became aroused.

It was determined that education was needed in three areas: *driving knowledge, skill* and *attitude* . . . and the task was assigned to the schools and to the parents.

The scope of this movement can be cited by the educational projects undertaken: driver education programs are now conducted in over 8,000 high schools throughout the nation; teen-age traffic safety conferences, organized and conducted by the teen-agers themselves, are held both regionally and nationally, as are the "Teen-age Roadeos," sponsored by local chapters of the Junior Chamber of Commerce. In some areas, teenage traffic courts have been established and student traffic courts in school. Parental participation is encouraged by the "Man - to - Man" and "Dad - to - Daughter" Good Driving Agreements, in which both parent and child sign contracts of agreement. National essay, jingle and slogan contests, dealing with safety, are sponsored by many organizations . . . and thousands of leaflets, magazines and posters have been directed to the teen-age driver.

Through the combination of information, education and public interest, this problem has been attacked.

But what can we do about the adult careless driver?

Educating him to the dangers involved is only half effective . . . caution is difficult to breed in the long-experienced driver.

The only possibility for curbing the plague of auto deaths is to teach the adult to apply his maturity to the highway . . . his personal moral or ethical code of living must be a permanent passenger in his car.

Perhaps you have heard of the little boy who was riding with his mother in the family automobile and asked, "Tell me, Mom, where are all the stupid idiots today?"

"Oh," she replied, "they're only on the road when your father is driving!"

All of us, father, mother and children, must be shown that we cannot continue our schizophrenic existence as a conscientious respector of human rights in everyday life . . . and an agent of death in our automobile. There is no justification in any civil or religious code for such behavior.

The crusade against traffic fatalities has begun in many quarters. Law enforcement officials, professional safety organizations, insurance and automotive industry groups, civic and professional associations, women's clubs and parent-teacher associations . . . and many more . . . are supporting the movement.

These voices are not alone in the wilderness . . . but the magnitude of the problem demands the personal support of each American citizen. The responsibility rests with everyone.

By your individual influence and by group action, you too can join this educational campaign to save the lives of your fellow Americans.

Religion is needed on the highway. Will you help?

Suggested Prayers for Before Meals

In Response to Numerous Requests

By Roy C. Helfenstein.

We thank Thee, God for home and food;
For all that's beautiful; for all that's good.
Help us by our lives to say—
That "we love Thee more each day."
Amen.

* * *

"Our Father. we give our thanks for all Thy loving care—for food, for friends and fellowship, and blessings that we share." Amen.

* * *

Our Heavenly Father, we thank Thee for this food. We pray that Thou wilt bless it to our health and strength, that we may better serve Thee and our fellowmen. In Jesus' name, Amen.

* * *

Our Father, may this food be to us symbolic of the spiritual food that Thou dost provide for our souls.
Amen.

* * *

We rejoice, O God, in Thy constant mindfulness of our every need. We offer thanks to Thee for this food.
Amen.

* * *

Loving Heavenly Father, accept our thanks for this food provided for our needs. May these blessings inspire us better to serve Thy divine expectations of us. Amen.

* * *

Dear Lord, accept our sincere thanks for these blessings set before us. Make us ever mindful of those whom life denies blessings which we so often take for granted. Amen.

* * *

Loving Heavenly Father, we thank Thee for this food—and pray that Thou wilt bless it to our good. May the strength derived from this nourishment be used in service to our fellow-men. Make us each one truly grateful. Amen.

* * *

Our Heavenly Father, we pray Thy blessings upon each person who has participated in making possible this bountiful meal. Make us truly grateful to Thee and to them. Amen.

* * *

"Bless the Lord, O my soul, and forget not his many benefits." For this food, we truly thank Thee.
Amen.

* * *

Our Lord and our God, make us each one truly grateful for this meal.

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Fellowships Hold Joint Session

The Pilgrim Fellowship of Eure Christian Church, the Eastern Virginia Conference, met with the Pilgrim Fellowship of the Bethlehem Church, near Suffolk, Va., on Sunday evening, May 15, joining in a study of the required book for the year.

MRS. R. F. SMITH,
Reporter.

Schedule Summer Youth Conferences

Fifteen hundred of the nation's outstanding Christian young people will go back to school this summer to study a subject not likely to be found in their regular college curriculum —"the ecumenical church."

In 17 separate training conferences in widely scattered parts of the U. S. they will come together for five days of classroom lectures and roundtable discussions to help prepare them for roles of leadership in the cooperative church movement in their own home towns.

The Rev. Donald Newby, Chicago, associate executive secretary of the National Council of Churches' United Christian Youth Movement, sponsor of the conferences, announced the meetings will plan for united Christian youth projects in states and communities across the nation. They will also attempt to provide local youth groups with an understanding of the World Church through interdenominational, interracial and international fellowship, he said.

At each conferences students will study the organization of state and local councils of churches including financing, training and public relations. Several of the conferences will also include radio-TV workshops.

The "ecumenical students" will be local and state youth council officers and leaders of denominational youth groups. Conferences will be held in Colorado, Ohio, Florida, Iowa, Texas, Kansas, Missouri, Pennsylvania, Virginia, Tennessee, North Carolina, New Hampshire and Wisconsin. Concluding the program will be a national UCYM meeting for state and denominational leaders at Williams Bay, Wisc., Aug. 28-Sept 4.

LAYMEN OF THE CHURCH.

(Continued from page 3.)

and purposes of a Laymen's Fellowship.

The following district officers were elected to serve during the coming term: Mr. Irving Anderson of Center Church, president; Mr. Frank Tuck of Liberty Church, vice-president; Mr. W. W. Hankins of Ingram Church, secretary; Mr. Johnny Elliott of Pleasant Grove, assistant secretary and Mr. Cooke Murray of Union Church treasurer. The officers were installed by Dr. W. T. Scott.

On an invitation extended by Union Church the next meeting will be held with them on Friday night, August 5.

E. IRVING ANDERSON,
President.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

main the same month by month, for the twelve months in the year. These needs must be met.

For lo these many years the church has been contributing to the support of Elon College, hoping and praying that some day in the not too far distant future it would be the kind of institution that the church envisioned and needed. Elon College has not yet arrived at that degree of efficiency and stability, but it is on its way at a commendable pace. The church continues to make its contributions to the college and will in the days to come. Steps are being taken now to improve the college's facilities which shall mean improvement along all lines.

The college needs not only your financial support, but your moral support as well. Take time to remember Elon College, our college, in your daily prayers.

Previously reported		$ 6,300.39
N. C. and Va. Conference:		
Asheville	$ 5.00	
Greensboro, First	66.59	
Lynchburg	4.00	
Virginia Valley Conference:		
Linville S. S.	$ 12.83	
Western N. C. Conference:		
Asheboro	$180.00	
		268.42
Total to date		$ 6,568,81

SUGGESTED PRAYERS FOR BEFORE MEALS.

(Continued from page 10.)

Bless this food to our good and us to Thy service, through Jesus Christ our Lord. Amen.

* * *

Our Father, in appreciation of Thy blessings, may we live and serve as do those whose gratitude is sincere and constant. Amen.

* * *

We would "give thanks unto the Lord, for he is good, and his mercy endureth forever." "Blessed be God, forever and forever." Amen.

* * *

Our Heavenly Father, we thank Thee for Thy provision of the good things of the earth. And we pray Thy blessings upon all who have shared in the preparation of this meal. Amen.

* * *

We give Thee thanks, O God, for this food. May we use the strength it gives us in service to our fellow men and to Thy honor. Amen.

* * *

We give Thee thanks, O Lord, for this food now set before us. And we praise Thee for Thy constant love and care. Amen.

* * *

Unto Thee, O God, do we give thanks for this food of which we are about to partake. Amen.

* * *

Accept our sincere thanks for this meal, O God, and bless Thou this food for its intended use. Amen.

* * *

"Father, we our thanks now bring
For this food and everything,
Keep us well and keep us strong,
Keep us happy all day long." Amen.

* * *

Dear God, we thank Thee for Thy love,
For life, for shelter and for food.
Bless Thou this meal to our good,
And lead the world to Brotherhood.
Amen.

Our forefathers did without sugar until the 13th century, without coal fires until the 14th century, without buttered bread until the 15th century, without coffee and tea and soap until the 17th century, without pudding until the 18th century, without gas and matches and electricity until the 19th, without canned goods until the 20th, and we have had automobiles only a few years. Now what were you complaining about?—*Anon.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Manasseh's Sin and Repentance (Temperance)

Lesson X—June 5, 1955.

Memory Selection: *"Teach me to do thy will; for thou art my God; thy spirit is good; lead me into the land of uprightness."* Psalm 143: 10.

Background Scripture: II Chronicles 33.

Devotional Readings Psalm 143.

A Good Father, A Bad Son.

Strange how the thing works! Hezekiah, Manasseh's father was a good man, one of the best kings of Judah. Manasseh, his son was a bad man, one of the worst kings of Judah. Indeed Manasseh was one of the worst kings ever to sit on a throne. He was mean and murderous, and his long reign—fifty-five years—was marked by idolatry, unfaithfulness, irreligion, cruelty, and bloodshed. He did not get his meanness from his father. But somewhere down the line he came under the influence of an evil mind, or a group of evil minds, and seeds of irreligion and goodlessness were sown in his mind and heart, and these led to royal ruin. A good father cannot pass on his character to his son. Nor can he pass on his religious faith. There must be a taking as well as a giving. Many a good man has had a bad son, because the son did not respond to the father's training, or follow the father's God.

Sowing to the Wind.

Manasseh went the limit. He was one of these fellows who believed that "one religion is just as good as another." He set up altars to Baal and Ashtoreth in the sacred Temple courts, dedicated horses to the sun, approved while his subjects sent up clouds of incense to the sun and the moon and the twelve signs of the Zodiac. He did not miss any of the gods, or if he did he was sorry for it. Furthermore he made at least one of his sons as a sacrifice to the god of fire, Moloch in the valley of Hinnom. He consulted wizards and magicians and sorcerers and fortune tellers, instead of praying to God like his saintly father did. He went even farther and staged a massacre—Manasseh shed innocent blood very much, II Kings 21: 16. Tradition has it that he even killed Isaiah the prophet. He was the kind of man who would not stop at that, or anything else.

Reaping the Whirlwind—the Judgment of God.

Whatsoever a man sows, that he shall also reap. Manasseh had sown to the wind, now he is to reap the wirlwind. And as is the case, others suffer for the sins of the sinner. A man cannot build a wall high enough, or thick enough, to keep the penalty of his sins from falling on others. The judgement of God fell with devastating power on Manasseh and the kingdom of Judah. Esarhaddon, the son of Senaccherib marched upon Judah, captured Jerusalem without a fight, put an iron ring through the lips of the king, and carried him off as a captive to Babylon. What a sorry sight, a king with a ring in his nose, an abject prisoner! The judgments of the Lord are true and righteous altogether. We talk about God sending war! The fact is that war is the judgment of God on the nations. Both so-called World Wars were simply the judgment of God upon the nations of the earth. The nations had been sowing to the wind; they reaped the wirlwind. And unless the nations of our modern world walk in God's way, he will execute judgment upon them. When things get out of hand, God steps in and stops them.

Remorse and Repentance.

Like many a man, Manasseh hardly gave a thought to God, until he got down on his luck. Chained like a wild animal, and locked up in a dark prison, this high-handed, hard-hearted fellow began to think about his sins and about his need for forgivness. "He besought the Lord his God" when he was in affliction, and humbled himself greatly before the God of his fathers. Sometimes it takes some sort of tragedy to bring men to their senses, and to cause them to turn unto the Lord for forgiveness and help. Some men learn only when they reach the bottom of the pit, or feel or see themselves slipping into it. Alas that it is often only in trouble or tragedy that men turn to God and seek him! Manasseh was representative of many a man of ancient and modern days.

Forgiveness.

"If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." Strange as it may seem and sound, when even this wicked and wretched king turned to God in humility and penitence, God forgave him and restored him. "There's a widness in God's mercy like the widness of the sea, there's a kindness in his justice that is more than liberty." "There is welcome for the sinner, and more graces for the good; There is mercy with the Saviour, there is healing in his blood." O the riches and the depth of the divine love and mercy and forgiving grace. Think of it, forgiving a man like Manaaseh! Or for that matter, forgiving you and me! The king's remorse and repentance was so real and sincere that the king of Babylon released him and sent him back to Jerusalem and placed him on the throne. It should be said that this was not due to softness of heart. The Babylon king was getting ready to wage war with Egypt, and he could use a grateful king on the throne of Judah! But even at that, it was a gracious act.

Restoration and Restitution.

We are told to bring forth fruits meet for repentance. Manasseh did just that. He did an about face. He took away the strange gods, and the idols he had placed in the house of God, tore down the altars he had built in the mount of the house of the Lord, and cast them out of the city. He also repaired the altar of the Lord and offered sacrifices and peace offerings on it. When a man is forgiven, he ought to give evidence of that fact. Repentance should be followed by restoration and restitution. Repentance without works is like faith without works: it is dead. Wrongs should be righted, as far as possible restitution should be made, apoligies offered, amends made.

Tragic Limits.

"Nevertheless the people did sacrifice still in the high places. . . ." A man ought to try to undo the wrong he has done. That has been emphasized in the above paragraph. But alas, a man can never fully undo his sins. It is as impossible as if a man

(Continued on page 15.)

"EVERY CHURCH VISITATION" SCHEDULE.

(Continued from page 9.)

Area No. 4—R. L. Jackson:

Chapel Hill	June 15
Damascus	June 16
Martha's Chapel	June 17
Morrisville	June 18
Raleigh	June 19
Durham	June 20

Area No. 5—T. W. Madren:

Amelia	June 15
Auburn	June 16
Clayton	June 17
Hayes Chapel	June 18
Mt. Herman	June 19
Piney Plain	June 20
Pleasant Hill	June 21
Plymouth	June 22

Area No. 6—E. T. Farrell:

Christian Light	June 15
Christian Chapel	June 16
Lee's Chapel	June 17
New Elam	June 18
Wake Chapel	June 19
Wentworth	June 20
Lebanon	June 21
Fayetteville	June 22

VIRGINIA VALLEY CONFERENCE.

Area No. 1—H. V. Harman:

Mount Olivet (G)	June 25
Mount Olivet (R)	June 26
Bethel	June 27
Beulah	June 28
New Hope	June 29
Antioch	June 30
Linville	July 1

Area No. 2—R. E. Newton:

Mount Lebanon	June 25
Newport	June 26
Leaksville	June 27
Joppa	June 28
Dry Run	June 29

Area No. 3—R. M. Galt:

Mayland	June 25
Bethlehem	June 26
Concord	June 27
Wissler's Chapel	June 28
Wood's Chapel	June 29
Palmyra	June 30
Oakdale	July 1
Winchester	July 2
Timber Ridge	July 3

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Area No. 1—M. W. Andes:

Danville	June 25
Ingram	June 26
Lebanon	June 27
Liberty	June 28
Pleasant Grove	June 29
Union Va.)	June 30
South Boston	July 1
Lynchburg	July 2
Hebron	July 3

Area No. 2—K. D. Register:

Union Ridge	June 25
Mebane	June 26
Long's Chapel	June 27
Hopedale	June 28
Carolina	June 29
Mt. Zion	June 30
Lakeview	July 1
Concord	July 2
Bethel	July 3

Area No. 3—W. W. Snyder:

Burlington, First	June 25
Beverly Hills	June 26
Graham	June 27
Haw River	June 28
Shallow Ford	June 29
Elon College	June 30
Gibsonville	July 1
Zion	July 2

Area No. 4—J. R. Lackey:

Belew Creek	June 25
Salem Chapel	June 26
Pfafftown	June 27
Winston-Salem	June 28
Mount Bethel	June 29
Pleasant Ridge	June 30
New Lebanon	July 1
Kallam's Grove	July 2

Area No. 5—B. A. Leebrick:

Howard's Chapel	June 25
Reidsville	June 26
Hines' Chapel	June 27
Monticello	June 28
Apple's Chapel	June 29
Greensboro, First	June 30
Greensboro, Calvary	July 1
Greensboro Palm Street	July 2
Happy Home	July 3

Specials:

Durham (Incl. in E. N. C.) Asheville, Hendersonville, and Tryon—meet together at Hendersonville ....June 30

EASTERN VIRGINIA CONFERENCE

Area No. 1—J. H. Dollar:

Liberty Spring	June 27
Wakefield	June 28
Waverly	June 29
Barrett's	June 30
Burton's Grove	July 1
Centerville	July 2
Spring Hill	July 3
Cypress Chapel	July 5

Area No. 2—H. L. Carnes:

Dendron	June 27
Franklin	June 28
Antioch	June 29
Isle of Wight	June 30
New Lebanon	July 1
Union (Surry)	July 2
Johnson's Grove	July 3
Union, Hunterdale	July 5

Area No. 3—J. H. Lightbourne:

Holland	June 27
Holy Neck	June 28
Mt. Carmel	June 29
Bethlehem (Nans.)	June 30
Damascus	July 1
Windsor	July 2
Suffolk	July 3
Eure	July 5
Oak Grove	July 6

Area No. 4—A. L. Granger:

Newport News	June 27
Warwick	June 28
Richmond	June 29
Hopewell	June 30
Bethlehem (Disp.)	July 1

Area No. 5—O. B. Pendleton:

Temple	June 27
Norfolk, First	June 28
Rosemont	June 29
Central	June 30
Bayview	July 1
Bayside	July 2
Little Creek	July 3
South Norfolk	July 5
Berea (Norfolk)	July 6

Area No. 6—T. H. Britton:

Shelton Memorial	June 27
Portsmouth, First	June 28
Elm Avenue	June 29
Oakland	June 30
Berea (Nans.)	July 1
Mt. Zion	July 2

SOUTHERN CONVENTION CONVOCATION.

(Continued from page 5.)

favorable throughout the convocation.

Plans have been made to hold the fourth annual convocation next year from Monday afternoon through Wednesday noon of the week after the second Sunday in May at the new campsite of the convention, Moonelon. Ministers of the convention are urged now to make plans to attend.

James H. Lightbourne, Jr.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Perry Howard, Mrs. Sam Amos and Mrs. Carlie Jones. No count was made of those present but the one hundred iced drinks were served on the first go-round.

Following supper the group was led in hymn singing by Mr. Joe W. Stephenson, with prayer by the Rev. Earl T. Farrell, pastor. Mrs. C. A. Ballentine, president, presented the Paul Stephenson family who led the family altar service, with the mother calling the family together, Cynthia, junior teenager, opening the service with a violin solo, "Close to Thee," a poem, "The Camel Unloads its Burden at the Close of Day" by Lena, high school senior, Scripture by the father and then prayers by each of the six members of the family present. The film, "Missionary to Walker's Garage" was shown and seemed most fitting in the midst of preparations for the scheduled revival service the following week.

Mrs. B. B. Johnson,
Corresponding Secretary.

* * * * *

The File is Empty!

The writer just turned to Achievement Goals Committee's Report so she could quote goal about sending in article to Christian Sun. It wasn't there! But do "go the second mile" and let us hear about the interesting things which happen in your group.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

How about that check for $100.00 from the Junior Department of Mayflower Congregational Church, Minneapolis, Minnesota? Isn't it good of those boys and girls and their teachers to remember our orphanage boys and girls in such a fine way?

How about that $150.00 check from the Lawrence Holt Trust Fund, that comes six times each year? We are told that three little boys asked Mr. Holt for permission to pick blackberries in one of his straw fields, and that he was so impressed by their courtesy and honesty that he inquired whose boys they were. They told him they were from the orphanage. The result: a permanent fund worth $900.00 a year! It pays to be poltie, sincere and honest.

How about that $20.00 from Mr. and Mrs. H. B. Newman? It comes like that every month, and they follow the fine practice of sending the orphanage a check as a memorial, instead of flowers, whenever a friend or neighbor dies.

How about those two memorial gifts honoring the long life of one of the orphanage's best friends—the late J. C. McAdams, whose funeral was held this past Sunday afternoon. There are many orphanage boys who can remember his deeds of friendship for them. I saw one of them at the funeral. When I told him how much I appreciated his coming, he reminded me of "Mr. Mc's kindness."

How about the memorials that have come in honoring the late Dr. I. W. Johnson, a good friend of the orphanage, and a very, very good friend of the present superintendent. He was a good and great man by anybody's yardstick, and a warm friend of mine.

How about that memorial gift reminescent of the long life of the late J. P. Huffman of Burlington, who enhanced the name he bore by living a long and good life. And what do you know about that Cheerful Club of Burlington sending us $5.00 to help make the orphanage a bit more cheerful. A small, friendly circle of ladies just looking around to show good cheer along with their own appreciationof the fellowship of one another. Sort of nice, is it not?

It all adds up to one of my little poems:

I'd hate to strive
    To fill my shelf
With goods I'd saved
    For only self.

I'd rather be
    When journey ends
Loved and missed
    By many friends.

The late Lawrence Holt will long be remembered at the orphanage. Not all of us could set aside enough money for the orphanage to net $900.00 a year, but many of us could leave something to the upkeep of a home that cares for homeless little children. Remember, "No one stands so straight as he who stoops to help a child."

By the way, did you notice the name of Rev. J. A. Henderson in the list of contributors this week? There is a minister and a very fine gentleman, former president of Franklinton College, more than 80 years old, who sends us a check every year. He is a Negro who has served long and well with every one who has turned a hand to help his brethren. He loves the Congregational Christian Church and reads The Christian Sun each week.

John G. Truitt,
Superintendent.

REPORT FOR MAY 18, 1955.

Commodities for the Week.

Supreme Cleaners, Burlington, N. C., Show tickets.

Mr. and Mrs. E. N. Pearce, Burlington, N. C., Show tickets.

Dr. J. W. Lynn, Jr., Burlington, N. C., Show tickets.

Mrs. H. G. Ballinger, Guilford College, N. C., Clothing and coupons.

A friend, Harford, Pa., Coupons.

W. L. Shoffner, Burlington, N. C., Show tickets.

Challengers Circle, Winchester Church, Coupons.

Mrs. Fred Swann, Tryon, N. C., Clothing.

Damascus Christian Church, Coupons.

Lilien and Lee, Inc., Burlington, N. C., Show tickets.

Pate-Dawson Co., Burlington, N. C., Fruit and produce.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,060.01
Eastern N. C. Conference:		
Bethel	$ 25.00	
Morrisville	11.31	
		36.31
Eastern Va. Conference:		
Christian Temple	$ 10.00	
		10.00
N. C. and Va. Conference:		
Asheville	$ 50.00	
Burlington, First S. S.	101.88	
Mt. Zion S. S.	12.29	
Union (Va.) S. S.	10.00	
Lynchburg	4.00	
		178.17
Virginia Valley Conference:		
Linville S. S.	$ 7.33	
		7.33
Total		$ 231.81
Grand total		$ 8,291.82

Special Offerings.

Amount brought forward		$17,344.56
Mr. and Mrs. H. B. Newman, Henderson, N. C.	$ 20.00	
Lawrence S. Holt Trust Fund	150.00	
Rev. J. A. Henderson, Henderson, N. C.	5.00	
The Cheerful Club, Burlington, N. C.	5.00	
Junior Dept., Mayflower Ch., Minneapolis, Minn.	100.00	
In Memory of Dr. I. W. Johnson	7.50	
In Memory of J. P. Huffman	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Donald Learns About Rules

Donald was a very little boy, so little that he had to stand on a chair to reach the candy jar. Mother did not think that candy was good for Donald between meals, so one day when she saw him climbing up on the chair she said:

"Donald, we shall need to have a rule about this candy. You may have two pieces after lunch and two pieces after dinner, but no more. I know that you do not want to be sick."

For several days Donald remembered the rule and climbed up on the chair only twice each day. "Two pieces after lunch," he said, "and two pieces after dinner. That is the rule."

But one day Donald disobeyed. "I don't like rules," he said to himself. He ate another piece, and another, and another, and another. No one knows just how many pieces he ate, but by and by a very sick little boy was lying on the couch. He was a sorry little boy, too, for he had disobeyed his mother.

When Donald's mother came into the room, he told her all about it. After she had given him some medicine and he was feeling better, mother talked to him about rules. She told him that God has rules for the birds and flowers, and rules for the sun and moon and stars.

"Does he have rules for all his animals, too?" asked Donald.

"Yes," said mother, "for all the animals and for all the people. And because fathers and mothers have lived a longer time than children and so have found out more about God's rules, the Bible says, 'Children obey your parents.' "

"I'll do it after this," said Donald.

"And God will be pleased and happy," replied mother.—*Selected.*

If you want to succeed in the world, you must make your own oppotunities as you go. The man who waits for some seventh wave to toss him on dry land will find that seventh wave a long time coming. You can commit no greater folly than to sit by the roadside until someone comes along and invites you to ride with him to wealth and influence.—*J. B. Gough.*

To Erect United Church Center

The 20-year old dream of a united church center as a national headquarters of Protestant and Orthodox church groups is about to be realized. Definite plans were announced today (May 18) for a block-long building on Riverside Drive, New York, near many cultural institutions of world renown. A 17-story limestone-faced building will be erected to house the offices of the National Council of the Churches of Christ in the U. S. A., and a number of its 30-member communions, their boards and agencies, at a cost of $14,000,000.

In making the announcement, Edmund F. Wagner, president of the board of trustees of the church center, said the building will be erected in the block on Riverside Drive between 119th and 120th streets, overlooking the Hudson River on a site provided by John D. Rockefeller, Jr. In addition, Mr. Rockefeller has offered to pay for a modified Gothic limestone exterior to harmonize with other non-commercial structures nearby.

The president of the trustees said the joint headquarters building will be modern in every respect. It will be completely air-conditioned, with asphalt tile floor, accustically treated ceilings, fluorescent lighting and nine self-service elevators. The first floor will include a chapel seating 300, an auditorium for 500, a cafeteria large enough to serve 300 at one time and three dining rooms which can be thrown together to accommodate a total of 200.

Dr. Roy G. Ross, general secretary of the National Council of Churches and a trustee of the Center, said the establishment of the Center "marks a further significant advance in the growth of inter-church cooperation.

"A distinctive joint headquarters building overlooking the Hudson River on Morningside Heights, can and will symbolize the churches working together in the same way that the United Nations building on the East River embodies the best hopes and noblest aspirations of the World's people for peace and improved living conditions through international cooperation," Dr. Ross said. "I am deeply gratified that the cherished dream of so many American church people is to be realized.

"Last September's overwhelming vote of our General Board to keep the National Council's headquarters in New York cleared the way for our active participation in this joint headquarters project. Within two years activities now carried on by the council in rented space in eight scattered buildings can be consolidated in efficiently planned quarters in the same building with the participating denominations. Of course, there will be substantial time saving, improved moral and better organization. But far transcending these very real advantages will be the symbolic value of the center itself."

Mr. Wagner, who is president of General Realty and Utilities Corporation and treasurer of the United Lutheran Church, said financing is being worked out and that several "investing beneficiary groups" have already approved plans to participate.

Authorizations to invest $600,000 each have been voted by the National Council of Churches on recommendation of its Business and Finance Committee, and by the Ministers and Missionaries Benefit Board of the American Baptist Convention. Authorizations to invest $300,000 each have been voted by the United Lutheran Church and by the Board of National and Foreign Missions of the Presbyterian Church, U. S. A. It is understood that another $600,000 authorized in equity financing is virtually assured, and another investment of $300,000 authorized jointly by seven agencies of another denomination awaits final clearance by the church's plenary body which meets in June.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

should let loose a big bag full of feathers from the top of the Empire State Building on a windy day, and then try to recover them all. That is the tragedy of sin—not only what it does to us but to others.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

In Memory of J. C. McAdams	5.00	
In Memory of J. C. McAdams	5.00	
Special Gifts	10.00	
		312.50
Grand total		$17,657.06
Total for the week		$ 544.31
Total for the year		$25,948.68

Ground Breaking Service for Amelia Church Parsonage

The picture shown above is of the Ground-Breaking Service which was held on Sunday, May 8, 1955, at Amelia Congregational Christian Church, Route 2, Clayton, North Carolina, on the site where the new seven-room parsonage is to be built. The land for the parsonage was given by Mr. Aikens of the community. The Order of Worship for this service began with the closing of the recessional hymn, "The Church's One Foundation," followed by the Responsive Reading and Doxology. Then the Rev. Thomas W. Madren, pastor of the church, gave a meditation, "The Difference It Makes," after which he with the members of the Board of Deacons turned the first shovels of dirt. The Board of Deacons, reading from left to right, are: James Johnson, Malcolm Smith, Eunice Adams, Howard Godwin, Leon Stevens and T. N. Daughtry. Mr. Madren is the man with the shovel.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, JUNE 2, 1955 NUMBER 22

A Man to Remember

HERE IS THE MAN TO REMEMBER! He lives in a mud hut and ploughs three acres of starved land with a crooked stick. Most of the time he is hungry. Most of the time he is sick. Malaria and dysentery are a part of his life, like the air he breathes. His mind and body are heavy with fatigue. His spirit is heavy with discouragement. As he harvests his thin crop of millet with an ancient sickle, he moves so slowly that he must work a fifteen hour day. There are years when he is too weak to hold the sickle, so his crop rots in the field. His life expectancy is less than thirty years.

Where this farmer lives there are no schools or doctors. When one of his children is dying, he watches helplessly. He has never learned to read or write his own name. He is ashamed of his ignorance and knows that many take advantage of him—the rich landlord who takes two-thirds of the crop for rental of the land, the moneylender who charges him 30-100-300% interest. He is always hopelessly in debt, and his yearly income is seldom more than fifty dollars.

This farmer is not alone in his misery. There are more than a billion others like him. Two-thirds of the world's people are hungry, sick and destitute most of the time. Call this farmer the World's Mr. Average Citizen. He is typical—the typical 20th Century man.

Yes, we live in a desperately sick world—a world of desperate human beings. After centuries of exploitation and neglect, the farmer and his kind are stirring, seething, rising and on the march. They are determined to get a better life, a minimum of human dignity, a reasonable share of God's abundance. We can help the farmer and be his friend. Just a few generations ago when the United States was being born, our neighbors overseas gave us vital help. Today there is need to reverse the role. Unless we do it now when we are most able to help, we will prove that we are not friends and are ungrateful.

YES, THIS IS THE MAN TO REMEMBER, Whose hand we would clasp as a brother. . . .

—Koinonia.

News Flashes

We learn that Rev. Melvin Dollar, pastor of Rosemont Church, South Norfolk, Va., will be in charge of the devotional period, "Lift Up Mine Eyes," on WTAR, Norfolk, at 4:30 p. m., each day, June 7 to 17, 1955.

Elsewhere in this issue we reprint a "Citation for Meritorious Service" given the Rev. Carl C. Dollar for outstanding work in the Southeast Convention. Mr. Dollar is well known to many of our subscribers. We offer him our sincere congrtulations.

Rev. Dwight Jackson, pastor of the Haw River Church, in the North Carolina and Virginia Conference, for the past two and a half years, has resigned to accept a call to the Congregational Church of Baldwin, Michigan. He will begin his new work about August 1. We regret to lose Mr. Jackson, but wish him every success in his new work.

Memorial and Homecoming Day was observed at Pope's Chapel, near Franklinton, N. C., on May 22. The day was beautiful, and there was a large crowd in attendance. The pastor, Rev. E. M. Powell, delivered a great sermon on the subject, "The Marks of a Pioneer. The Allen sisters brough a message in song which was much enjoyed by those present. The church is planning to build much needed Sunday school rooms in the near future.

From *The Torch,* fortnightly visitor from the Elon College Community Church comes the following: "Sunday May 22, 1955—'Church Vocations Sunday.' It is a Sunday of Concern for the Ministry, and it is a Sunday of Concern for the coming of God's Kingdom in every person's job or profession. The sermon topic: 'Every Christian a Minister.' Assisting in the service will be the Rev. H. P. Bozarth. Special recognition will be given to Dr. L. E. Smith, president of Elon College, whose 50 years in the ministry have blessed all of us."

The Annual Farm and Home Week to be held in Raleigh, June 20-23 will be of particular interest to our rural ministers and other rural church leaders. On Tuesday, Wednesday, and Thursday afternoons, June 21-23, there will be special sessions for rural ministers. These will be led by Dr. Russell L. Dicks, Duke Divinity School; Dr. Garland A. Hendricks, Southeastern Baptist Seminary, and Dr. Tom A. Collins, Church Extension Secretary for the North Carolina Methodist Conference. Dr. Dicks is well known for his leadership in the ministry to the sick; Dr. Hendricks is an outstanding leader in the rural work and Dr. Collins is well qualified to lead the audio visuals demonstrations. It is hoped that our ministers in particular of the Conferences of North Carolina will attend these sessions to be held in Raleigh. For programs you may write to the North Carolina Council of Churches, Box 6637, College Station, Durham, N. C.

NOTICE!

After June 15, 1955, the address of the Editor will change from 1010 West Markham, Avenue, Durham, N. C., to 1507 OAKLAND AVENUE, Durham, N. C. All persons having correspondence with the Editor, please take note.

Mr. Parker's Letter is Appreciated

The following communication has just come to my desk from the Rev. Everett Parker, director of the Congregational Christian office of communication. Mr. Parker writes regarding The Christian Sun:

"I have been sitting in my office the last fifteen minutes reading the May 19 issue of The Christian Sun. I read through the magazine as each issue comes to my desk, and never cease to be amazed at the excellence of its content. I think it is wonderful the way in which you manage to get The Sun packed with interesting material issue after issue, and not the least amazing thing is the frequency of issue. You will know that I am not just giving you 'guff' about this, since I am a paid subscriber, not a free loader!"

Mr. Parker's comments are typical of the generous appraisal made by many of our national leaders. We in the Southern Convention have had The Christian Sun for so many years that we may just take it for granted. The paper is doing a good job for us and our entire fellowship. We urge our people to subscribe to it and read it week after week.

Wm. T. Scott.

Superintendent W. T. Scott Visits Rev. J. E. McCauley and His Churches

On Sunday, May 22nd, it was our privilege to be with Rev. J. E. McCauley in two of his churches for significant events. At Waverly, a rededication of the remodeled church wes held. In addition to rededicating of the church building, a baptismal font, and other aids to worship were added. Mr. McCauley and his people are to be commended for the splendid job of restoration and improvement on their church property at Waverly. It was our privilege to speak at the service.

On Sunday afternoon, I shared in the 125th anniversary service at the old Spring Hill Christian Church. We are quite confident that the history of the church goes back far beyond 125 years ago, but their recorded history covers that span at least. This is a lovely old church and has been the scene of much inspiration and leadership for the Southern Convention. It was from this church that the West family of prominence in our church came, as did the White family, as well as others who have taken distinctive leadership in the work of our churches in the Southern Convention. This is a lovely old church, well kept with its beautiful burying ground adjoining.

Congratulations to Mr. McCauley and his churches in their splendid work.

Elon Honors New York Physician and Surgeon as "Outstanding Alumnus of 1955"

Dr. Asa Liggett Lincoln of New York City, professor of clinical medicine for Cornell University and visiting physician at New York's Bellevue Hospital was named "Outstanding Alumnus of 1955" by Elon College, at the recent commencement. Dr. Lincoln, who graduated from Elon with the Class of 1910, later attended Johns Hopkins University, from which he received the M. D. degree in 1916. After serving with the United States Army in World War I, he became associated with Cornell University and settled in New York City for the practice of his profession.

Dr. Lincoln has long been recognized as one of the outstanding leaders in the American College of Physicians and Surgeons.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen and the World Church

Increasing partnership between clergy and laity was hailed as a major requisite for the church in the building of a more Christian world when the U. S. Conference for the World Council of Churches held its first major meeting since the Evanston Assembly, at Buck Hill Falls, Pennsylvania, this week (May 4-6). The meeting was attended by 150 laymen and clergymen, men and women, from the World Council's 32 member communions (denominations) in the United States. The total membership of the World Council includes 162 member communions in 47 countries, involving perhaps 170 million Christians of Orthodox and Protestant faiths.

Presiding over the Buck Hill Falls session was Bishop Henry Knox Sherrill, of the Protestant Episcopal Church, one of the six presidents of the World Council. Many of the delegates present were new appointees, whose period of service began at Evanston and will last until the next Assembly some six years hence. Others were "consultants" appointed because of special competence, to serve on one of the major Conference committees.

Emphasizing the place of the laity in the church as it plans for the years ahead, was the speaker at the opening meeting Wednesday evening, Dr. D. Elton Trueblood, a Quaker layman, told the churchmen that a new terminology is needed "to make clear to all that the distinction between layman and minister is an invalid distinction."

"Perhaps the way to do this," he suggested, "is to stress the universality of the ministry, implying that all are expected to full-time Christians."

Laymen, he indicated, are moving away from the lukewarm acceptance of religion as a "good thing" to a "powerful and unapologetic witness." "There are a considerable number of men and women in all denominations," he said, "for whom the Christian cause is now a matter of passionate devotion. They are not merely observers of an enterprise to which they give their assent and good will, but rather they are recruits in a marching army."

Frequently, he added, "one man with this mood is more effective in the promotion of the Christian movement than a hundred who simply believe in God in some vague and abstract fashion."

Another significant development, according to Dr. Trueblood, is the layman's increasing use of working hours to demonstrate and advocate the Christian way of life. Church members, he said, no longer confine their Christian witness to singing in the choir, teaching Sunday school or performing some similar function specifically related to church attendance. "We understand," he said, "that it is by men's daily labor that they are likely to serve the Kingdom of Christ most fully. There is no reason to suppose that God is chiefly interested in churches," he continued. "He may be far more interested in factories because men, whom he loves, spend more time there."

Dr. Trueblood declared that developments are bringing about the emergence of a new Christian order. This new order, he said, cuts across all denominational lines, includes both clergy and laity, the life of devotion and the life of practical service, the personal gospel and the social gospel, and both study and action.

The great use of life is to spend it for something that outlasts it.

—*James.*

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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Editorial . . .

Controversies Among Christians

The late Evangelist Sam Jones is reported to have said about church controversies, "A fight in a church is like a dog fight in a flower garden, all that is settled is the flower garden." When church members fight among themselves, they are doing the devil's work and paying their own expenses.

When Christ said, "I came not to send peace, but a sword," he was speaking about the strife which his gospel would engender between the forces of righteousness and the forces of evil. He never intended that his sword should be used by one of his followers or a group of his followers against other Christians. If there is anything in the gospel of Christ about which there should be no room for controversy, it is that the Christian gospel is a gospel of peace and brotherly harmony.

At the risk of being misunderstood, we would insist that the real work of the church is wrought by the Holy Spirit. That which is done by the individual or by the group achieves a spiritual purpose only when the Holy Spirit is working in and through the activities of human hands. The only goal toward which the Holy Spirit moves amid conflicting purposes and bitter hearts, is to draw the hearts and minds of those who are divided into unity and love.

That people should differ in their thinking and in their judgment is inevitable. They have differing backgrounds and differing experiences, in the light of which they must formulate their judgments; but there are few who are wise enough to set their judgments ahead of those who are equally sincere and conscientious.

In so far as one can understand the divine purpose, God created his people with all their individual differences in order that when they should undertake a big cooperative enterprise they might formulate the consensus of their wisdom, judgments and ideals, and bring the sum total to bear upon the undertaking. When Christians succumb to controversy they defeat God's purpose of spiritual enrichment.

"When You Build Your Church"

We of the Southern Convention are vitally interested in the building of churches. Many of our churches have recently completed new buildings. Dr. Scotford, a prominent Congregational Christian minister, has written THE book which should be read by every minister and by every committee working on plans for any type of church building.

Dr. Scotford is an authority on church architecture, but he writes from the standpoint of the parish minister. His interest is that every church which is planning to build should have the best possible building for its needs and program. He is much more concerned about the program of the local church than he is about the beauty of the building. However, he never permits the reader to overlook the fact that the two are mutually dependent, the one upon the other.

When the reader has finished "When You Build Your Church" he will have difficulty in naming anything connected with church building which the author has overlooked. That you may have some idea as to what the author has to offer, we are listing the chapter topics: Chapter 1, "Why You Are Building"; Chapter 2, "New Days, New Ways"; Chapter 3, "That New Site"; Chapter 4, "That Many May Enter"; Chapter 5, "The Place of Worship"; Chapter 6, "Let There Be Light"; Chapter 7, "Color and Worship"; Chapter 8, "The Arrangements for Music"; Chapter 9, "For the Training of the Young"; Chapter 10, "The Church as a Home"; Chapter 11, "A Home for the Minister"; Chapter 12, "The Parish Hall"; Chapter 13, "The Church Kitchen"; Chapter 14, "Church Offices"; Chapter 15, "Do You Need a Chapel?"; Chapter 16, "Creature Comforts"; Chapter 17, "New Church, New Look"; Chapter 18, "Planning Together"; Chapter 19, "Getting the Money"; Chapter 20, "And Now to Build"; Appendix: "Churches Worth Seeing." In addition, there are sixteen pages of beautiful pictures of unusual churches or details of church buildings.

In order that our readers may get the savor of Dr. Scotford's book, we quote two paragraphs from the chapter on "Planning Together":

"It takes a lot of people to build a church. Many men of many crafts are required to put up a building. They can be paid only as a multitude of people give of their means. Behind the builders and the givers are the planners—the men and women who enlist the interest and stir up the enthusiasm that makes a new church possible.

"The larger the number of people who are involved in the planning of a church and the more deeply they are involved, the heavier the responsibility they assume, the better the result will be."

In connection with the planning of the church building, it is suggested that as many people as possible be given a part in deciding just what to do. In order to give many a part, select several committees and assign them the task of exploring the needs in specific phases, and to make suggestions for the final shaping of plans. Some special committes which are suggested: Use of Site for Parking Lot and Buildings; The Place of Worship; The Arrangements for Music; Religious Education; Social Facilities; Heating; Lighting; Landscaping and Greenery; Furnishings; Decorations; and Memorial Gifts. If the suggested procedure is followed the final plan will be the work of the active membership.

"When You Bild Your Church" has an interesting paragraph about church doors. You have probably noted the fact that most church doors have a weather-beaten look. There is a reason why they look that way, and there is a stronger reason why they should never be permitted to look that way. This is the reason.

"The door is to a church what a bull's eye is to a target. It is the spot where we want people to come. To this end it should be made distinctive. At night it should be bathed in light. The color of whatever wood there is in the door should be in striking contrast to its surroundings. Church doors should not be varnished, which soon discolors, but painted in bright hues. If the church is of gray stone, the door should be red; if of red brick, green; if white, blue. The eye should be caught by contrast. The paint should be frequently renewed. We know of a church which places in its budget every year an item for painting the doors. This is excellent public relations."

Every person knows something about churches; but not many people know much. There are people who have attended a church for years and have never seen any more than what is visible from the fourth pew from the door. Others are members of the church school for years, but only know the way from the front door to the class room. A church is a many-sided institution. Those who are charged with the responsibility of planning church buildings should know exactly what the church is undertaking to do for all age groups, and how it plans to meet all human needs. What the church is trying to do determines the type of building it needs. The type of building it has goes far in deciding what the church may accomplish. Or, so says Dr. Scotford.

When You Build Your Church, by John R. Scotford, is published by Doniger & Raughley, at $3.00.

Elon College Graduates 68 Seniors At 65th Annual Commencement

Dr. Liston Pope, dean of the Yale University Divinity School, was the featured speaker as Elon College concluded its sixty-fifth annual commencement on Monday of this week with the presentation of diplomas and degrees to 68 seniors. Honorary degrees were also conferred upon two outstanding men from the fields of religion and education.

Other featured speakers during the commencement program were Charles Cook Howell, eminent attorney of Jacksonville, Florida, an Elon graduate of 1908, who delivered the address at the annual Alumni Banquet, and Dr. Rockwell Harmon Potter, dean emeritus of the Hartford Theological Seminary, who delivered the baccalaureate sermon.

Those receiving honorary degrees were Rev. Lee F. Tuttle of Charlotte, North Carolina, and pastor of the First Methodist Church of that city, and Dr. James M. Hess, former educational missionary to India, where he spent thirty-seven years teaching in the American College of the University of Madras, now of Claremont, California.

One member of the senior class, Ribert Phelps of Fort Smith, Arkansas, graduated "with highest honors" and five others graduated "with honors": Sylvia Jones and Jerry Lowder of Burlington, North Carolina; Iris Matkins of Elon College; Diane Maddox of Cincinnati, Ohio, and Sue Moore of Hurdle Mills, North Carolina.

Members of the graduating class from North Carolina, listed in alphabetical order of towns and cities, were as follows:

Louise McLeod, Asheboro; James Flint, Wayne Vestal, Asheboro; Donald Packard, Avondale; Billy Chilton, Bennett; John Jones, Bolton; Richard Coley, Joan Darling, Ervin Durham, Dorothy Johnson, Sylvia Jones, Hoyt Kennedy, Odis Leonard, Jerry Lowder, Edith McCauley, Ronald McIntyre, William Mercer, Joseph Morris, Henry Perry, Frederick Rice, Arlene Stafford, Burlington; Lula Knott, Creedmore; James Hamrick, Draper; Stacy Johnson, Dunn; Mary Sue Colclough, Iris Matkins, Jo Watts Williams, Elon College; Sue Moore, Hurdle Mills; Margaret Shoffner, Julian; Bedford Taylor, Kernersville; Sherrill Hall, King; Eugene McDaniel, Kinston; George Armfield III, Leaksville; Wade Garrett, Liberty; Hazel Sherman, Oxford; Helen Craven, Ramseur; James Hardy, Raymond Nance, Reidsville; John Hudson, Saxapahaw; Preston Holt, Spray; Luther Conger, Jr., Statesville; J. C. Disher, Winston-Salem; and Sara Lamm, Yanceyville.

Thirteen of the graduates are from Virginia. They are: Reuben Askew, Richard Cooke, Jr., Wright Williamson, Norfolk; Gilbert Brittle, Wakefield; Charles Crews, South Boston; Ned Jones, Franklin; James Luke, Holland; Dorothy Motley, Danville; Ralph Rakes, Fieldale; Ann Rawles, Suffolk; Lewis Robertson, Martinsville; Lewis Winston, Nelson; Holland Taylor, Newport News.

Other out-of-state graduates are Grace Bozarth, Yankton, S. D.; Judith Chadwick, West Boxford, Mass.; Douglas Edwards, Middleboro, Mass.; David Hardy, Baltimore, Md.; David Maddox, Thorsby, Ala.; Diane Maddox, Cincinnati, Ohio; John Mitchell, Lyndhurst, N. J.; Philip Phelon, Granville, Mass.; Robert Phelps, Fort Smith, Ark.; Thomas Targett, Braintree, Mass.; Leon Taylor, Thomasville, Ga.; James Waggoner, Jacksonville, Fla.

A large group of students received certificates in secretarial practice and general clerical practice. Elon's commercial students have a reputation for the thoroughness of their training, and are greatly in demand in the field of business.

Diplomas in organ and piano went to Jerry Lowder of Burlington; and a certificate in fine arts was presented June Wyrick of Elon College. Certificates in public school music were awarded Judith Chadwick, Helen Craven, Jerry Lowder and Margaret Shoffner. The Monroe Awards, given annually to the boy and girl who have shown greatest improvement in scholarship and leadership qualities were presenter to John Platt of Kokomo, Ind., and Laila Khury of Ramallah, Jordan.

Over 109 Years of Christian Service

There is being celebrated this week, in Davers, Massachusetts, over 109 years of continuous Christian service to the people of India by the Fairbank family of New England, and 50 years of unbroken representation by members of this family for the Maple Street Congregational Church of Danvers.

The ancestral roots of the Fairbanks sink deep in New England soil. Three generations ago, Rev. Samuel Fairbank of Stamford, Connecticut, began the Fairbank saga in India under the American Board of Foreign Missions when he sailed on May 28, 1846, from Boston Harbor on one of the Tudor ice ships then conveying ice from Lake Wenham, Massachusetts, to India. It took Mr. and Mrs. Fairbank four months under canvass to reach Bombay.

In 1873, Rev. Edward Fairbank, the son of Samuel, born in Kodaikanal, India, began work in the mission his father had started. He came home to Massachusetts for his education, graduating from Amherst College (class of 1889) and Andover Newton Theological School (class of 1893).

It was this Fairbank who first represented the Maple Street Church of Danvers, in India fifty years ago.

Today his son, Rev. Robert W. Fairbank, and his wife, Marie Lively Fairbank, carry on the relationship.

Present as the guests of the Danvers church, from May 31 to June 5, are Rev. and Mrs. Robert Fairbank. Throughout the week they are being entertained in homes and are bringing the story of India to people of all ages at luncheons, teas and group meetings.

On Sunday, June 5, the third generation Fairbank will preach at the morning service, and in the afternoon there will be a reception with the *special guest of honor* his father, Rev. Edward Fairbank, retired, who will celebrate on that day his 88th birthday.

On arriving in India Rev. Edward Fairbank found no textbooks suitable for learning the Marathi language. So he wrote one himself. His "A Start in Marathi" is said by language critics to be the best of its kind ever written. Before he retired, he saw a dream of many years come true, namely the opening of the Fairbank-James Friendship Memorial Hospital in Vadala, thanks to the generosity of an old friend and classmate, Arthur Curtiss James.

All the Fairbanks have been linguists and naturalists, with Rev. Samuel and Rev. Edward attaining considerable recognition along the latter lines.

All the Fairbanks during the past 109 years have specialized in programs suited to a rural people; improving agricultural methods, doing village reconstruction work, administering relief work at the time of the periodic famines that hit India, and building up the Indian church and counselling with the people in their day by day problems.

All the Fairbanks number among their friends Christians, Hindus and Moslems alike. It has been a family tradition to work *with* not *for* the people.

The third generation Fairbank, Rev. Robert W. Fairbank, like his father before him was born in India and educated at Amherst College (class of 1920). He is a graduate of Hartford Theological Seminary (the class of 1926) with an M. A. from Teachers' College, Columbia. He began his career as a missionary in Vadala in 1926.

In 1941 he and Mrs. Fairbank went to the industrial city of Sholapur to continue work among the Marathi people. Here among other things Mr. Fairbank conducts a Trade Apprentice Hostel which is a "home away from home" for Indian boys working in the mills. Like his father and grandfather, he speaks fluent Marathi and is the friend and counsellor to the Indian clergy and lay leaders.

Mrs. Marie Lively Fairbank is an Oklahoman who specializes in Christian social service. When the Fairbanks worked in Vadala she managed a girls' school and a baby welfare center. Now she directs the Christa Seva Mandir Social Center in Sholapur where Hindus, Mohammedans, Christians and Parsees work and play together.

It has all the elements of any fine social center plus the added feature of being uniquely interracial, intercultural and inter creedal.

Mrs. Samuel Fairbank was named Mary; Mrs. Edward Fairbank was named Mary, and Mrs. Robert Fairbank is named Marie. For this reason the family often refers to her as "The Third Mary."

"THE LIVING WORD"

"Heaviness" and "Heavy"

First of a Series of Eight Articles
By Dr. Luther A. *Weigle.*

A New England daily newspaper has the good custom of printing, just below its masthead, a verse from the Bible. On the day before Christmas, December 24, 1954, this verse was Proverbs 12:25, "Heaviness in the heart of man maketh him stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text, "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strangely used in the King James Version of the Bible. It appears fourteen times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the fourteen cases. Listing the terms in the order in which they are given in Young's Concordance, the word "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job 9:27), "moaning" (Isaiah 29:2), "sorrow" (Proverbs 10:1; Psalm 119:28; Romans 9:2), "grief" (Proverbs 14:13); "dejection" (James 4:9), "painful" (2 Corinthians 2:1), "despair" (Psalm 69:20), "distressed" (Philippians 2:26), "have to suffer" (1 Peter 1:6).

The word "heavy" is used by the King James Version more naturally—we read of heavy yokes, heavy bur-

(Continued on page 10.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College's Sixty-Fifth Annual Commencement Program

Commencement exercises began on Friday evening with the annual reception for the Senior Class given by President and Mrs. Smith and the Elon College General Alumni Association. Saturday all class reunions met in Society Hall in the Alamance Building for breakfast at 9: 30 a. m. The picnic lunch was served on South Campus to the faculty, students, alumni, and friends.

The annual business meeting of the Alumni Association was held in Whitley Auditorium at 2: 00 p. m. James M Darden of Suffolk, Virginia was elected president for the two ensuing years. Mrs. Lucile Johnston Cullers of Front Royal, Virginia, was elected first vice-president, and W. Glen Lewis of Gibsonville, North Carolina, was elected second vice-president. At 3: 30 p. m. a service for the breaking of the ground for Virginia Hall was held. A very impressive program was witnessed by all present. Saturday evening at 6: 30 the Alumni Banquet was held. Charles Cook Howell of Jacksonville, Florida of the Class of 1908 delivered the annual address. Dr. Asa Liggett Lincoln of New York City was presented as the "outstanding alumnus of the year." Professor J. W. Barney of the Elon College faculty presented the award. Dr. Rockwell Harmon Potter of Hartford, Conn. preached the Baccalaureate sermon at 11: 30 a. m. Sunday. Dean Liston Pope, of the Yale Divinity School, delivered the literary address to the graduating class and all present on Monday at 10: 30 a. m.

The weather was ideal for all Commencement occasions and the attendance very good. This could easily be pointed out as one of the best if not the best commencement in years.

The contractor, King-Hunter, Incorporated of Greensboro, North Carolina is beginning this week with the construction of the new buildings on the campus.

Plans are being formed for the observance of Founders' Day in the Fall at which time a definite organization for the completion of the Two and One-Half Million Dollar Campaign will be announced.

The following is the parting message to the Class of 1955 and the last item on the Commencement program with the exception of the benediction. Also, the brief preamble to the president's report at the annual meeting, May 30, 1955, to the Board of Trustees of Elon College. Other items will be given to the public in next week's issue.

* * * * *

President's Parting Message to the Graduating Class of 1955

Your life as individual students has been characterized by a series of bold adventures. When you entered high school that was an adventure into broader fields of learning with a wider outlook and increased responsibilities. When you entered college your break with the past was more evident and your adventure more daring. In college you were to face new undertakings, explore fields of learning entirely beyond experiences and face problems that were puzzling and perplexing. You encountered responsibilities that you were unaccustomed to bear.

Now you come to the place where you are faced with a situation that is an adventure within itself, your graduation. You stand today as it were on a mountain peak looking out on a wide, wide world. Fields are inviting, opportunities the like of which no class graduating from college has ever faced. Science has created for you a new world, or rather uncovered the old world, placed it at your feet and bids you advance and possess it.

Under the application of scientific principles the earth not only yields her increase, but ten fold more so that storage places and warehouses are filled to over flowing long before harvest time. Inventive genius has taken substance from the earth and molded it into machinery with which you may move mountains and completely change the contour of the earth. Vehicles are at your command that annihilate space and take you to the ends of the earth without hesitation or mishap. The riches of the world are multiplied and lie piled wide and high on every side. All these are yours if you have ability, the preparation, the shrewdness, the boldness, the daring to possess them for the betterment of mankind and the advancement of civilization.

All are yours if you have the honor, the integrity, the unselfishness of a humble child of God. All are yours and you are God's. Believe him, fear him, trust him. He will not fail you either in time or in eternity. Walk with him in the morning, abide with him at evening tide. He is your life, your all.

* * * * *

From the President's Report to the Board of Trustees

The small college with adequate facilities, a competent faculty, and acceptable standards is in demand today as never before. The atmosphere of such a campus is conductive to individual application to the requiring principles of learning. The development of personality is the usual, not the exceptional result. Talents are discovered, abilities are evident and judicious ambition assumes control as the individual determines to prepare himself and make his life useful in a complex and highly competitive society. He finds the small college that is sufficiently equipped and effectively manned highly desirable for his needs. The disadvantages of the small college are more evident than are those of the larger college. As a rule the small college is lacking in funds and finds it difficult to secure adequate financial assistance for its program. The large college—with its prestige and influence—attracts support that is not available for the small college.

Elon College is a small college and is on record to remain so. It is well equiped for instructional purposes, but poorly equiped for student campus living. Plans are underway to remedy these conditions. According to plans, construction should be in progress on two dormitories and a dining room. These new facilities will be completed and ready for use not later than September, 1956. This is a long step toward providing for our college equipment so badly needed for years. These new facilities are not donated. They must be paid for. This is the responsibility and should be a privilege of the total constituency of our institution.

* * * * *

Apportionment Giving

Previously reported		$ 6,546.98
Eastern Va. Conference:		
Antioch	$ 64.00	
Liberty Spring S, S, ...	24.00	

Church Women at Work

With Emphasis on Missions
Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

An Open Letter to the Women of the Southern Convention

Dear Friends:

It is with a feeling of deep humility that I have accepted the office of president of the Women's Fellowship of the Southern Convention. Each day since our fine meeting in Suffolk, I have realized more and more how very little I knew about the work I have undertaken. It will only be as leaders in previous years give me advice, as others ask questions for which I will have to find the answers, and still others give me a hand when I stumble, that I will be able to succeed in leading you in the right direction.

My first "official act" was a visit to the Piedmont Regional of the Evangelical and Reformed women's group in Winston-Salem on May 11. That was a rewarding experience, for I learned many things that I think will be helpful to our groups, and I realized in how many ways we are alike. A full program was handled with dispatch and efficiency. I hope it will not be long before we will return the courtesy by inviting some of the Evangelical and Reformed women to our meetings.

Do you have any suggestions as to what you would like to see in the packets? If so, please send these suggestions at once to Mrs. W. B. Williams, 1253 24th Street, Newport News, Va., as she is beginning work on them so as to have them ready for us at the School of Missions.

I hope you have already been making plans to send your president, program chairman, and others to the School of Missions at Elon College in July.

If there are ways I can be of service to your society, please feel free to call on me. Emily C. Lester.

* * * * *

What Will We Do With the Impact of These Hours?

The women who attended the Missionary Convention in Suffolk will recall that Mrs. Robert G. Williams asked the above question at the closing session of the convention. She made three suggestions of what might happen,

One, we might cherish them, but not use them; put them on a whatnot shelf, so to speak.

Two, we might let them grow dim as we went back to our common-place duties of washing, ironing, cooking, church affairs, club meetings, etc., etc. Those things which seemed so impressive at the time, might seem quite hazy in a few weeks.

Three, we might let the impact of this enriching experience sieze us and never let us go.

Mrs. Williams quoted from Mary Brent Whiteside, "Who has known heights and depths, shall not again know peace, and though he tread the humble ways of men, he shall not speak the common tongue again. . . . and yet, lured by the gleam his vision more, who once has trodden stars, seeks peace no more." What does this mean for us? Quoting Mrs. Williams, "It may mean giving up a prejudice long justified, yielding to the voice we have persistently rejected. It may mean rethinking our stewardship of our possessions and ourselves; appraising our attitude toward our family, toward our housekeeping, honestly searching for a better way to work things out. It may mean witnessing in the hardest way we have sought to avoid. The way of Christ is never easy—'who has known heights and depths shall not again know peace.' When we yield our souls to him, the riches of God become ours. His love made real in Christ, floods our hearts. His courage and his comfort sustain us. The fellowship of those who also follow him is claimed by us. Perhaps for some of us our response to the impact of these hours will evolve with time. For others, the decision is already made."

* * * * *

Expression of Appreciation from Center Church

The Woman's Missionary Convention
of the Southern Convention,
Meeting in 22d Biennial Session
at Suffolk, Va., April 26-27, 1955.

Greetings:

Center Congregational Christian Church of South Boston, Virginia, sends an expression of deep appreciation for the generous Thank Offering given to us. We know it represents sacrificial giving on the part of many, that a Christian Fellowship might be established in a new area. Aside from the real material help it affords, it provides much spiritual inspiration to us and strengthens our ties with the wider Christian fellowship.

Our prayers continue to abide with the Woman's Missionary Convention in its service for Christ's Kingdom.

Jean Landrum Guthrie.
For Center Congregational
Christian Church of South
Boston, Virginia.

* * * * *

Family Night at Ingram, Virginia

It was a very special Family Night which celebrated the thirty-second wedding anniversary of Mr. and Mrs. J. K. Landrum, and honored Miss Naomi Farthing and Clifton Satterfield, who plan to be married in June.

The Landrums started serving the church when they had been married only a short while. Since then, they have served in every manner and have filled, at various times, almost every office in the church. At present, Mr. Landrum is chairman of the Board, and his wife is secretary of the Women's Fellowship.

The young couple, both of them college educated, come from families that are active in church work and find it natural to assume responsible positions. Naomi is choir director, while Clifton teaches a class of boys and is active in Scout work.

A delicious meal, presided over by Mrs. Lacy Lovelace, consisting of country ham, fried chicken, and all the trimmings, was served to families as they sat at small tables. The head table was decorated with pink roses, candles and a huge wedding cake. The cake was cut and served by Mrs. Landrum and Miss Farthing.

During dinner the program was presented by Mrs. F. C. Whitlow, Miss Jean Landrum and Miss Jeanette Landrum, assisted by the pastor, Rev. W. T. Madren.

At the conclusion of the meal a group of small girls appeared with many beautifully wrapped packages, which proved to be a gift from each family present for Naomi and Clifton; and a gift of milk glass for the Landrums.

To close a very happy evening, the group joined in singing familiar hymns led by H. W. Dunn. The pastor, in a prayer for all the families of the world, dismissed the meeting.

Mrs. F. C. Whitlow.

Every Church Visitation

The hopes of the Congregational Christian churches have been bound up in the firm belief that if Christians have the facts and spiritual motivation, they will take the proper action. We have no power to compel an individual or a church to do anything.

The purpose of the "Every Church Visitation," June 15 to July 10, is to *inform every church* in the entire Southern Convention of the work we as a fellowship of churches are doing and to seek to lift our spiritual horizons.

The team that visits your church will have a real interest in your Sunday school, Youth Fellowship, and your program of Evangelism; in other words, they are concerned with the total life of your church. The program they will share with you has been planned in order that it might strengthen *your* church.

The Missions Council is going all out to make this "Every Church Visitation" helpful. They are giving a copy of the new *Guide for the Local Committee on Stewardship and Missionary Education,* absolutely *free.* This manual is so adequate that a committee could take it and expect to lift the whole congregation in knowledge of our missionaries and in understanding of stewardship. It is practical, specific and usable.

The Southern Convention is preparing another "Where Your Apportionment Dollar Goes and What It Does." These will be available in quantity, at least a copy for *every* officer of every local church. We are a family and every member is entitled to the *facts* about our household.

There are approximately 100 persons receiving special training for this "Every Church Visitation" from May 31 through June 4. These are preparing themselves to bring Christian Fellowship, Inspiration and Information to *every* church. These people are disrupting and rearranging their busy schedules because they believe this program is worthy of their sacrifices. Will you see that the officers of the church and of all church organizations are present when your church is visited. This will help your church become what God wants it to be, and to fulfill its mission.

FRED P. REGISTER.

NOTE.—The dates of these meetings are being rerun this week for your convenience. Please check and see that you have reserved the proper date.

WESTERN N. C. CONFERENCE.

Area No. 1—F. C. Lester:

Asheboro	June 15
Flint Hill (M)	June 16
Flint Hill (R)	June 17
Pleasant Cross	June 18
Pleasant Union	June 19
Randleman	June 20
Sophia	June 21
Union Grove	June 22
Bailey's Grove	June 23

Area No. 2—Max Vestal:

Albemarle	June 15
Antioch (R)	June 16
Ether	June 17
High Point	June 18
Pleasant Ridge	June 19
Ramseur	June 20
Seagrove	June 21
Shady Grove	June 22
Spoon's Chapel	June 23

Area No. 3—M. V. Welch:

Bennett	June 15
Big Oak	June 16
Brown's Chapel	June 17
Needham's Grove	June 18
New Center	June 19
Patterson's Grove	June 20
Pleasant Grove	June 21
Providence Chapel	June 22
Shiloh	June 23
Smithwood	June 24

Area No. 4—B. Simmons:

Antioch (C)	June 15
Center Grove	June 16
Grace's Chapel	June 17
Hanks' Chapel	June 18
Liberty	June 19
Mt. Pleasant	June 20
Pleasant Hill	June 21
Zion	June 22

EASTERN N. C. CONFERENCE.

Area No. 1—W. A. Rich:

Antioch	June 15
Bethlehem	June 16
Fuller's Chapel	June 17
Henderson	June 18
Liberty	June 19
Mt. Auburn	June 20

Area No. 2—G. J. Rice:

Hope Mills	June 15
Moore Union	June 16
Niagara	June 17
Sanford	June 18
Shallow Well	June 19
Southern Pines	June 20
Turner's Chapel	June 21

Area No. 3—R. E. Talley:

Beulah	June 15
Ebenezer	June 16
Good Hope	June 17
Mt. Carmel	June 18
Mt. Gilead	June 19
New Hope	June 20
Oak Level	June 21
Pope's Chapel	June 22
Youngsville	June 23

Area No. 4—R. L. Jackson:

Chapel Hill	June 15
Damascus	June 16
Martha's Chapel	June 17
Morrisville	June 18
Raleigh	June 19
Durham	June 20

Area No. 5—T. W. Madren:

Amelia	June 15
Auburn	June 16
Clayton	June 17
Hayes Chapel	June 18
Mt. Herman	June 19
Piney Plain	June 20
Pleasant Hill	June 21
Plymouth	June 22

Area No. 6—E. T. Farrell:

Christian Light	June 15
Christian Chapel	June 16
Lee's Chapel	June 17
New Elam	June 18
Wake Chapel	June 19
Wentworth	June 20
Lebanon	June 21
Fayetteville	June 22

VIRGINIA VALLEY CONFERENCE.

Area No. 1—H. V. Harman:

Mount Olivet (G)	June 25
Mount Olivet (R)	June 26
Bethel	June 27
Beulah	June 28
New Hope	June 29
Antioch	June 30
Linville	July 1

Area No. 2—R. E. Newton:

Mount Lebanon	June 25
Newport	June 26
Leaksville	June 27
Joppa	June 28
Dry Run	June 29

Area No. 3—R. M. Galt:

Mayland	June 25
Bethlehem	June 26
Concord	June 27
Wissler's Chapel	June 28
Wood's Chapel	June 29
Palmyra	June 30
Oakdale	July 1
Winchester	July 2
Timber Ridge	July 3

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Area No. 1—M. W. Andes:

Danville	June 25
Ingram	June 26
Lebanon	June 27
Liberty	June 28
Pleasant Grove	June 29
Union Va.)	June 30
South Boston	July 1
Lynchburg	July 2
Hebron	July 3

Area No. 2—K. D. Register:

Union Ridge	June 25
Mebane	June 26
Long's Chapel	June 27
Hopedale	June 28
Carolina	June 29
Mt. Zion	June 30
Lakeview	July 1
Concord	July 2
Bethel	July 3

(Continued on page 13.)

Christian Convocation at Duke Divinity School

The 1955 Christian Convocation will be held June 7-10 at Duke University Divinity School, Durham, N. C., according to recent announcement by Dean James Cannon of the Divinity School.

Several hundred ministers from throughout the Southeast are expected to attend the annual meeting, which will include special lectures, courses on ministerial work, worship services, and workshops on preaching and audio-visual aids.

Featured speaker for the convocation will be Dr. George Hedley, chaplain and professor of sociology and economics at Mills College, Oakland, Calif. He will deliver the James A. Gray Lectures for 1955.

The annual lecture series, endowed by the late James A. Gray of Winston-Salem, N. C., will this year be on the general theme, "The Minister Behind the Scenes." Four lectures, open to the public, will deal with the minister's professional and collateral reading, recreation and devotional life.

Dr. Hedley is well known as the author of books and contributions to periodicals and symposium volumes. In 1953, his book, "Christian Worship: Some Meanings and Means," was a Religious Book-of-the-Month Club selection. Another book, "The Christian Heritage in America," was a Religious Book Club selection in 1946.

Dr. Hedley served as director of the Pacific Coast Labor School, 1936-41. In the late 1920's, he was recorder and photographer for the Tell-en-Nasbeh Expedition of the Palestine Institute.

Born in Tientsin, China, Dr. Hedley was educated in China, England and the United States. He has been a faculty member at Mills College since 1940.

Dr. James T. Cleland, Dean of the Duke University Chapel, will be the speaker for three special preaching services during the convocation; and Bishop Costen J. Harrell of the Methodist Church's Charlotte area will speak at morning worship services.

Teaching the convocation courses will be Dr. Russell Dicks of the Duke Divinity School; Dr. R. P. Marshall, pastor of Trinity Methodist Church, Lock Haven, Pa.; Dr. J. O. Smith, Superintendent of the Spartanburg District of the Methodist Church, of Spartanburg, S. C.; the Rev. Clifford Peace, chaplain of the R. J. Reynolds Tobacco Company, Winston - Salem, N. C., and Mrs. Edith W. Reed, director of children's work, Western North Carolina Methodist Conference, Salisbury, N. C. Dr. W. Arthur Kale of the Duke divinity faculty will serve as dean for the courses.

The Christian Convocation will be sponsored by Duke Divinity School, the North Carolina Pastors' School, and the Methodist Church's Department of In-Service Training. Dean Cannon is convocation chairman.

Religion and Liquor

This is what the man said, "I do not see that religion has anything to do with the liquor situation."

He meant that the liquor situation could be handled and solved apart from religion. He meant that religion was not helping the situation. He inferred that religious people could not handle liquor problems.

A resident of Manitoba, the man is a successful publicist in a large community. He has had remarkable success in his special field. He has a world of confidence in himself, and in his ideas. He didn't stop to think that maybe he didn't know religion.

He would not have spoken nonsense if he had had the privilege of listening to what religious people had been saying about the liquor situation to the Bracnen Commission. I wish, in particular, that he had heard the briefs which I am about to quote, one quotation from each brief.

One. "There is no need to be other than brief in reference to the moral and spiritual principles that lie at the roots of our thinking about alcohol problems. Allow us to assume that the members of this commission recognize that our thinking is conditioned by and over-ruling desire to respect human personality and community life after the manner of our Lord and Saviour Jesus Christ."

Two. "We are under no illusion that legislation alone can solve the real problem that alcohol presents to our society. We recognize that much of the present liquor problem is actually the problem of the people who do not have in themselves adequate moral and spiritual resources for life. Since this is our special field, as servants of the church, we humbly acknowledge that we have failed to provide these resources adequately. And therefore, as we seek to set before the commission our position in th matter, we humbly accept our share of responsibility for the present conditions."

Three. "We know that the final solution does not lie in any form of government control, but in the life and character of our citizens and the changes demanded by a higher citizenship. Here the great trilogy of home, church and school must play the dominant role. As a church we humbly acknowledge our failure to achieve all that we desire, but to the limit of our powers we join with others in the task confronting us."

Religion has everything to do with the liquor situation. Where there are people there is religion. Where there is a liquor situation there are people. People are persons, personalities.

There is nothing more sacred than a person. Religion is God's way of ennobling personality. Men of distinction as noble persons are religious people. Religion must touch the liquor situation if God's will is to prevail!—*William Potoroka, in The Temperance Advocate.*

"THE LIVING WORD."

(Continued from page 6.)

dens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is entirely unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20:43; 21:4 and Matthew 26:37; Mark 14:33 in the King James and the Revised Standard Version.

Gifts to Elon College Pay Tribute to President Smith's Fifty Years in Ministry

Miss Susie Holland and her brother, Charles E. Holland, both of Suffolk, Va., and both alumni of Elon College, have each given Elon College $50 as special gifts "in recognition of Dr. Leon E. Smith's fifty years in the ministry of the Congregational Christian Church."

Dr. Smith, now in his twenty-fourth year as president of Elon College, was ordained to the Congregational Christian ministry in Alabama in 1905 and had already served an active pastorate before he entered Elon College as a student.

Following his graduation from Elon with the Class of 1910, Dr. Smith was for two years pastor of the First Congregational Christian Church in Greensboro. He then entered Princeton University and the Princeton Theological Seminary, where he received the M. A. degree from Princeton University in 1915.

Upon leaving Princeton in 1915, he became pastor of the First Congregational Christian Church in Huntingdon, Ind., on June 14, 1915, serving there until January 15, 1919. He became pastor of the Third Christian Church in Norfolk, Va., on January 20, 1919. During his ministry in Norfolk, the Third Church and the Memorial Christian Temple were merged, the sites changed and the present Congregational Christian Temple was built. He remained at his post in Norfolk until he accepted the presidency of Elon College, comto that post on November 1, 1931.

The service of Dr. Smith since 1931, when he assumed the presidency of Elon College, has been marked by tremendous growth on the part of the college, which operates under the auspices of the Southern Convention of Congregational Christian Churches.

Citation for Meritorious Service

To the Reverend C. Carl Dollar, Director of the Christian Rural Extension Service of the Southeast Convention of Congregational Christian Churches:

It is with heartfelt thanks that the members of the Southeast Convention, assembled here this Wednesday afternoon for annual meeting, pay tribute to your splendid contribution to the work of the Southeast Convention during these past five years of growth and progress.

Your willingness to serve in varied ways; your ready sense of humor; and your ecumenical spirit, keenly alive to the Mission of the Church, have immeasurably strengthened the fellowship of churches.

We salute you for your devotion to the ideal that the kingdoms of this world shall become the Kingdom of the Lord our God, permeated by the spirit of the living Christ.

This citation now presented is a token of our sincere appreciation for the five years of devoted service and noble achievement you have given to the Southeast Convention. It symbolizes also our gratitude for the zeal which has characterized your work through which we have developed a deeper spiritual bond, tender ties of love and esteem, binding us together in a creative fellowship of Christian faith which we know will continue to yield the rich fruits of the spirit for years to come, to bless the churches, and the Southeast Convention, and through them the nation and the world.

LOWELL A. SMOOT,
Moderator.
ARNOLD SLATER,
Past Modertaor,
E. M. BUTTERFIELD,
Superintendent.

Food, Fun and Fellowship at Reidsville

Family Week at the Congregational Christian Church in Reidsville was postponed a week, and it began with a Mother's Day service at the 11:00 hour Sunday morning, Mother's Day. Mother's Day at the Reidsville church is almost comparable to Easter, and in addition to the church being decorated with beautiful flowers, one of the young people's groups of the church, the Willing Workers, made corsages and boutonniers for members of the congregation. The Daughters of Ruth, another young people's group, provided a special bulletin on which were included the names of mothers living and dead. The pastor used as his theme "And Jesus Increased in Stature and in Wisdom and Favor with God."

Wednesday night, with Mrs. Effie Chilton acting as chairman in her official position as Family Life chairman of the church, an old-fashioned family night was held. We dare not estimate the number who came, but the dining room of the church was filled, and after a very delicious and sumptuous dinner and entertainment, an inspiring program was presented with Uncle Tuck leading songs and hymns. Two little skits were presented; one by a family depicting their family altar; the other by Mrs. Frances Humphrey and Mrs. Agnes Truitt depicting a mother's day. The highlight of the program came when old photographs of members of the congregation were thrown upon the screen. Most of these pictures had been borrowed without the knowledge of the owner. After we turned the clock back to yesterday in such a manner, the goodly crowd was astounded, delighted and amused. The pastor of the church, Tucker G. Humphries, presented lovely prizes to the oldest married couple present, the youngest married couple present, and to the one charter member of the church. All who came felt that the evening was well spent and left saying it was good to have been in God's house because the food had been delicious; the fellowship had been excellent, and the evening had been entertaining.

Art Collection Presented to CROP

The people of Germany have presented a collection of modern paintings and graphics to CROP—Christian Rural Overseas Program of Church World Service—in gratitude for shipments of food gifts by the agency to Germans who were themselves recipients of CROP gifts. The works were purchased by a foundation to which millions of Germans have contributed.

The collection was presented to CROP officials at a ceremony last week by Dr. W. H. van Almsick, German Consul in Detroit, on behalf of German President Theodor Heuss, who heads the foundation. It will be on display for one week at CROP headquarters in Elkhart, Indiana. Individual pieces will then be sent to CROP state offices. Others will form a travelling exhibit to be shown at CROP meetings.

Officials said that of the almost $20 million worth of food sent by the agency to 50 countries since 1947, about a quarter was distributed in refugee camps and improverished communities in Germany. CROP is the program for the collection of food for needy people overseas of Church World Service, international relief and rehabilitation wing of the National Council of Churches.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Young King Josiah

Lesson IX—June 12, 1955.

Memory Selection: *"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy way.* Psalm 119: 9-16.

Background Scripture: II Chronicles 34.

Devotional Reading: Psalm 119: 9-16.

A Boy With a Bad Father, But a Good Mother.

The old saying, "like father, like son," is not always true. It certainly was not true in the case of Josiah. His father was a stinker and so was his grandfather. But Josiah was a fine, clean, courageous, religious young man. How come? Well, it is just another case of having a good mother. Jedidah, his mother was one of God's unknown saints. All we know about her is her name. But she was the boy's teacher — she had charge of him in the formative years, and she brought him up in the nurture and admonition of the Lord. She is one of the unknown and unsung and unhonored saints of the Old Testament. Thank God for the godly mothers of men. A fellow can get along after a fashion even if he has a not-too-good father, although this does not excuse the fathers of our nation. But God have mercy on the boy or girl who does not have a good mother!

In the Days of Youth.

"For in the eighth year of his reign, while he was yet young, he began to seek after the God of his father David." The young man was sixteen years old! The writer of Ecclesiastes emphasizes the importance of seeking God while one is young. "Remember now thy Creator in the days of thy youth." It is the *safest* thing to do. There is such a thing as fixity of character. One can say ninety per sent of the folks who join church do so before they are twenty-one years of age. It is also *wisest* to remember God while young. Youth is the time of laying foundations, and fonudations in character as well as foundations in a skyscraper or a bridge are extremely important. It is a good thing for a young person to have God and Christ as Guide and Helper in the days of foundation-laying. And it is *fairest* to remember God in youth. It just isn't good sportsmanship to live one's life as one pleases, and then at the end of the road to turn to God in belated repentance, and give him only the left-overs. One should begin to seek after God, when he is young, as did young Josiah. It is safest, wisest, fairest. The young person who gives his or her life to Christ in the days of youth, embarks on a great adventure in living.

A Youthful Reformer.

"In the twelfth year of his reign, he began to purge Judah and Israel from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence." The young king—he was now only twenty years of age—went to war for God. His faith became militant, aggressive, marching. He gave Jerusalem and Judah a thorough house-cleaning. He set about to remove and to destroy the images and the altars and the idols of all heathen deities, and to institute the worship of the one true God. He could do this, of course, by virtue of the authority invested in him as a king. But even in our more democratic society, the thing can be done on a lesser scale, and in secular matters. If law-enforcement forces exerted their lawful authority they could destroy all gambling devices, shut up illegal night clubs, close houses of prostitution, clean up road houses, and give communities and cities a good house-cleaning. There are many reforms awaiting only a resourceful, courageous, scrupulous public official, and efficient law-enforcement agency. Christians are too complacent in face of prevalent evils. And too cowardly.

Cleaning and Repairing the House of God.

"Now in the eighteenth year of his reign—he was twenty-six by this time—when he had purged the land, and the house, he sent (men) to repair the house of the Lord his God." Reference has been made in previous lessons as to the desirability of keeping God's house clean and in good repair. A church does not have to be a mighty cathedral: it should be kept clean and in good repair. The "House of Worship Committee" is an important church Committee. What about the condition and appearance of your church and Sunday school?

Finding the Book of the Law.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah, the priest, found the book of the law of the Lord given by Moses." What book was it? How did it get there? Why had it not been found before? What was it all about? Who wrote it? There have been many answers given to these questions, but the general consensus of opinion is that this "book of the law" was the book of Deuteronomy, that it had been laid aside or misplaced during the reign of Manasseh and Amon, and that in essence it was a collection of the words of Moses, the great law-giver of the Hebrews. One thing is sure—it was a history-making discovery. It led to a dramatic experience in the life of Judah. When the young king Josiah read this book, he was struck with consternation and dismay. He rent his clothes in agony of spirit. For his nation had broken these laws, and had played fast and loose with its moral and spiritual precepts. And it pronounced doom upon the nation that did such.

In desperation, the young king turned to a prophetess, Huldah, who confirmed the fears in his heart. Because the nation had forsaken God and had gone after other gods, his wrath was to be visited upon the nation. But not in his day! Because he had humbled himself, because he had done right in the sight of God, doom would not come until after his death. It was a message of hope in a pronouncement of doom.

Making a Covenant and Standing By It.

This young king was not concerned primarily with his own safety and salvation. He had a concern and a compassion for his nation. Accordingly, he called them all together, and read to them the solemn and searching words of this "book of the law." And before the people, he entered into a covenant before the Lord, to walk after the Lord and to keep his commandments . . . with all his soul. And he called upon those present to "stand to" this covenant. "And the inhabitants of Jerusalem did according to the covenant of God, the God

(Continued on page 13.)

Predicts Fall of Chinese Communists

A Chinese American minister has predicted that the Communist in China would collapse within 25 years because it conflicts with the basic values of Chinese culture.

Chief among the reasons for its downfall will be the Chinese peoples' rejection of its godless philosophy, Dr. Peter Y. F. Shih, pastor of the Chinese Christian Church of New England in Boston, declared. Dr. Shih addressed the first nationwide conference of Chinese churches, convened last week in San Francisco by the National Council of Churches.

Dr. Shih said the conflict is evident at all levels of Chinese life and culture. "The Communist philosophy is in direct contradiction to our basic ideas about the dignity and freedom of the individual. It conflicts also with our ideas of family life. China is basically a family-centered nation which believes in moderation, patience, quietness and filial piety."

In preparation for that day, the Chinese church leader said, American Chinese churches must start training their young people to go back to China to fill the tremendous need there will be for doctors, nurses, social workers, evangelists and teachers.

Dr. Shih urged Chinese-American churches to unite across denominational lines to do this job and to strengthen a program of evangelism among the nation's Chinese Americans. The emphasis should be not on a strong national church, he said, but on a cooperative approach. He reported that a recent survey conducted by the National Council of Churches shows that ninety per cent of the 117,000 Chinese in this country are non-Christian, despite the rapid growth of Chinese Christian churches in recent years.

More than 100 Chinese Christian clergymen and demoninational executives from the U. S., Canada and Hawaii attending the meeting which was co-sponsored by the departments of Racial and Cultural Relations and the Urban Church of the National Council of Churches.

"The deepest and truest piety with which we can honor the teachings of the past, be they of sages or prophets, or even of God himself, is not to seal them up in cans, thought-tight and sancrosanct, but to expose them to the sun and air and let their truth win victory over our minds."

New Teacher for Doshisha University

Paul Val Gdiesy, son of Mr. and Mrs. Cato C. Griesy, of Belmond, Iowa, and a member of the Class of 1955 at Carleton College, Northfield, Minn., has been appointed for a two-year term as a teacher in Doshisha University, Kyoto, Japan.

Mr. Griesy will go out as a representative of the young people of Carleton College and will be supported by them. He expects to sail August 3. After he has finished his two years in Japan, he hopes to return to the U. S. A. and take up his theological training at Yale Divinity School.

Mr. Griesy was born in Belmond, Iowa, 22 years ago and was educated in its public schools, being valedictorian of the Belmond High School Class of 1951.

During one summer vacation Mr. Griesy was a supervisor trainee at the General Mills, Inc., in Belmond, and during another vacation period he was a member of a young people's Caravan under the Congregational Christian Conference of Minnesota, which traveled about the state during the summer months. He was a delegate to the United Student Christian Council Conference at Evanston, Ill., during the World Council of Churches meeting there in 1954.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

of their fathers" . . . for a while. Alas, it did not last. The reformation was external and superficial; and when Josiah died, the people lapsed again into idolotry and heathen practices. There are many people today who make covenants, but they do not stand by them. A genuine revival must come from within. Real reformation cannot come without regeneration.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"EVERY CHURCH VISITATION" SCHEDULE.

(Continued from page 9.)

Area No. 3—W. W. Snyder:

Burlington, First	June 25
Beverly Hills	June 26
Graham	June 27
Haw River	June 28
Shallow Ford	June 29
Elon College	June 30
Gibsonville	July 1
Zion	July 2

Area No. 4—J. R. Lackey:

Belew Creek	June 25
Salem Chapel	June 26
Pfafftown	June 27
Winston-Salem	June 28
Mount Bethel	June 29
Pleasant Ridge	June 30
New Lebanon	July 1
Kallam's Grove	July 2

Area No. 5—B. A. Leebrick:

Howard's Chapel	June 25
Reidsville	June 26
Hines' Chapel	June 27
Monticello	June 28
Apple's Chapel	June 29
Greensboro, First	June 30
Greensboro, Calvary	July 1
Greensboro Palm Street	July 2
Happy Home	July 3

Specials:

Durham (Incl. in E. N. C.) Asheville, Hendersonville, and Tryon—meet together at Hendersonville	June 30

EASTERN VIRGINIA CONFERENCE

Area No. 1—J. H. Dollar:

Liberty Spring	June 27
Wakefield	June 28
Waverly	June 29
Barrett's	June 30
Burton's Grove	July 1
Centerville	July 2
Spring Hill	July 3
Cypress Chapel	July 5

Area No. 2—H. L. Carnes:

Dendron	June 27
Franklin	June 28
Antioch	June 29
Isle of Wight	June 30
New Lebanon	July 1
Union (Surry)	July 2
Johnson's Grove	July 3
Union, Hunterdale	July 5

Area No. 3—J. H. Lightbourne:

Holland	June 27
Holy Neck	June 28
Mt. Carmel	June 29
Bethlehem (Nans.)	June 30
Damascus	July 1
Windsor	July 2
Suffolk	July 3
Eure	July 5
Oak Grove	July 6

Area No. 4—A. L. Granger:

Newport News	June 27
Warwick	June 28
Richmond	June 29
Hopewell	June 30
Bethlehem (Disp.)	July 1

Area No. 5—O. B. Pendleton:

Temple	June 27
Norfolk, First	June 28
Rosemont	June 29
Central	June 30
Bayview	July 1
Bayside	July 2
Little Creek	July 3
South Norfolk	July 5
Berea (Norfolk)	July 6

Area No. 6—T. H. Britton:

Shelton Memorial	June 27
Portsmouth, First	June 28
Elm Avenue	June 29
Oakland	June 30
Berea (Nans.)	July 1
Mt. Zion	July 2

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

You should have seen Donnie Taylor's bright face as he showed his love for his new parents last Saturday when they came for him after some six months of preparation entailing many visits by the caseworker from the Children's Home Society and several visits by Donnie to his future parents' home. The orphanages in North Carolina are fortunate in having the free services of this caseworker for their adoptive program, thanks to the generosity of the Duke Foundation and the Children's Home Society.

Now that school will soon be out—before you read these lines it will have closed for the summer—there will be five Oakes children returning to their mother who has fortunately married a good man and reestablished her home. So that means we shall miss five of our nicest children but we rejoice with them that they will have their own good home. They are: Marjorie, Ruby, Betty, Alvis, and Jeanette. I cannot here go into detail as to what a blessing the orphanage was to these five fine children. A good job has been done for them, a job which would make any of you very proud to have had a share in it.

Already you know that Jeanie Cook and Jean Daughtrey are soon to be on their way, having graduated from high school here. So that means that at least eight of our children will be leaving us soon. That will leave seventy-three here, but I have seven applications being processed and it looks like under the very needy circumstances we will have to admit them. There are several other applications but these are the most urgent.

The orphanage does a necessary work in emergencies. Little ones are frequently left homeless, unwanted by anybody or if wanted they are wanted by a parent or relatives under such circumstances as make it impossible in our modern life to take care of them. More and more foster parents, adopted parents or reestablished homes are being emphasized by those of us who are familiarizing ourselves with the best in child-care. These homes are taking what would be an unbearable load off of the orphanages, but there remains enough tragedy among the number of children being born to keep the orphanages filled.

The reward for this kind of lovingkindness and care is great. Less than a half mile from our orphanage is a beautiful, little, new home. It is one of those modern little homes with its pretty lawn, shrubs and flowers that sort of makes your heart leap up like that of a child who looks at a beautiful rainbow. It was the home of a boy reared right here at this orphanage. A lovely wife and two pretty little girls. The husband and father a Sunday school teacher and a real credit to any community. He died suddenly the other day with heart truble, but the wife and little children will carry on. Does any one regret having had a share in making life beautiful for him and his family while he lived and giving them the start in life that will make them able to face the future? Without this boy's years at the orphanage there might have been a very different story. Let us do our part and leave the results in the hands of God.

John G. Truitt,
Superintendent.

REPORT FOR MAY 25, 1955.

Commodities for the Week.

Missionary Society, Calvary Christian Church, Greensboro, N. C., Coupons.

H. N. Truitt, Glen Raven, N. C., Starch.

Mrs. Louise Howard, Suffolk, Va., Coupons.

Mrs. R. L. Gilliam, Sr., Burlington, N. C., Coupons.

Mrs. F. W. Maifield, Sr., Waverly, Va., Clothing.

Keith Kitchen, Waverly, Va., Clothing.

Woman's Fellowship, Elm Ave. Christian Church, Portsmouth, Va., Coupons.

Pete Barbour, Burlington Drug Co., Burlington, N. C., Candy.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,291.32
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 2.25	
		6.25
Eastern Va. Conference:		
Newport News S. S.	$ 13.75	
South Norfolk, Special ..	75.09	
Windsor S. S.	10.00	
		98.84
N. C. and Va. Conference:		
Graham, Prov. Mem.	$ 69.00	
Greensboro, First	58.94	
Reidsville S. S.	65.00	
		192.94
Western N. C. Conference:		
Asheboro	$135.00	
		135.00
Total		$ 433.03
Grand total		$ 8,724.85

Special Offerings.

Amount brought forward		$17,657.06
Beacon Ave. Cong. Christian S. S., Columbus, Ga.	$ 7.50	
Service Guild Circle, Palm St. Christian Ch., Greensboro, N. C.	10.00	
Miss Nancy Shankle, Charlotte, N. C.	5.00	
Congregational Ch., Troy Vermont	10.25	
Lehigh Valley Railroad Co. (dividend)	1.20	
Special Gifts	75.00	
		108.95
Grand total		$17,766.01
Total for the week		$ 541.98
Total for the year		$26,490.66

The greatest trouble with the world today is that a great majority of people are trying to make something *for* themselves instead of making something *of* themselves. — *The Scottish Rite Torch.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

For Our Children

Mrs. Robt. Lee House, *Editor,*
1045 23d St., Newport News, Va.

Dear Boys and Girls:

Vacation times is at hand and there are many days ahead. What shall I do? If your church has a Bible School please go for it will be worthwhile and fun too.

Don't forget that your mother needs help. You may care for your room, your clothes, your pet or help with certain hosehold jobs.

1. Start a hobby, collect coins, stamps, old buttons, or some junk from cereal boxes.
2. Do spool or drinking straw weaving. These are both easy. The spool requires four nails and a hairpin to lift the thread. The straws need long strings and rapid back and forth weaving.
3. Make a scrapbook of easy recipes and learn (with mother's help) to cook them.
4. Draw a map of your community. Color it and put it up in your room.
5. Ask your minister for a job. Could you help fold bulletins, carry messages?
6. Write a story. Why not send it to this page for publication?
7. Do washing drawings. Draw a design in crayon, pressing the wax hard so it covers the paper. Then wash a solid water color over it and see how the water rolls off the waxy part.
8. Go on a treasure hunt—can you find shells, rocks, stones?
9. Go fishing.
10. Sit in the sun.
11. Tell a friend about your Sunday school and invite them to go with you.

You will be able to think of many other interesting things to do.

First Arab Refugees Arrive

Gratitude and friendship on the part of an American photographer have brought to the U. S. Jacob and Rose Marto and their four young daughters.

Last week the Martos were among the 900,000 refugees living in deprivation in an Arab displaced persons camp in the Middle East. Today they are on their way to a new life in Portland, Ore., where they will be greeted by Rupert Leach, the commercial photographer responsible for bringing them here.

The Martos arrived Monday, May 23, at Idlewild Airport, New York, on a direct flight from Beirut, Lebanon. They were greeted by representatives of Church World Service, the National Council of Churches agency which is cooperating with Mr. Leach to speed them on the second leg of their journey to Portland.

The Martos are the first arrivals among a group of 43 Arab refugees recently given visas under the Refugee Relief Act, in an apparent new speed-up in the State Department program. In providing the government-required assurances, Mr. Leach has undertaken to guarantee Marto a job, housing for the Marto family, and a further guarantee that they will not become public financial charges. Moreover, he is paying the cost of transporting them across the country by train.

The story of Leach's friendship with the Martos began eight years ago when he went to Jordan on a photography assignment. He employed Marto as his interpreter and chauffeur. Without Marto's help, Leach later said, his mission would have been a failure. Friendship with the Marto family developed, and on his return to the States, Leach set out to grant them their one great wish—a chance to begin a new life here.

"The Challenge . . . Is A Mockery"

A leading foreign affairs expert of the cooperative church movement has vigorously defended "the right and the duty" of the nation's churches to exert their influence on the political order.

"To challenge the right of the churches to speak upon such matters is to make a mockery of religion," Dr. Walter W. Van Kirk told a nationwide radio audience Sunday, May 22, in a guest appearance on "America's Town Meeting of the Air." Dr. Van Kirk is the executive director of the Department of International Affairs of the National Council of Churches.

"From the earliest days of our Republic until now, the churches of America have been engaged in a wide variety of battles on the political front," Dr. Van Kirk said. "They have fought for political decency in high places. They have supported legislation to insure justice for all. They have struggled for peace with honor. . . . They have challenged the demogoguery of political upstarts who would use the instruments of government to terrorize our people and dispossess them of their rights."

The right to be heard extends from the White House and the State Department to all other areas of political decision when the peace of mankind hangs in the balance, the church leader said. "If and when the churches are denied the right, the America we have known and loved will cease to be."

Is Your Vote For or Against?

The day came when the voters were asked to go to the polls and cast their ballots indicating their choice of candidates to represent their political party in the November elections. The polls would be closed at a certain hour. Every voter understood that. A certain man knew that, too, but he was busy and had not voted. When evening came, as he passed his home, he called to his wife, "Hold dinner for a few minutes. I must go and vote." That is good citizenship. To cast a ballot indicating one's preference as to men and issues is good patriotism.

This man is a church member, or is supposed to be, although his minister seldom sees him there. It is generally known that he has leanings toward this particular church, but most of his religion seems to be in his wife's name. If he would just stop and think, he would probably see that every time he is absent from church unnecessarily he is voting against the church in his community. Casting a ballot against the church in this day and age is a serious matter.

He would not care to have his carelessness so interpreted; but so it is. The character and influence of the church is determined by the number and character of those who go to church regularly. If every member neglected the church as this citizen does, that church would be compelled to close up. There is no sane individual who would want to be on record as voting for that, unless his soul is so shriveled up that he is unable to appreciate the fact that the church is the greatest institution for doing good the world knows.

"Be Thankful for Sleepless Nights"

By MARGARET OGDEN

How thankful I am for sleepless nights! I don't have very many of them, but when I do, I have deep satisfaction praying for my church its members, and all its interests.

I have had to live half my life before knowing the thrill of prayer. I have been stimulated by many people, much helpful reading, but it is mostly my own dis-satisfaction with myself which has awakened me to the full joy of prayer.

I'm only a beginner now! But I intend to grow and learn and pass on to my children what real prayer does.

We've been a generation of "lost souls" as far as prayer is concerned. We've discovered everything else but we've not discovered the fulfillment that comes by praying. Praying opens wide vistas for our soul's joy.

What can be more full of wonder than praying about the "things" most wanted and see them denied, yet you are given a new inner strength and light?

What is really more delight than rediscovering the Bible and have it waken you to all the things you've been missing—and that you only discover when you pray for such an awakening?

What is more joyous than the thrill that comes from watching those you pray for blossom and dare to do things they never could have done without God's help?

Then, there are those sleepless nights when you have time to pray for people long forgotten, or those who have been hard to love, those who have annoyed or wasted your time, those who refuse to face facts or seem to enjoy misrepresenting things.

High on my list is asking forgiveness for being critical, short tempered with my children and irritated at my husband and all my other 1001 besetting sins.

There are always those in hospitals who need our prayers above all else, and how much each one of us may pray for them. Those ill in mind and who need the healing that comes only from changed attitudes and being able to forgive their loved ones from some imagined slight—these too may have our intercessions.

The Africans, the Spanish-Americans, the people of India, all need our prayers and understanding, and until I encircle the globe I can not, I dare not go to sleep. How can I sleep peacefully when there is so much want and need in the world? Shouldn't you and I have many more sleepless nights of prayer? I have dear friends among the Japanese and Chinese and I must not forget the Koreans.

The missionaries who have done so much to create peace and to help us to understand all peoples of the world are such joy to pray for. They are so receptive and eager for our prayers. How can we forget them? When my thoughts are back in America I must pray the hardest. Will America come to her knees before it is too late? Our President wants our prayers and the leaders of our government should never be forgotten. Our state officials should be remembered too. Then there are those lonely, discouraged souls who need only what God can do for them, and how I pray for them!

I pray that all churches may come closer together, that those who are talking of uniting will really unite, as Jesus would have us do. You and I must pray and pray and pray.—From Congregational Kansas.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, JUNE 9, 1955 NUMBER 23

Ten Commandments to Worship

I
Thou shalt not come to service late,
Nor for the "Amen" fail to wait.

II
When speaks the organ's sweet refrain,
Thy noisy tongue thou shalt restrain.

III
But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.

IV
And when the anthem thou shalt hear,
Thy sticky throat thou shalt not clear.

V
The endmost seat thou shalt leave free,
For more must share the pew with thee.

VI
The offering plate thou shalt not fear,
But give thine utmost with cheer.

VII
Thou shalt the minister give heed,
Nor blame him when thou are disagreed.

VIII
Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.

IX
Thou shalt in every way be kind,
Compassionate, and of tender mind.

X
And so, by all thy spirit's grace,
Thou shalt show God within this place.

—Reprinted from Congregational
Connecticut, originally from
an old English church.

News Flashes

After June 15, The Sun's editor, Dr. S. C. Harrell, and Mrs. Harrell will be located in their new home at No. 1507 Oakland Avenue, Durham, N. C.

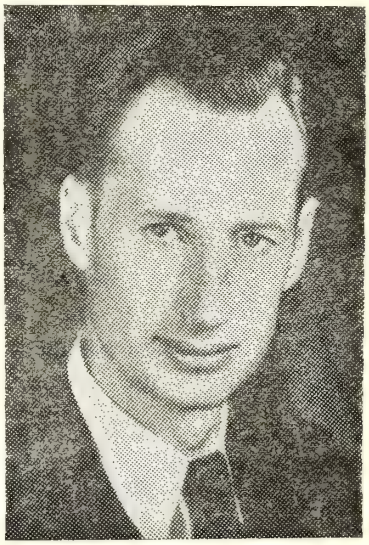
Rev. E. T. Cotten of Cincinnati, Ohio, was a visitor at The Sun's office of publication last week. Mr. Cotten is a native son of Virginia although he has been in service for a number of years in Ohio. He usually visits with us for a short while during his trips "back home," and we appreciate and enjoy these occasions.

We learn with regret that the Rev. E. M. Carter of Youngsville, N. C., is a patient in Mary Elizabeth Hospital, Raleigh, N. C., where is is scheduled for an operation. We wish for him a successful operation and a speedy recovery. Mr. Carter is the pastor of several of our churches in the Eastern North Carolina Conference.

We carry in this issue the address delivered by Honorable Charles Cook Howell of Jacksonville, Florida, on the occasion of Elon's annual Alumni Banquet on Saturday evening, May 28. Mr. Howell is a member of the class of 1908. He is a very prominent attorney in Jacksonville, recently retired from the position as chief council for the Atlantic Coast Line Railway Company. He married the former Clara Moffitt of the class of 1907. Clara was the sister of Dr. E. L. Moffitt who for six years was the president of Elon College.

Your managing editor and Mrs. Kernodle were delighted to have Pres. and Mrs. L. E. Smith in their home for a short visit on Saturday of this week. They were enroute to Princeton, N. J., where Dr. Smith would attend the fortieth anniversary meeting of his class. Dr. Smith is celebrating quite a number of anniversaries this year.: the fiftieth of his entry into the ministry, the forty-fifth of his graduation at Elon College, and the fortieth of his graduation from Princeton University. We know that all Sun subscribers join with us in all good wishes to both Dr. Smith and his good wife.

The pastor of Mt. Olivet Church (R) of the Virginia Valley Conference, the Rev. H. V. Harmon, reports that the week of May 22-27 was a richly rewarding religious experience for church and people. Dr. F. C. Lester was the guest preacher for the meeting. Four members were added to the church; two by confession and two by reaffirmation of faith, and the church was greatly edified. In addition to the sermons, Dr. Lester met for conference and discussion with the different organizations of the church. The pastor said: "Our church is a better place because Dr. Lester was here."



REV. RALPH JACKS

Rev. Ralph Jacks Appointed to North Carolina Post

The Rev. Ralph Jacks, Greensboro, has been appointed Director of the North Carolina Christian Rural Overseas Program (CROP) and Director of Migrant-Rural Church Work for the North Carolina Council of Churches. This announcement was made on May 31 by B. Tartt Bell, Greensboro, and Morton R. Kurtz, Durham, CROP chairman and executive director of the North Carolina Council of Churches respectively. The appointment became affective June 1.

Mr. Jacks, a native of Iredell County, is a graduate of High Point College, and the Candler School of Theology, Emory University, Atlanta. He has served in the Western North Carolina Methodist Conference for 11 years, holding pastorates in Denton, Winston-Salem, and Mayodan. He comes to his new position from the pastorate of Mt. Pleasant Methodist Church, Greensboro. Since 1952,

(Continued on page 15.)

Growth in Our Congregational Christian Churches

Membership of the Congregational Christian Churches in the United States increased by 26,818 and Sunday school enrollment increased by 49,044 in 1954, according to statistics released recently by Dr. Fred Buschmeyer, acting minister of the denomination's General Council.

The first Congregational church in America was founded by the Pilgrims. The denomination now has 1,310,572 members in 5,536 Congregational Christian churches. The Sunday school enrollment is 743,532.

Dr. Buschmeyer also announced that giving to benevolences had increased $1,538,713 over 1953 to $9,525,437; and the expenditures by local churches on their own programs had gone up $3,293,061, totalling $43,024,538. The denomination spent $20,343,044 on new church buildings, an increase of $3,999,379. The value of church property rose $30,662,193 to $437,888,284.

Twenty-five new Congregational Christian churches were completed and dedicated in 1954. The number of churches with membership of 250 to 499 rose from 899 to 930; nine churches grew to membership of from 500 to 999 and 196 churches were recorded with membership of over 1,000—seven more than the previous year. Fifty-two churches, with fewer than 50 members, were closed during the year.

Among regional groups the greatest membership gain was made by the Massachusetts Conference; 4,334 members being added to the rolls of the Conference's 587 churches. Two new church buildings were completed and dedicated during 1954. The Massachusetts Conference also led in benevolence giving with increases from $1,342,623 in 1953 to $1,400,259 in 1954; local church budgets rose $683,877 to $6,750,966. The Rev. Dr. Albert Buckner Coe, moderator of the General Council of the Congregational Christian Churches, is superintendent of the Massachusetts Conference.

The Congregational Christian churches are planning to unite with the Evangelical and Reformed Church in 1957 to form the United Church of Christ with over 2,000,000 members.

Jesus' first word to his disciples was not "go," but "come." We frequently reverse the order.

—*Luccock.*

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Brotherly Love

PROGRAM FOR JUNE.

SUGGESTED HYMNS: "God Send Us Men," "I've Found A Friend."

SUGGESTED SCRIPTURE: I John 3:1-16.

PRAYER: Almighty God, we humbly pray that all men someday may be brothers. Guide us daily in hastening that day by living as one devout Christian brother. Amen.

MEDITATION: Brotherly Love.

In the first Epistle or letter of John, written by him probably toward the end of his life, he apparently addressed this letter to the church at large. This letter is sometimes referred to as "The Epistle of Certainties," and his principal purpose in writing it being an effort to strengthen the faith of every Christian in his day, using to do so the strongest possible language to express the fact of man being able to live in God and of the fact of God being in those who believed in him.

The church he writes about is, I believe, the type in which I, too, believe, and the one so badly needed in today's world as well as in the long ago.

The apostle John urges his readers ever to be on guard against errors. We have been given a certain amount of spiritual insight, he tells us, if we will use it; sufficient at least to discern a lie when we come across it; sufficient also if we will accept the great Biblical teachings. We will believe Jesus is God's anointed One; his Christ. But the man who will not recognize the Son cannot possibly know the Father, yet the man who believes in the Son will find that he knows the Father as well.

I believe God the Father to be wholly good; I also am sure that the man who leads a really good life is a true child of God. Consider that for a moment; a true child of God, and that is not just what we are called but what we should be, and that is what I believe the church should strive to be. But are we? Do we consider our church as God's house and we his children, striving to be worthy stewards of his house and the possessions entrusted to us for a little while? Again I ask myself and you—Do we?

The man who lives in Christ does not habitually sin. The man who lives a consistently good life is a good man, as surely as God is God. But the man whose life is habitually sinful is spiritually a son of the devil, for the devil is behind all sin as he always has been. The Son of God has an express purpose of liquidating these sins, therefore I believe a church comprised of men worthy to be Sons of God does not practice sin, for God's nature is in them.

In like manner Apostle John writes, "Let us love one another; for love is of God and he who loves is born of God and knows God." The man without love for his brother is not truly alive. We realize to some extent the love of God for us as expressed by Christ; I believe if we would be true sons of God, we must express our love through sacrifical service to those who are our brothers. But he who sees his brother in want and shuts his eyes and his heart, fails the opportunity to prove his sonship. Let us love not merely in theory or in words, but let us love in sincerity and in our daily practice.

I believe in God's Church everywhere; I believe all that the Apostle John has written in his letter; written as much to you and to me today as in the period of the early church. Therefore I believe in a loving and true and dependable God, as exem-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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Editorial . . .

Facing a Crucial Issue

The South faces the most difficult situation it has confronted since the days of Reconstruction. On May 17, 1954, the Supreme Court of the United States handed down a unanimous decision which declared unconstitutional the segregation of Negro and white pupils in schools which are supported by public funds.

The implementation decision was made public on May 31, 1955. After declaring segregation in the public schools unconstitutional the Court invited all interested States to file a brief with the Court setting forth the official position on segregation of each State, and set a date for the attorneys-general to argue their briefs before the Court.

The Supreme Court has fixed no date for the completion of integration. It has left the planning of ways and means in the hands of public school officials. It has remanded to the District Courts from which they had been appealed, the five cases which were originally before the Supreme Court, the District Courts to enforce integration. The District Courts are authorized to decide such suits as may be initiated in the future. The one unequivocal stipulation of the Court's decision is that public officials show good faith in complying with the decree.

The public has almost unanimously agreed that the decree is the best possible one the Court could have rendered. The responsibility for what shall be done now rests squarely upon the shoulders of public school officials of the States where segregation exists. The Court was aware of the fact that no two communities face identical siauations. The issue must be worked out on the community level.

Working out the problems of integration will depend very largely upon the attitude and reactions of the rank and file of citizens, both white and Negro. It is going to be a very difficult adjustment to make. It demands calm and level-headed judgment. We believe a way can be found to meet all the intricacies of all the people. That way will be found not along the paths of passion and prejudice, but in the light of Christian forbearance and Christian charity.

We believe that the public schools of our land are vital to the country's hope for the future. Education and democracy in the United States must move forward hand in hand. The real issue is the future of the boys and girls of our Southland. If the South maintains segregation and, in so doing, destroys its public schools, it will do more harm to the nation than any outside enemy could inflict.

To the Graduates of 1955

By REV. ROY C. HELFENSTEIN, D. D., Pastor of First Church, Richmond, Virginia

You young men and young women who have been graduated this spring from the high schools, colleges and universities of your beloved country stand today upon the threshold of a needy world, with its countless opportunities for service challenging you. Your opportunities are tremendous! The demands are great! Who knows but that you have come to the Kingdom for just such a time as this, to be a leader in the world's great work? God may be waiting to break forth into human life in a new and larger way through your life. Give him room! Seek his guidance. Fit yourself the most efficiently for his service — the service of humanity. Ever bear in mind that as men and women make room for God in their lives, he makes room for them in his world.

Horace Greely urged the young men of his day to "Go West, go West." My admonition to every student graduating from college or university is to take at least two years of graduate work in some great university, if it is at all possible. Go with the determination to equip yourself in the best manner possible for a worthy service to humanity—the largest possible service for you. Give yourself every chance. Until now, you have been prospecting. In graduate study, you will strike the richest gold. There may be some spark of genius in your life that will never be realized unless you go farther in your education. You have launched, where will you anchor?

Tomorrow's world will make greater demands of you than the old world made upon your parents. You will have to compete in life with men and women who have had every advantage that the best schools can afford. Your parents have had to compete with high school and college graduates. You will have to compete with those who have not only graduated from college or university, but who have specialized in their respective fields of activity by taking graduate courses in the great universities. Equip yourself to measure arms with them. I would urge you to specialize also, and then come back to your home community and render the largest possible service. Come back pledged to the task of helping to make your community or city the model community or city of your State.

There are some who say that an education spoils people. A little of it is likely to spoil most anyone, but more of it soon brings a person back to his senses. The more that people know, the less they think they know, because the more that people know, the more they realize how much there is that they do not know, and how little they do know as compared to what there is to know.

Always bear in mind that:

A little learning is a dangerous thing,
Drink deep of learning's mystic spring.
These shallow draughts intoxicate the brain,
But drinking deeper, sobers one again.

DR. R. C. HELFENSTEIN

Graduates of 1955, if you would prove that you have "come to the Kingdom for such a time as this," it is yours to make some definite contribution to humanity's good. It is not enough just to be active. The chicken with its head just cut off is very active for a time; but its action is meaningless and useless. Some people are always busy — very active making a stir and a noise, but their efforts are aimless and without purpose. Set your mark high, and work to it. Appraise your aptitudes. Be what you want to be and what you believe God wants you to be. He has a definite purpose for your life. Seek prayerfully to ascertain what these purposes may be. Have a program to work by. Be systematic. Conserve your energies for the really worthwhile things of life. It requires as much good judgment to be able to discriminate and know what not to do, as to know what to do. Eliminate insignificant and trifling matters that consume time and energy without purpose and without benefit. Devote your time and effort to the vital interests of life. Aristotle declared, "The measure of a person, is the things in which the person is interested." Cultivate interest in the things that are really worth-while—the things that strengthen character and life humanity to higher levels of thought and attainment. Be definite. Know what you want to do, and then do it with all your might. "It is far better to strike one telling blow of a St. George in life, than to go through life with the mere motions of a St. Vitus."

Cultivate the disposition of perseverance. It is only the persevering men and women who arrive. Cyrus Field was defeated fifteen times in trying to lay the Atlantic Cable. He was told that it could not be done, and he was laughed at for continuing to try. But he persevered for nearly seventeen years, and the sixteenth time he tried, he was successful. There is no short-cut path to achievement, no royal road to learning, no golden highway to success.

Be dependable, so the world will always know where to find you. The vacillating man and woman who do not know their own minds are not in demand by the forces of progress. Yesterday passed them by; today ignores them; and tomorrow will scorn them.

Make friends—but above all, be sure to choose good friends—the kind that will inspire you to nobler living. A bad friendship has meant the ruin of many a boy and girl. It has caused the downfall of thousands. make as many good friends as you can, with people of various vocations. Choose only friends who have as high ideals in life as you yourself cherish. A good friend is one of the greatest inspirations of life. Charles Kingsley was once asked by George Elliott what was the secret of his successful life, and his reply was, "I had a friend." That has been the secret of the success of thousands of men and women — a good friend to inspire them to do their best. You will need that inspiration. It may sound like a contradiction to admonish you to select your enemies with the same precaution you do your friends. But it is equally important. Only men

(Continued on page 13.)

The Church College--Where and Whither?

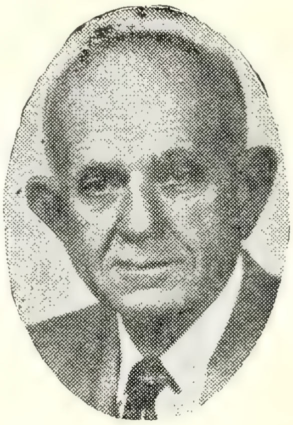
By CHARLES COOK HOWELL, Jacksonville, Florida

It is good for us sons and daughters of Elon to sit down again in our foster mother's house and here to feel, as we are, at home. Our presence belies the belief of a North Carolinian of letters that none of us can go home again. Whatever fortune or misfortune may have befallen us since last we gathered here, and whatever good or ill may await us when we separate, for this hour at last, and in this spot, we know that we are recapturing some recollection of the trailing clouds of youthful glory that attended us during the younger years that we lived and studied and learned here. And as we recall briefly those days of our youth that in some respects were in fact, as well as in fancy, the days of our glory, let us recall also some of the significant things that have happened in the meanwhile and see if we can get an idea at least of the point to which we have arrived.

In gratitude and devotion to this Alma Mater that forstered us in the days of our intellectual and emotional immaturity, we bring Ophelia's traditional pansies for thoughts and rosemary for remembrance. But a stricter accounting than that is required of us, and in all honesty we must do more than sentimentalize about our love for Alma Mater lest, as surely it will if nothing more, it be revealed as impotent and steril.

It may be well to begin by being frank, and, incidentally, remaining so throughout the hour. Though all of us have striven mightily, some of us valiantly, all of us have not always succeeded; and despite our individual and collective efforts, there are still brigands by land and pirates by sea, and not yet has the way been made safe to Athens. However, the shining light that has lured us on through the years is shining on with unlessened brilliance, and some of us, maybe most of us, are as sure now as ever we were that it is not inevitable that love's manuscript should close or that every spring must vanish with the rose. It is that mood and in such a mental and emotional enviroment as I have suggested, that I am asking now that you think with me about the present situation of Elon, and as typical of other colleges of the class to which she belongs, and, if that situation is not a satisfactory one, what can be done about it by those sons and daughters of hers who owe her their full allegiance.

From observations, and speaking from hearsay, but hearsay of the most credible kind, I say to you that the small Christian college in the year 1955 is in deadly peril of financial starvation. So long have those colleges suffered from financial malnutrition that despite the most heroic efforts of the consecrated men and women who direct their affairs, such institutions have become financially weaker; so that some have given up the ghost, some are moribund, and all of them stand in the mortal danger I have mentioned. Before we consider why that may be so, and then what the remedy may be, the question comes: Are such colleges worth saving? May it not be that in the rolling tide of years they are being engulfed along with other things that prove they are not fit to survive? Are they probably going the way of all flesh?



MR. CHARLES COOK HOWELL

We have no time of course, and you would have no patience, to discuss details and make analyses of the abstract worth of the Christian college. But such a college is called Christian because it is born of a conception that the church offers something to men and women that is obtainable no place else. And so that we may see the background of the Christian college and the ancestry that, in the course of succeeding generations finally gave birth to it, think for a moment of the utter dependence upon the church of the Living God of the high aspirations of truth-seeking men and women who are sure that they cannot live either by bread or by materialistic education alone. That church of course is of no particular denomination, but is the body of which its Founder said that even the gates of Hell would not prevail against it. From the cradle to the grave, and beyond time itself, and on into the procession of ages which will not end, it ministers to those yearnings and aspirations of men and women that are themselves immortal.

That is something, a very little something, of the genealogy of the Christian college. Without taking the time to explore the first question further, I submit to you that the answer to our first question is a positive and unhesitating yes; that such an institution is not only worth saving, but that if finally it should be lost, it will be sought again diligently and with tears. So I come to our second question.

What can be done about the plight of the Christian college? Not by people generally — not by George, who is said to be expected to do everything that needs to be done, and not by Tom, Dick or Harry, but by you and me and the other favored men and women who have worn the honors of Elon. I think we can do two things. We can acquaint ourselves with Elon's needs and requirements. In all frankness, and with equal diffidence, I, who am speaking to you about her conditions, do not know the specifications of her need. I simply know that it is extreme. Having acquired that knowledge, we can take serious stock of our own affairs and see if we can ourselves, out of the measure of some of the abundance with wich we all have in some degree been blessed, make substantial contributions of our own.

In the second place, we can carry the facts to institutions and foundations whose delight, as well as function, is to assist the cause of education in every locality where assistance is deserved as well as desired. Unfortunately, so far such benefactions have gone largely to great centers of learning and to famous widely renowned colleges and universities. But there is no reason to think that thereby an unchangeable pattern has

(Continued on page 7,)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Apportionment Giving

The total amount given in this report by the churches for Elon College on conference apportionment is small, but the encouraging fact about the offering is that all five conferences of the Convention are represented in the giving. Only the Eastern North Carolina Conference has more than one church represented and it has only two.

Things are moving at Elon College. There are evidences of improvement along all lines. I have learned, however, that progress means increases in cost. To keep up the progress there must be increased support. The Convention has provided for the support of the College by our Sunday schools and churches, and I am confident that the necessary support will be forthcoming before the conference year closes.

Contribution for the past week are as follows:

Previously reported		$ 6,634.98
Eastern N . C. Conference:		
Hope Mills	$ 4.00	
Wake Chapel	44.63	
Eastern Va. Conference:		
Newport News S. S.	$ 27.25	
N. C. and Va. Conference:		
Apple's Chapel	$ 15.00	
Western N. C. Conference:		
Albemarle	$ 24.00	
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		124.88
Total to date		$ 6,759.86

THE CHURCH COLLEGE — WHERE AND WHITHER?

(Continued from page 6.)

been set; and while you or I may not personally be able to enlist the ear, much less the assistance, of the men who manage such organizations, the chances are that we know a man who knows a man who can do that very thing.

Will such an effort be worth while? Will it meet with a sympathetic hearing, or with an appreciative one at least? It seems to me that the time never was more propitious. Not in a long, long time have men and women been more concerned with and about the eternal things of the spirit. When before did the Archbishop of Canterbury sit at the feet of a simple, unpretentious North Carolina preacher? When have newspapers and magazines written so much about "righteousness and self-control and the judgement to come," and about the other attributies that have nothing to do with stocks and bonds or railroads or any business, but solely with the things of the spirit?

From the physical destruction that man has made himself capable of inflicting, there is no escape in the realm of physics or in any material thing or combination of things. And so men are driven back upon themselves, and finding there again, as so often has been found before, that there is no surcease or balm within themselves, they again turn their faces towards the east where the dawn is, and lift their eyes to the eternal hills whence comes all the strength there is, and they there learn that a man's heart, like Gallahad's, must be so pure that one man shall have the strength of ten; that men of hate and violence and war must, by some divine alchemy, become men of good will like those of whom the angels sang that long ago night in that far away land; and learning that, they will learn also that unless the Prince of Peace becomes entroned in the hearts and conduct of men and nations, civilization itself well may be destroyed.

Where more likely will such men, so taught, be found? In the Christian college where God ranks always above Caesar? On in a tax-supported institution where the Bible dare not be read lest some court hold, as they often have held already, that thereby the constitutional separation of church and state is in deadly danger? Although the question begets its own answer, the certainty of the answer is attested by the National Association of Manufacturers, speaking through their Educational Facility Committee and Council in March, 1954. Hear what they think and say, and, I think, truly think and say, on the point:

> "A teacher's responsibility for religious instruction and moral training is determined by the nature of the institution and the known desires of the administrative body of the community."

Such a question thus carrying its own answer, thus attested, the answer is such that it demonstrates, without argument or elaboration, that if the church college disappears, there will be no organization left to fight, with the hosts of error and evil, the battle that shall determine whether civilization will be ruled by men and women of good will or by atheists and agnostics with hate and hell in their hearts.

Hear the words of the president of the Baptist Church's Stetson University at Deland, Florida, Dr. J. Ollie Edmunds:

> "Russia has proclaimed her ambition to rule the world, in words as clear as Hitler's. She has instructed her operators to lie whenever it is necessary to achieve her ends. Drunk with success, she is on the march. Two things alone can stop her — might and right. Nearly two centuries ago, Joseph Joubert, long-visioned thinker of his time, declared that 'Might and right govern everything in this world; might until right is ready'."

And in the same issue (February, 1955) of *Whatsovever Things*, Dr. Edmunds quotes those words of President Coolidge, as timely now as when he stood one Armistice Day at the tomb of the unknown soldier and said them:

> "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen."

That is no quaint antiquated belief. Listen to a recent chairman of Standard Oil Company of New Jersey (Frank W. Abram) after he had been thinking about peace, industrial and domestic, as well as international:

> "I have come to the firm conviction that working together in peace and harmony comes from toleration gained through education, and a mutual enthusiasm for the common good that is gained through religious belief. I believe that the main hope of our time for improved relations among men, political or otherwise, is in religion and education."

Another recognition of the continuing American drift away from

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Tenth Annual School of Missions Promises to be One of the Best

A splendid program has been arranged for the tenth annual School of Missions to be held at Elon College, July 12-15. Mrs. H. G. Ballinger, chairman of the School of Missions Committee reports that the Rev. Lillian Serviss Gregory of Chicago, Ill., will bring the Bible Study which will be on the Book of Romans. Dr. Fred Field Goodsell of Boston, Mass., who served for 23 years as a missionary educator under the American Board of Commissioners for Foreign Missions in the Near East, will be the speaker on our foreign mission theme, ''The Christian Mission in a Revolutionary World.'' Miss Pattie Lee Coghill who is well known and loved by the women of the Southern Convention will be the speaker on our home theme, ''Indian Americans.''

Each of these speakers will be featured in The Sun. We are happy to present Miss Gregory in this issue.

At the School of Missions you will find inspiration, information, recreation, and fellowship—hours that you will treasure for a long time to come. It is amazing, yet it is true that you can have all of this and your room and board and registration fee for only $10.00.

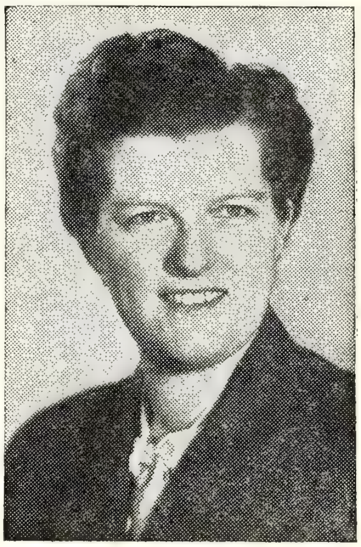
* * * * *

Rev. Lillian Gregory is Associate Secretary of Woman's Work

An ordained Congregational Christian minister, Miss Gregory's ''parish'' is nation-wide for she is called upon to work in state, area and regional meetings from coast to coast, to participate in summer conferences and to organize Women's Retreats. When Miss Gregory took over her national post in the spring of 1953 she looked upon it as merely extending her parish to the entire fellowship of the Congregational Christian Churches in the United States. ''Big or little all our churches are striving to accomplish the same task,'' says Miss Gregory.

Miss Gregory also helps collate and write material for use by the women, and aids in editing *Guide Posts* a publication of the National Women's Fellowship.

Miss Gregory was born in New York State but she lived her early childhood in Vermont, attending public schools there and was graduated from Green Mountain Junior College. Originally she planned to be a lawyer but the depression changed her course. She spent five years in the business world doing sales and promotion work. While in business, the call to Christian service became clear. She entered Hartford Seminary Foundation School of Religous Education from which she was graduated with a Bachelor of Religious Education.



REV. LILLIAN SERVISS GREGORY of Chicago, Illinois, Associate Secretary of Woman's Work for the Congregational Christian Churches of the U. S. A., who will bring the Bible Study at the School of Missions at Elon College, July 12-15, 1955.

When the war depleted many pulpits as pastors went into the chaplaincy, Miss Gregory was asked to take the place of a minister in Vermont. In 1945 she was ordained by that state and her first pastorate included three Congregational Christian churches, one of them only seven miles from the Canadian border. In 1947 she was called to the Jericho, Vermont, pulpit where she remained until she took over her present position in 1953 and went to make her headquarters in Chicago, Illinois.

Miss Gegory does not underline the fact that she is an ordained clergyman, but she does like to be looked upon as just a ''minister'' and not a ''woman minister.'' She has been highly successful in earning this right both in her rugged Vermont pastorates and in her present national post.

* * * * *

Hunterdale News

The writer was happy to receive a copy of church news from Hunterdale Union Christian Church, Franklin, Virginia. It was very interesting. The following is copied:

''With The Women.''

''The Woman's Fellowship has presented a new addressograph to the study. We are using it for this mailing. Thanks.

''About 150 dollars was raised by the women during Lent for Hospital equipment at Wai, India. Good work.

''The circles are growing so large that the formation of new circles seem almost a must.

''The School of Missions is at Elon College, July 12-15. Each circle should send at least one delegate with expenses paid.''

* * * * *

Meditation

Dear Father:

Let me be so peaceful that nothing can disturb my serenity. ''I will keep him in perfect peace whose mind is stayed on me, because he trusteth in me.'' ''Isa. 26:3.

Let me think only the best, work only for the best, and expect nothing but the best in return. ''Attempt great things for God and expect great things from God.''

Let me wear a happy countenance at all times and have a real smile for every one I meet. ''Let your Light so shine that others may see your good works and glorify your Father which is in Heaven.'' Matt. 5:16.

Let me be too big for worry, too kind for anger, too courageous for fear and too contented to permit trouble to take possession of me. ''For God hath not given us a spirit of fear, but of power and of love and of a sound mind.'' II Tim. 1:7.

Let me live in the faith that the Lord is on my side as long as I am true to the best that is in me. ''And he said, O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened and said, Let my Lord speak; for thou has strengthened me.'' Dan. 10:19.—*The United Prayer Tower.*

Missions at Home and Abroad

A Letter From Ed Riggs

Dear Friends of the Southern Convention:

We have now been in this summer vacation spot just over a month. I am afraid I personally don't have much to show for it, having been in bed with flu a good share of that time. However I snapped out of it just in time for the Language Exams, which I am now in the midst of. Fran is not attempting the Exams this year, but has been making good progress in language study during her time here, in spite of her extra load in having to run the house and family without any help from me. Despite the unusually cold wet season here—only four days so far without rain and only three days with maximum temperature above 70—the children have been thriving, and are brown and rosy-cheeked. Martha has changed the most, developing from a crawler to a toddler, so that she is accepted into the neighborhood play circle.

It is a thrill to be back in our own Tamil country again after the five months "exile" up north in Bangalore. I am alarmed at how little I can understand still of the Tamil I hear spoken around me, but everybody assures me I will pick it up faster now for having had the proper foundation of formal study. The Diocese last month confirmed our assignment to our beloved village of Kilanjunai. I had intended to go there right after our arrival here to arrange for fixing up our house so that we could move in, but was prevented by illness. I am planning to make the trip in this week, right after my last Tamil Exam. However, the delay will mean that we will probably have to stay here most of June, waiting for house repairs, before we can actually get started with work. That extra time, however, will be well used with much-needed language study.

I had a chance last week to meet the Indian doctor who has been making the trip in every two weeks to see patients in Kilanjunai and liked him very much. He makes regular visits to a number of village clinics around Ramnad, a new venture in our Diocese to try to bring medical care to the rural areas. There are a lot of other new developments to record in the Diocesan medical and health program, which I will be able to tell about a little later after I have had a chance to learn more first-hand about them.

Best regards,
Ed. Riggs.

Dr. and Mrs. Hale Henry Cook Sail for India

Dr. and Mrs. Hale Henry Cook of Boston, Mass., Congregational Christian medical missionaries in India, are sailing back to Satara on the *S. S. Columbia*, from Quebec, today. With them are their four children, Stephen Hale, Timothy, Martha Elsa and Miriam.

The Cooks will spend some time in Sweden, Mrs. Cook's home, enroute to Satara, where Dr. Cook will develop among the Marathas a public health program including infant and child welfare, a small maternity hospital and roadside clinics for the treatment of leprosy.

During his first term of service under the American Board, which began in 1947, Dr. Cook was Medical Superintendent of Pierce Memorial Hospital in Wai, on the Krishna river, and to this Christian house of healing come patients of all races and creeds, many traveling by bus, bullock cart, or on foot to receive treatment.

In line with the basic principles on which the American Board works, the aim of the Wai hospital was to develop adequate Christian Indian professional leadership so that the hospital would be fully Indianized and carried on by Indian personnel. This goal now has been reached, and

(Continued on page 13.)

"THE LIVING WORD"

When "Let" means "Hinder"

Second of a Series of Eight Articles

By Dr. Luther A. Weigle.

If you will turn to your Webster's New International Dictionary you will discover that there are two verbs spelled and pronounced exactly alike, *let,* which come from two distinct Anglo-Saxon roots. The one verb "let" means to hinder, impede or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespear. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's *Henry V,* the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says:

> "my speach entreats
> That I may know the let
> why gentle Peace
> Should not expel these inconiences
> And bless us with her former qualities."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

> "Unhand me, gentlemen.
> By heaven, I'll make a ghost
> of him that lets me."

This obsolete use of the verb "let" appears three times in the King James Version of the Bible. In Isaiah 43:13 God speaks through the prophet: "Ther is none that can deliver out of my hand: I will work, and who shall let me?" The revised versions have "who can hinder it?" Paul, writing to the Romans (1:13) tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in 2 Thessalonians 2:6-7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 6. The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

Hope and Help for the Alcoholic

By CHAPLAIN JOHN C. KAUFFMAN,
Wilmar, Minn., State Hospital

Facing a group of nearly one hundred men and women alcoholics each week, a chaplain finds some questions are sure to rise.

Alcoholics ask: Is there any hope for me? How does God feel about an alcoholic? Can I be forgiven? Does the church really care about me? These and many other questions face them. What answer would you give?

The church has been free with its condemnation of these people. They have been disliked as much as any member of society except the murderer and the sex pervert. Granted that we should not approve of their actions. Granted that they are responsible for their actions. But let us grant also that they are sick people and need help. Is the church right in pointing the finger of guilt at them?

Many will answer that the church is right, and stop there. The alcoholic has turned his back on the church and a strong religious faith. Many a well-thinking and well-meaning individual sincerely believes the alcoholic deserves the treatment he gets—or more correctly, the mistreatment.

We who see about 1500 admissions a year in our hospital begin to wonder. What has happened? Is alcoholism on the increase? Or are we learning something about the sickness, and are we better able to handle the problem? We who work with alcoholics are inclined to believe the latter is true. Where the problem used to be one confronting a man or woman forty to fifty years of age, now we are finding young men twenty to twenty-five years of age seeking for help.

Alcoholism is the fourth largest health problem in our country today, according to many authorities. It is surpassed only by cancer, heart condition and tuberculosis. More alcoholics are sick and dying in our jails than we realize. There is no place for an alcoholic to go except to his doctor (who may or may not understand him) or to a state or private institution handling such sickness. The alcoholic seldom can find entrance to a general or veterans hospital. These hospitals are not set up to handle his case. Phychiatry and the churches have succeeded in only 3 to 5 per cent of their attempts at rehabilitating the alcoholic.

Alcoholics Anonymous has been the most helpful organization in our present generation. "AA" has about a 40 per cent rate of rehabilitation on the first attempt and an aditional 25 per cent on succeeding tries. Their program is basically spiritual.

Looking over the twelve "AA" steps, one can find a close correlation between them and the doctrines of the church. The first step, in which the individual admits he is powerless over alcohol, is what our doctrine calls conviction of sin. From that step he progresses to an acceptance of God on the basis of faith and belief, an examination of his moral life, confession, restoration where is is humanly possible, seeking forgiveness from his fellowman, to the final step where one attempts to help others after having found himself. It is a program based on the spiritual approach of a faith in God which helps him accept himself for what he is and then prompts him to do something about his new-found faith.

What then does one say to these people? First of all, one does not condemn. There is no one more self-deprecating than an alcoholic coming off his drinking bout. No one is more self-condemning than the man who realizes his lack of power to handle his problem of alcohol. Withholding condemnation does not mean that we approve of his action. It is up to God, not us, to convict of sin.

Meeting a new admittance, shaking and nervous, with a black eye and a chin bruse from a recent fight, and telling that man he is a sinner without hope, a chaplain would not be deserving of the office he serves. Rather it is the chaplain's privilege to point out in love that there is a Christ who went through much suffering on Calvary's cross, who knows what suffering and pain are, and who still cares for each of us.

Rather than condemn, the chaplain assures this lonely man or woman that there are those at the hospital, or a family in some cases, a church or a community, interested in them and willing to support an institution to help rehabilitate. He points out in kindness that not all the world is against the alcoholic, but there are many who sincerely and earnestly want to see him get well physically and spiritually.

In a questionnaire given by the chaplain at our instution, nearly two hundred alcoholics said that while they felt many pastors and priests understood their problems, few church people understood them. Whether we like it or not, we must learn to love the alcoholic. This does not mean we must learn to love his drinking, but we must learn to love him as a person God loves.

To be helpful to the alcoholic, we must learn the causes and treatment program of alcoholism. Its effects physically, mentally and spiritually are tremendous and lasting. A drunken man is not funny to himself nor to anyone else. To see a man in DT's is neither funny nor pretty. To see him die is worse. To be scared is not enough. We must learn the facts and not the experience. It is a rare church these days that does not have an alcoholic on its responsibility list.

Nevertheless, there is hope for the alcoholic. Controls and regulations have not proved enough. The enduring answer lies in a strong spiritual faith that stands against the weaknesses of the alcoholic's own personality problem. It is that answer which the alcoholic seeks. It is that answer which we of the Christian church and we alone can provide.

More Rural Missionaries Needed

An American layman who has been an argicultural missionary in India for the past 18 years has urged that U. S. churches concentrate more time and money on the training of agricultural missionaries for work in the underdeveloped areas of the world.

Dr. A. T. Mosher, vice-principal of the Allahabad Agricultural Institute, Allahabad, India, told more than 150 church and mission leaders that more skilled persons specifically trained for rural work are needed if the church is to fulfill its obligation in caring for the needy of the world.

The occasion was a luncheon marking the 25th anniversary of the founding of Agricultural Missions, Inc., a non-denominational agency credited with training an estimated 2,000 missionaries for rural work since it was founded in 1930.

Highlighting the occasion was the awarding of citations to 25 agricultural missionaries who have served a total of 846 years overseas. Each was presented with a Silver Jubilee certificate for "distinguished service among village people."

Cash and Credit Religion

By W. R. CULLOM,
Wake Forest, North Carolina

In my little booklet, *The Fatal Division,* a paragraph on page 17 dealt with this topic. It has occurred to me that a little further discussion and a little wider circulation of this important matter would be in place. Too long and too strong has been our attitude of looking to the far-distant future for the reward of our faith, whereas the Book of God is urgent in its insistence that, "*Now* is the accepted time; *now* is the day of salvation." We have thought of death, alas, as the way into life, when the New Testament insists that faith is the doorway to all that God holds in store for us, and this faith is a present reality. For a good many years the conviction has grown on me that faith is much more than mere believing; it has in it also the element of reaching out and of laying hold of that which God offers in Christ. Nor is this second aspect of faith something to be deferred until the flesh has been left behind and we shall have entered the spirit world. God is just as present right now as he will be a thousand years from now. There are two limitations on our knowledge of and our fellowship with him, viz., our *capacity* and our *desire.* No man can take in more than he can hold and in the nature of the case, these limitations apply as truly and as much to the spirit world as to the present world. When I present this thought from the pulpit, I often tell my congregation that if they will believe what I am saying, accept it, and adjust their daily routine to it they will never be the same people again. Nor will they. Since this concept has taken hold of me, ym relationship with God and with my fellowman has been entirely different. It all means so much more to me and I am urgent in my soul to pass it on to others—the person next to me, the next and the next until I have touched the remotest bounds of the human race. When we pass by the elementary experiences of our religion, there is no statement in all the Book for which I am more grateful than the one given in the last chapter of that Book (Revelation 22:3), "His servants shall serve him." We are not instructed as to the nature of the service. Why should we be? Each of us has around him each morning a thousand times more than he can do. I am trying to cultivate the habit of doing what I can on each day as it comes and goes—and how swiftly these days do go! If we watch for and seize the opportunities that come each day, life will take on a new meaning, a new outlook, a new purpose, a new joy! When we look forward to the spirit world, the assurance that the King will continue to use us in his service gives a brightness and a glory to that prospect that would otherwise be impossible. Do you inquire as to what we shall do with all those lovely Scripture passages that point us to the future? My answer would be that we underscore them as fully and as strongly as possible. The point that I am insisting on is that we shall not wait until after death to begin what God in Christ insists with all urgency shall begin just now and just where we are.

NOTICE!

After June 15, 1955, the address of the Editor will change from 1010 West Markham, Avenue, Durham, N. C., to 1507 OAKLAND AVENUE, Durham, N. C. All persons having correspondence with the Editor, please take note.

I would insist on and urge seven things upon every Christian in all the world: (1) that he begin to practice the consciousness of the presence of God at the moment and on the spot of reading this sentence; (2) that he begin and cultivate the habit of thinking of himself as more than a mere messenger; but even as a real helper in doing God's service in the present hour; (4) that he take Paul's statement in I Corinthians 3:9 and our Lord's statement in John 17:18 as being just as applicable to us just now as they were to the first Christians; (5) that he disregard all distinctions of race, of color, of social status—absolutely every distincton — in the application of these principles; (6) that he begin to think of himself as being in heaven just now and to act accordingly; (7) if the belief of, the acceptance, and the constant and uninterrupted applications of these facts and principles do not make life a new and an increasingly happy experience, I will surrender to any penalty any one may wish to lay upon me.

Student Interest in Religion Growing

American college students are showing more interest in religion than they have for decades. They are asking questions of greater depth and intensity, but at the same time they are becoming increasingly cautious about the kind of religious faith they will accept.

This is the consensus of leaders of University Christian Mission, a National Council of Churches program which last year reached 60,000 students on 22 U. S. college campuses with an appeal to a new understanding of their Christian responsibilities and commitment to more active churchmanship.

The new interest is evidenced not only by more students taking religious studies, but in the questions of a general cross-section of students on the average American campus, according to Dr. John Oliver Nelson, UCM chairman.

Dr. Nelson attributed the increased interest to "general world uncertainty" and "a recognition that science has not measured up" in providing the answers to students' questions. "More and more students are coming to the realization that religion has something tremendous to say in the present world struggle," he said.

He traced the caution of the average student in his approach to religion to a "rather widespread fear of being tagged as too conservative or too liberal." Student leaders in both liberal and conservative groups on many campuses are stepping up their campaigns to recruit new members. "Consequently," he said, "the student who is uncommitted to either is caught in a cross-fire of pressure between the two. He has an understandable reluctance to become involved with one or the other until he has had an opportunity to examine thoroughly the claims of both."

Dr. Nelson, who is professor of Christian Vocation at Yale Divinity School, New Haven, Conn., said that during the 1954-55 academic year the UCM program sent out 22 teams of clerical and lay leaders who held five-day evangelical programs on campuses in 16 states.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Josiah Keeps the Passover

Lesson XII—June 19, 1955.

Memory Selection: *"I was glad when they said unto me, Let us go into the house of the Lord."* Psalm 122:1.

Background Scripture: II Chronicles 35; II Kings 23.

Devotional Reading: Psalm 122.

It will be recalled that it was during Josiah's reign, that "the book of the Law" was found when the Temple was cleaned up and repaired. It will also be recalled that the king was sorely troubled when he found out how his people had disregarded this Law, and how he called upon them to repent of their sins. One of the most glaring sins was the neglect of the ancient festival of The Passover. Accordingly Josiah made ready to celebrate this ancient religious festival. It was a part of his series of religious reforms. He was only twenty-six at the time. Strangely enough, or perhaps not so strange after all, many of the world's greatest religious reforms, have been instituted by young men. John the Baptist was thirty, John Calvin twenty-four, John Wesley thirty-five, Martin Luther thirty-three, and Jonathan Edwards tewenty-eight. And Jesus was only thirty-three years of age when he died! Reformers have usually been young men.

Lest We Forget.

People sometimes tie a string around their fingers to remind them of something they do not want to forget. Or they make a memorandum of it, or mark it in a little book or a calendar. In like manner people need something to keep them from forgetting God. The Jewish religious festivals were such reminders. Passover, for instance was a yearly reminder of the great deliverance which God wrought in bringing their forefathers out of Egypt. Pentecost was a kind of "harvest home" festival, celebrating the wheat harvest. The Feast of Tabernacles was a general harvest festival, corresponding to our Thanksgiving Day. Everyone of these festivals had a religious significance, and were designed to remind the people of God's goodness, of his care, and of his claim upon their lives and possessions. They were strings around their fingers to remind them of something that they might forget. And of course there were the recurring Sabbath Days in the life of the Hebrew people, weekly reminders, lest they forget, less they forget.

It is thus with us. We need constantly to be reminded of God, lest we forget, lest we forget. Christmas, Easter, Thanksgiving, Pentecost, and even the Fourth of July are reminders of God's care and God's claim. And every recurring Sunday is God's way of reminding us, lest we forget, lest we forget. It is hard enough to keep God in mind. Our modern world needs Sunday, lest we forget, lest we forget.

A Word of Encouragement.

"And he set priests in their charges, and encouraged them to the service of the house of the Lord." How much a kind word of appreciation, a pat on the back can mean to a minister! This does not mean that one must be always flattering him, or complimenting him, or giving to him. It does mean that an occasional word of appreciation or encouragement can mean so much to any minister. A simple and sincere word, "Pastor that sermon helped me," "Pastor I have you on my prayer list," "Pastor you are doing good work in this church," "Pastor call on me if I can serve you in any way," these and similar words can put new heart into a minister and transform his ministry. Done sensibly and sincerely and simply, they help a great deal.

Preparation for Worship.

As one reads the account of the reinstitution of the Passover, he is impressed by the emphasis which was put upon "preparation." The word or its kindred words appears six times in a few verses. No wonder there had never been a Passover like it. There had never been such careful and prayerful preparation for it. How much depends upon the preparation we make for worship. This is true, of course, of the preparation the minister makes for the service of worship, his sermon, his prayers, his calls to worship, his offertory sentences, his own inner spirit. But it also refers to the members of the congergation. How few worshipers make any serious preparation for worship. The things that many folks do on Saturday night is not good preparation for worship on Sunday morning. And how few people, compartively speaking, take time to prepare themselves for the service of worship. They give much thought as to how they will appear unto the people; they give little thought as to the spirit in which they will appear before God. How much different a service of worship might be if those who come to it would spend a few minutes in meditation and prayer before going to it. Or if worshippers in a church would sit quietly and prayerfully before the service begins. Many a minister faces a difficult and almost impossible task—to take a congregation from where they are and to lead them into the presence of the living God. It is recorded of more than one man in the Old Testament, that "he did sin, or that which was evil, in that he prepared not his heart to seek the Lord." Worship is life's supreme business; one should prepare his heart to seek the Lord.

Singing Men and Women.

"And the singers, the sons of Asaph were in their places. . . ." Music has always had a place and a part in services of worship. What an important service the members of the choir render, when they are in their places in the choir, singing in the services of worship. But the fact that the members of the choir sing, is no reason why the members of the congregation should not sing. One of the most discouraging factors in the services of worship in some churches, indeed in most churches, is to look out over the congregation and see the number of people who do not take part in the congregational singing. To be sure some folks cannot sing very well. But even such folks can make a joyful noise unto the Lord. And if they cannot sing, they can at least pick up a hymnal, find the number of the hymn and follow the words carefully and prayerfully, making melody in their hearts unto the Lord. The singing, the responsive reading, and the offering are three things in the service of worship in which all can take part. And not the least of these is the singing. Perhaps it should be said here, too, that choir and congregation alike are to

(Continued on page 15.)

North Carolina General Assembly Passes 3.2 Per Cent Beer Bill

The North Carolina General Assembly has passed H. B. 546, introduced by J. W. Hayes of Richmond County, after amending it to exempt 52 counties.

The Bill reads as follows:

''The governing body of any incorporated municipality of 200 or more having police protection, located in any county which has voted against the legal sale of beer, shall, upon the receipt of a petition bearing the names of fifteen per cent of the registered voters who voted for the governing body in the last election, call an election to determine whether or not beer containing alcohol of not more than 3.2 per cent by weight shall be sold legally, either for on premise consumption or off premise consumption or both, the ballot to be governed by the language of the petition; provided however, the provisions of this Act shall not apply to any incorporated municipality wherein beer is now legally sold unless an election shall be called under the provisions of Chapter 18 of the General Statutes and the majority of the ballots cast shall be against the legal sale of beer as defined in G. S. 18-64 (a).''

In the event the results of the election are for the legal sale of the above described beverage, such beverage shall be subject to the laws, rules and regulations applicable to full strength beer.

The Bill was sponsored by the beer industry and was steered through the House and Senate by three lobbyists, Willie Lumpkin, Shelly Caviness, and Lew Wallace, who are past masters at their trade. The Bill was directed at the forty-eight counties which had voted out beer during the last seven years. However, the effort was vain because all dry counties were exempt from the Bill except two and these may be added to the list before the Legislature adjourns. The Bill will affect only counties voting out beer in the future except those exempted under the amendment.

A companion Bill, H. B. 547, introduced by Rep. Hayes, which would automatically allow the sale of 3.2 per cent beer in a county after 5 per cent had been voted out was killed in a House Comittee.

—*Tomorrow.*

Every moment of resistance to temptation is a victory.—*Faber.*

TO THE GRADUATES OF 1955.

(Continued from page 5.)

and women of flabby morals and shallow minds avoid making enemies. You will be known, and the world will judge you, not only by the friends you make, but also by the enemies you make. Choose your enemies with discretion.

Your friends and loved ones vie with each other in their good wishes and felicitations in your behalf as you now pass out into the school-of-life, or into Advanced study in your further preparation for life. And it is the sincere hope and prayer of all who love you that nothing will daunt you, and that despite every hindrance you will ''make good.''

So nigh is grandeur to our dust,
So near is God to man;
When duty whispers low, "Thou Must"
Like a hero reply, "I can."

THE CHURCH COLLEGE — WHERE AND WHITHER?

(Continued from page 7.)

the congeries of aspirations and self-imposed restraints out of which was produced this American land of the free, comes from Dr. Wilson Compton, president of the Council for Financial Aid to Education, who recently said:

> ''This Republic was established and this nation was built on foundations of Christian morality. On these foundations, it has grown to greatness. Today, in what has been called 'not a moment of danger but an age of danger,' we derive our great strength in a turbulent and bewildered world from these spiritual foundations.''

The basic concept beneath those beliefs and the words in which they are expressed, is stated this way by Dr. Ralph W. Sockman, great Methodist minister, eloquent preacher, outstanding citizen, famous Christian statesman:

> ''If we are to safeguard our freedom, we need men whose oath we can trust in court and whose word we can also trust in the marketplace. We need men who are responsible enough to bear their own burdens and good enough to bear one another's burdens. . . . These church-related colleges have given godly ideals to our nation's youth, furthered our social reforms, trained our political and religious leaders. Many of these Christian colleges are today fighting for their lives. If they fail, America will fail.''

Ideals like those may be fostered in the great state-supported colleges and universities. On the other hand, they may not. And it is certain that in some of them they are not. But it is as sure as any future thing now unknown, that they will be thought and encouraged and furthered in colleges and universities that are truly called Christian. The high importance that they be is so imperative that the outcome can not be left to chance. And so that there shall be as little of chance as necessary, it may be that you and I, and all the other alumni of Christian institutions, have come to maturity for just such a time as this, so that upon us and not anyone else, may fall the duty and the privilege of keeping trimmed and burning the bright light of religious education that has been lit, as here at Elon more than half a century ago, by fingers that are dust, but by souls who are alive forever more.

REV. AND MRS H. H. COOK SAIL FOR INDIA.

(Continued from page 9.)

Dr. Cook returns to aid in further work for India at Satara.

Born in Boston, the son and grandson of doctors, Dr. Cook is also an ordained minister. He is a graduate of Cornell University (1938); Harvard Medical School (1942), and the Hartford Seminary Foundation (1947). During his recent furlough, he has done graduate work in public health at Harvard University School of Public Health and served as part-time medical consultant for the American Board.

While studying in Harvard, Dr. Cook was a practicing physician in that city and a teacher of biological science at Hillyer Junior College and the Hartford Y. M. C. A. Weekends he served a residency at the Hartford Municipal Hospital.

The Cooks are representatives in India of the Second Church of Newton, Mass, and at a recent recognition service prior to sailing, tangible evidence of the support of this church was given in money for a station-wagon ambulance, an electric refrigerator from the Women's Guild, money for a microscope and other medical equipment from the doctors in the cangregation, and a check from the church school for work among the lepers.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

One of our graduating girls writes me this little note: "Dear Dr. and Mrs. Truitt. I appreciate the gift very much. I think it is just wonderful—just what I wanted. Not only do I want to thank you for the gift, but for all the wonderful things you have done for me. I think *I am a very fortunate girl to have had a home like this.* Thanks again." This note was not solicited. Both Mrs. Truitt and I appreciate it very much.

The other graduating girl writes: "Thank you for the very lovely gift—just darling and very much appreciated. I not only thank you for the gift but also for everything else you have done for me. I appreciate it more than you will ever know. Love." The average reader will not see too much in these two lovely notes, but some readers are equipped with an inner wisdom and they will understand how much one prizes such notes.

June 9th begins our Vacation Bible School for both the town children and the orphanage children. We are proud that Miss Melva Foster, our secretary and director of religious activities of the orphanage, Mrs. Alvertine Privitt, our Baby Home matron, and Mrs. Truitt will be among the dozen workers. Our children will not begin their vacations until the Vacation Bible School is over. It is under the direction of Miss Foster.

Our own orphanage is only one of the 1,800 child-caring institutions, church or privately supported, in the United States today. That is not counting the public agencies such as departments of public welfare, children's courts, and industrial schools, which are tax-supported. Marshall Field, president of the Child Welfare League of America, estimates that there are six million (6,000,000) children in our country today who come from broken homes. It is estimated that there are more than one hundred thousand children (100,000) each year born out of wedlock. Caring for dependent children is one of the big challenges of our country today. Juvenile delinquency is making an upswing which is alarming. Providing Christian child-caring institutions and homes may act as a definite preventative.

Let us not rest until we may be just a little bit proud of the fine share we have in providing a child-caring home up-to-date in the best understanding of the job, provided with proper facilities, and most of all provided with a competent staff of housemothers. We have a staff whose love and loyalty is unquestioned. But we need to provide in-service training, and instruction on a professional level for members of the staff. In the years to come we must be able to secure the help of trained workers. In the meantime we must do what we can to encourage and train the fine staff of matrons which we have. What we do let us do well.

John G. Truitt,
Superintendent.

REPORT FOR MAY 31, 1955.

Commodities for the Week.

Mrs. C. P. Chamberlin, Windsor, Conn., Clothing.

Mrs. J. C. Jones, Holland, Va., Clothing.

Mrs. M. W. Blakey, Greensboro, N. C., Clothing, rug and mattress.

Mrs. Clyde Gordon, Burlington, N. C., Clothing.

Women's Fellowship, First Congregational Church, Asheville, N. C., three boxes of clothing.

Winston-Salem Church, Coupons.

Women's Fellowship, Pope's Chapel, Coupons.

Smithwood Christian Church, Clothing and coupons.

Salem Chapel Missionary Society, Coupons.

Lamm's Clothing Co., Burlington, N. C., Clothing.

Pate-Dawson Co., Burlington, N. C., Fruit and produce.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,724.85
Eastern Va. Conference:		
Liberty Spring S. S.	$ 10.00	
		10.00
N. C. and Va. Conference:		
Mebane	$ 6.00	
		6.00
Western N. C. Conference:		
Pleasant Union	$ 19.86	
		19.86
Virginia Valley Conference:		
Newport S. S.	$ 30.24	
		30.24
Total		$ 66.10
Grand total		$ 8,790.95

Special Offerings.

Amount brought forward		$17,766.01
Engineered Plastics, Inc., Gibsonville, N. C.	$ 50.00	
New Hope Christian Ch., Roanoke, Ala.	5.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) .	5.00	
Miss Vera Gilliam, Greensboro, N. C.	40.00	
Chester H. Roth Co., Inc. (interest)	30.00	
Miss L. Kennedy, Worthville, N. C.	30.00	
Charles E. Holland, Suffolk, Va.	50.00	
Wake Chapel Fellowship .	12.00	
In Memory of Mr. & Mrs. Samuel McPherson	5.00	
In Memory of Mr. & Mrs. J. R. Foster	5.00	
In Memory of Mrs. Mary Foster Warren	10.00	
In Memory of Dr. I. W. Johnson	5.00	
In Memory of S. D. Scott	5.00	
In Memory of Miss May Branch & Miss Olive Branch	1.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W.		

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.... (Name of Deceased) (City) (Date of Death)

.... (Survivor to be Written) (Address)

Name..

Address..

For Our Children

Mrs. Robt. Lee House, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

Children and grownups too, have a keen interest in all land and sea creatures, and possibly the admiration of all is bestowed upon birds—all kinds of birds.

This being true, you will be interested in a brief story of the life of the man who produced the most highly prized book in the world on birds. It is found in most libraries, and the title is *Birds of America*. The man who wrote and illustrated this highly appreciated and attractive volume was John James Audubon, master student of birds and skillful artist of the feathery tribe.

Audubon Park, in New York City, and Audubon Memorial State Park, in Kentucky, memorialize the man whose love for the wild was an obsession. Thousands of Audubon socities in all parts of the English-speaking world also honor the man who popularized bird life so widely.

Audubon was born in Santo Domingo, April 26, 1785, was reared in France, came to America with his father at the age of 18, and settled near Philadelphia. Always a lover of the great outdoors, young Audubon spent a few years exploring nearby wildernesses. Meantime, he married and decided to become a merchant. He first opened a store at Louisville, Ky., then a frontier trading post, but his venture came to naught because he could not resist the lure of the wilderness, and neglected his business.

This bird lover and artist went to Henderson, Ky., and again engaged in business. Here his gypsy ways interfeared with his business, and finally he had nothing left except the clothes on his back, his rifle, and a packet of drawings of birds. His wife and children were destitute.

However, these unprofitable business ventures opened the way to Audubon's true vocation and lasting fame. He obtained work for a year in a Cincinnati museum. In the autumn of 1820 he set forth down the Ohio and Mississippi Rivers with the definite purpose of looking for birds to portray, paying his expenses by portrait painting.

After reaching New Orleans, Audubon still had to rely on his art for support by giving drawing lessons, and painting street signs. His wife aided by accepting work as a governess. With this assistance and his persistence, Audubon pursued his dream—to produce a mamoth publication of birds drawn from life.

In 1824 Audubon had material ready for his publication but failed to interest a publisher. With the aid of the artist Sully, he went to Liverpool and met with success. In 1827 *Birds of America* appeared, which still holds its place as the most attractive volume of its kind in the world.

When Audubon returned to America he was acclaimed the foremost naturalist of the nation. His wife, who had done so much to help her husband realize the dream of his life, shared the praise.

In 1841 Audubon purchased an estate on the Hudson, and died there January 27, 1852. The estate is now Audubon Park.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

sing unto the Lord. Some choirs and some singers, sing unto the congregation rather than unto the Lord. A great deal of singing is a show instead of a sacrifice acceptable unto God.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

REV. RALPH JACK APPOINTED TO NORTH CAROLINA POST.

(Continued from page 2.)

he has also served as secretary-treasurer of the Town and Country Commission of his conference. While in Mayodan, Mr. Jacks was president of the Rotary Club. He is married to the former Miriam Wilson of Durham, a graduate of Meredith College. The Jacks' have two daughters, Ann, aged 5, and Rosalynde, age 2.

The appointment of Mr. Jacks marks the intergration of North Carolina CROP into the State Council of Churches' program and administration, according to Mr. Kurtz. "As CROP Director, Mr. Jacks succeeds Carl R. Key, who resigned, December 1, but as an Associate on the Staff of the Council of Churches, giving direction to Migrant and Rural Church Work, he will be filling a new position," Kurtz said. Mr. Bell, chairman of the CROP executive board, also serves as chairman of the Council's Overseas Relief Committee which directs the state-wide program of CROP. Bell's position with CROP is voluntary. He is regional executive secretary for the Friends Service Committee, Greensboro.

Mr. Jacks will make his home in Durham, headquarters of the North Carolina Council of Churches.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

plified by Christ; in the brotherhood of mankind, whoever or whatever he may be; I believe in prayer, in his guiding influence, and, believing in Christ, I also believe what his Apostle John has written for us, he who was chosen by Christ to live, work and study with him and who has given us of his experience and knowledge in this letter written near the close of his life. This I Believe.

Ray Elliott.

Questions for Discussion.

1. How can you prove that God is love?
2. What is sin?
3. Why is sin apparently more prevalent than love?
4. What is meant by being a Christian brother?
5. Where and when is world brotherhood to start?

Special Note.

Ray Elliott, of Greene, New York, was the author of this meditation. Mr. Elliott, a retired official of a large New York State seed company was the first National Chairman of the Laymen's Fellowship, and is now devoting full time without salary as Associate Director of the New York State Laymen's Fellowship.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Johnson	10.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Dr. I. W. Johnson	5.00	
In Memory of Dr. I. W. Johnson	5.00	
In Memory of Dr. I. W. Johnson	5.00	
In Memory of Dr. I. W. Johnson	5.00	
Special Gifts	146.77	
		499.77
Grand total		$18,265.78
Total for the week		$ 565.87
Total for the year		$27,056.53

An Appeal for Africa

(This letter which is being sent to some members of the Congregational Christian Churches should be read by all
—Editor)

Dear Friend:

It is often said that a spiritual basis is the only one upon which a world of peace and justice can be built. If this is true, and we believe it is, the work of the Christian Church should have top priority in the concern of every one who desires such a world, especially those of us who are church members.

Nowhere in the world is the work of the Church more important today than in Africa, the giant continent that is slowly shaking itself awake.

In the vanguard of the Church in Africa are our missionaries. Selfless, devoted, dedicated men and women who are not content only to preach the Gospel to people desperate for a crust of bread. These missionaries minister to body, mind and soul, as did Christ, and they train the people among whom they work to do the same. They make a many-sided effort to meet every kind of human need.

Now, under the apartheid policy of the South African government, our mission work there is seriously threatened. There is grave danger that Inanda Seminary and Adams College, our secondary school and college, may be forced to close. Our missionaries are unanimous in agreement that this must not happen. They feel it is of the deepest importance that the Board continue to provide Christian education and training for the youth of Africa. The Board shares this conviction and we feel that you do also.

We have assured our missionaries that the schools will stay open. And with your help, they will. You know that the dedication of these men and women, inspiring as it is to every Christian, is not enough. You know that they need your help—your support—your dollars. You have shared in this work in the past. That is why we invite you to join with us in it again.

Please . . . give as generously as you can to further the work of the American Board. The need is urgent! The time is now!

Sincerely,

HAROLD B. BELCHER,
Treasurer.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, JUNE 16, 1955 NUMBER 24

Grow a Little Today

I said to the tiny grasses which were growing at my feet;
They were talking of life's wonder, they the miracle repeat:
"Tell me of your lowly calling, you the law of life obey."
And they answered in clear accent: "We shall grow a little today."

I questioned the half-grown oak leaves, as they swayed before the breeze;
They were singing of the spring-time, how from winter's chill it frees;
"And please, what keeps you busy as the hours slip away?"
And they answered with conviction: "We shall grow a little today."

I spoke to the lovely rosebud, moist with the morning dew;
Its petals just appearing--a rose of crimson hue;
"What is your occupation?" and I heard the rosebud say
In thoughtful meditation: "I shall grow a little today."

—C. M. Killian.

News Flashes

Our deepest sympathy is extended to the Scott family in the passing of Deacon Samuel Dalton Scott of our First Church in Greensboro, North Carolina.

Rev. Thomas H. Britton, minister of Shelton Memorial Church in Portsmouth, Virginia, delivered the baccalaureate sermon to the graduating class of the Churchland, Virginia, High School on Sunday afternoon, June 5.

We congratulate Dr. and Mrs. Roy C. Helfenstein of our Richmond, Virginia, Church upon the arrival in Norwalk, Ohio, on Sunday, June 5 at 9 p. m. of a granddaughter, Jill Harriett Ryder. Dr. and Mrs. Helfenstein are in Norwalk and report that "mother and daughter are doing finely."

The merger of Lutheran bodies in the United States will not occur in the foreseeable future, if Dr. John William Behnken, long-time president of the Missouri Synod Lutherans is to be credited. He said that the union of all Lutherans would not be a good thing, even if it could be accomplished. "We hold," he continued, "that before there can be unity or altar fellowship, there must be unity in scriptural doctrine and biblical practice."

Governor Allan Shivers of Texas has recently signed a bill banning "lewd, lascivious and obscene" literature and providing stiff penalties for the distribution of such material. A bill outlawing the sale of crime comic books and sex magazines to children under eighteen has been signed by Governor Theodore R. McKeldin of Maryland. The law, which became effective June 1, carries penalties of ten days to six months in jail or fines of from $25 to $200 for violations. A somewhat similar bill has also been signed by Governor Averell Harriman of New York. In signing the bill, Gov. Harriman said: "While it is the responsibility of parents to protect their children from bad influences, the practical situation is that it is difficult if not impossible for parents to keep improper comics away from their children."

A Tribute to My Brother— Samuel Dalton Scott

Samuel Dalton Scott slipped quietly away from earthly life to life eternal on Wednesday, May 25, 1955. He had lived 69 years of devotion to his Lord, whom he loved and trusted; to his church, his family and his friends. His body was laid to rest in Forest Lawn Cemetery, Greensboro, North Carolina, on May 26, following a fitting tribute and memorial led by his minister, Dr. W. E. Wisseman, and his nephew, Rev. William T. Scott, Jr. For nearly forty years he had been a faithful member of our First Church in Greensboro, and for twenty years was the chairman of the Board of Deacons. He held many offices in his church, and in his humble way gave his best always. He leaves to mourn their loss, but to rejoice in his spiritual gain, his devoted wife, six lovely daughters, one sster, two brothers, and a host of relatives and friends. Though sorrowing, we give thanks to our Heavenly Father for the goodness, faithfulness and influence of this good man.

SAMUEL DALTON SCOTT

He was my brother, and yet much more than a brother. When our humble home in Ramseur, North Carolina, was broken up by the death of my father when I was a lad of only ten, Dalton came home from Elon College to help my widowed and frail mother to hold the home together, giving up his dream of a college education that my sister and I might have a chance in life.

Three years later when my mother passed away, he took me to board with him and attend the small country school which he taught. That year was a great influence upon my youthful life. He encouraged me by precept and example to strive to get an education and to make my life count for God and my fellowmen. When he was married, I went to live with him in Greensboro, where he made it possible for me to attend school.

More than anyone else, this good man inspired me to give my life to the Christian ministry. He encouraged me, prayed for me, and assisted me financially out of his small income as I made my way through Elon College and Yale Divinity School. On my graduation from these two institutions I knew full well that a large share of any achievements I may have made were due very largely to his devotion and sacrifice.

When my church in 1923 laid holy hands upon me in ordination to the Christian ministry, I dared to take this holy office because I knew this good man was holding me daily up to the throne of grace.

To be with him in closest association through the years has been a rich benediction to me, and his good shadow of influence lingers still to bless me. At the end as he lay silently near the valley of the shadow of death, his simple faith shone out through his kindly eyes to bless and encourage me.

If I have been too bold or too personal in this tribute, I hope my friends and associates will forgive me. I am compelled to give this witness to a good man, because I am convinced that there are thousands upon thousands of such godly laymen in our churches throughout the land whose goodness so often goes unheralded.

"Blessed is the man whose strength is in thee; in whose heart are the ways of them; who passing through the valley of Baca make it a well." Psalm 84: 5, 6a.

Wm. T. Scott.

In Brief

A giant Festival of Faith with members of half a dozen creeds participating will be held in San Francisco on June 19, the eve of the United Nations Tenth Anniversary commemoration. Protestants, Jews, Buddhists, Hindus, Moslems and Confucianists will join forces on the date to offer prayers for peace. Initial plans for the observance were made by the city's Council of Churches,

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Seminar No. 7—Farmers and Food Processors

Another report from the Laymen's Convention during the recent national convention of the Laymen's Fellowship, there were twenty-three different vocational seminars. We are publishing today the report of one of these groups which may be of rather widespread interest to our readers throughout the Southern Convention.

Fifty-six participants, representing dairy, fruit, corn, hay, grain, cattle and sheep producers, meat packing, farm workers, county agents, college specialists, nursery men, rural pastors, migrant food processors and custom operators were present and actively participated in the discussions.

It was agreed that any honest and useful work or vocation is a man's service to God. It is our obligation as Christian laymen, to make it acceptable to him. Man does not live by bread alone.

The discussion during the six hours of the sessions is summarized as follows:

1. *The Christian Farmer and His Employees.*

   Fair pay and bonus for good service. Comfortable housing, opportunity for improvement, health, security, encourage church attendance, apply golden rule in all relations.

2. *The Christian Farmer and His Customer.*

   Honesty in advertising, honesty in packing farm and food products, business men's tours for better understanding of farmer and his problems.

3. *The Christian Farmer and Food Processor.*

   Importance of honest labeling, meetings for better understanding.

4. *The Christian Farmer and His Community.*

   Good neighborliness, cooperation, open farm and community meetings with prayer. Support P. T. A., 4-H Clubs, Boy Scouts and encourage the Christian approach to progress and activities.

5. *The Christian Farmer and His Home.*

   Home worship creates right atmosphere for Christian living and business relations, daily devotions and Bible readings by the family.

6. *The Christian Farmer and His Church.*

   Regular church attendance by the whole family, rural pastors and their problems. Make the minister a close friend, invite him to your home. Retired farmers should be active with some department of the church. God's acre will make us more conscious of our obligation to church and God. Restore midweak meetings. Cooperate with the colleges in holding rural church and pastor's institutes.

NAT TALMAGE,
Chairman (N. Y.),
JOEL HOPKINS,
Discussio Leader (Ill.),
HAROLD WAHLBERG,
Secretary (Calif.).

In 1945 the State of Massachusetts set up a special commission to study the problem of drunkenness. Its findings were unchallenged and still stand as an indicator of costs versus revenue. The commission found that for every dollar received in Massachusetts from alcohol beverage taxation, the state lost more than $8.00 in accidents, penal costs, absenteeism, etc.—*Exchange.*

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Use the Revised Standard Version

To translate the literature, especially the religious literature, of one language to another is fiendishly difficult at best. Most Americans fail to understand this. If they study a foreign language at all, they study a modern language — French, Spanish, or German, all of which are related to English—and they never get beyond translating simple statements of fact: "my uncle is here" or "where is the American consulate?" This is probably why most Americans think there can be such a thing as 'the right translation' for any book at all, including the Bible.

They are mistaken, of course. Even the 'best' translations of the past become out-of-date, as the translator's own language changes and as the study of other languages proceeds. Language that seemed like every-day speech to the translator's contemporaries seems stilted and bookish to their descendants; renderings that seemed scholarly prove mistaken in the light of more advanced research.

In the case of the Bible, the fabulous 'right translation' is for most of us the King James Version. Any change from its readings seems mildly blasphemous, as the Bible in French seemed to Clarence Day. This is natural enough, but it is a great error to think that this reaction proves the peculiar sanctity of the King James Version—it proves nothing but the force of habit.

Now, the King James Version is a good translation, for its day; and it is an unparalleled masterpiece of Jacobean English. If we let it lapse into disuse, we will lose one of our greatest spiritual treasures. But if we refuse to use any other version, we will be equally the losers.

For purposes of study and teaching, the simplest rule of thumb is, the more translations the better. The wise student, if he knows no Hebrew and no Greek, will use the King James Version, the Revised Standard Version, Moffatt's translation and Goodspeed's and any other he can find.

For purposes of public worship, the wisest rule for the present would seem to be, use the Revised Standard Verision. It represents the best knowledge of advanced scholars as well as the best usage of contemporary English. Its renderings should become natural and familiar to all devout Christians, an integral part of their experience of worship. Only by this use in worship can it carry out its intended function: that of spiritual light and leaven. The compilers of the new Presbyterian Hymnal have recognized this, and are using it for most of their responsive readings.

Christendom will be greatly strengthened if other denominations do the same, and if Christians everywhere wisely study it and the older versions, in all diligence and reverence.

Conservation of Ministers

The Suffolk Christian Church has recognized the tremendous list of responsibilities its minister is carrying, and is seeking a way to lighten the load by defining what is expected of its minister. The Board of Deacons of the Suffolk Church has made a detailed study of the situation which confronts the church and has made an excellent report to the church. The report is entitled, "The Busy Minister and His Church." It is printed in full in this issue of The Christian Sun.

The report states that all the larger churches are facing a similar situation. That is true but the problem is not confined exclusively to the large church. The minister of the church with 400 to 500 members frequently has no paid assistant to take the responsibility for any of the tasks. Yet all the various phases of work in the large church are also essential in the program of the smaller church.

The Board of Deacons of the Suffolk Church has made a magnificent contribution both to the church and to the minister. Many members of the church can name a longer list of things that the minister has left undone than they can give of the things which he has done and is doing regularly. In fact many members who are fairly regular in attendance at the worship services of the church have no adequate conception of the total program of the church.

The pastor of the Suffolk Church is to be congratulated that his church has a Board of Deacons capable of such fine churchmanship. If we had the roster of the board we would write the names of the entire board into this editorial. Such service deserves the widest possible recognition.

The report is an excellent example of job analysis. It is the sort of analysis that every church large or small should make. It is in the interest of both the church and the minister. A church should study its record from time to time to determine as accurately as possible what it has accomplished. It should have an over-all plan of what it is undertaking to do in the next ten, fifteen, or twenty-five years. It should also carefully formulate its annual goals.

The pastor of the Suffolk Church now knows what is and what is not expected of him. The responsibility of and for the church is a shared responsibility. The heart-break of the ministry is that the minister is sometimes made to feel that he is solely responsible for the failures of the church. It may be that he is; but in most instances he was expected to accomplish that which could be done only with adequate support and with the help of every member of the church.

If, when you have read this, you have not already read the report of the Board of Deacons of the Suffolk Church, we urge that you read it before you lay aside this paper. Then ask yourself this question: Am I doing my fair share of the work of my church?

The Busy Minister and His Church

A Study by The Board of Deacons of the Suffolk, Virginia, Christian Church

For several months our Board of Deacons have been concerned about the many demands upon the minister's time and energy. Having made a careful study of this situation in our church, the board unanimously adopted the following statement at its regular meeting held on May 23, 1955:

We are face to face with the realization that in recent years the life of the church has gradually changed until the minister now finds himself not alone the preacher and pastor, but also the administrative head of a vast organization which demands more and more of his time and energies. This is a universal situation and has caused much concern and study among the larger churches. We have made a careful study of the situation in our church and are aware of a similar problem in other churches like our own. These churches have made some necessary adjustments, and we feel that the time has come when we must do likewise. The following facts help to point up some of the circumstances which have brought about heavy demands upon our minister's time and strength:

(1) Our 1,200 resident members are but the "core" of the parish of our church. Many other people look to this church and its minister for Christian nurture and for spiritual help in time of need. Not a small amount of time is, of necessity, spent with these people who are indirectly related to the church and its membership.

(2) Churches universally have moved away from contacts with people in masses, such as our ministers once had just at Sunday services and mid-week prayer meetings, and now operate in many smaller groups where the individual minister has a better opportunity to make talents count. This means that our minister sometimes has as many as a dozen small group meetings to attend in a week's time, and that he must also make preparation for these ahead of time.

(3) As the church's administrator, our minister is directly concerned with all organizations, boards, and committees which are responsible for the religious, educational and financial life of the church, including the Board of Deacons, Trustees, Finance, Christian Education and Ushers; the House of Worship Committee and the Music Committee; the four adult classes of the church school; the Woman's Fellowship and the Youth Fellowship; such auxiliary organizations as the Boy Scout troop and its sponsoring committee; and such committees as are responsible for the annual Every-Member Canvass, the visitation of members and prospective members, etc. All of these, in addition to publishing the church newsletter and countless lesser administrative tasks require responsibility on his part.

(4) Every church should devote some of its interest to inter-church and denominational activities. While many of our members are connected with and are active in such work, our minister, of necessity, is involved in many such activities, including: the local Ministerial Association, the Board of Christian Education of the Southern Convention, the Virginia Council of Churches, and nearly a dozen committees of the Conference and Convention with which he must meet for counsel and decisions.

With the strong feeling that our church people need to understand these facts, we make the following recommendations:

(1) That we frankly recognize the fact that routine courtesy calling is impossible and that groups should be organized to assist the minister in this sphere, augmenting the calling the Deacons are already doing.

(2) That in order for our minister to have ample time for study and for preparation toward his various meetings at home and abroad, we should try to keep his hours from 8 to 11 each morning free from interruptions except when vitally necessary.

(3) That in order for the church and the minister to have satisfaction in his calling by feeling that he is placing first calls first, we propose the acceptance by all of the following standard as an order of importance in calling:

a. The very first calls go to people in the hospitals, to those seriously ill in their homes, and those in serious convalescent need of pastoral encouragement.

b. Those who are in need of pastoral counsel and help, but who cannot come to the pastor's study.

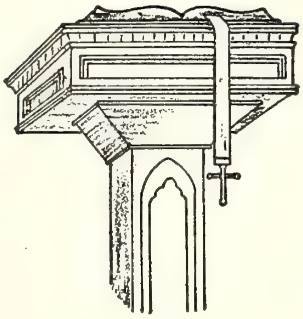
c. Those special needs connected with death in the parish, counsel with those who have signified their intention of joining the church, and periodic visitation among the shut-ins.

(4) In order that the church may be fairly represented at the most important meetings of inter-church activity, but so that the minister will not be overloaded with more meetings than he can possibly cover, we hereby urge the minister to limit, at his discretion, the number of such inter-church agencies and occasions to a reasonable percentage of his time, and we urge the people of the church to accept as a matter of principle that where the minister cannot go, lay officers of our church shall represent our fellowship, and shall be acceptable to all.

(5) In order that the minister may be free to accept the more important invitations for outside speaking engagements in other churches, on college campuses, etc., we recommend that, with the approval of the Church Conference, the minister be permitted to be absent from his pulpit for as many as four Sundays during the year, in alternate months, a satisfactory supply being provided.

(6) Finally, in order that our

(Continued on page 9.)



"They Stormed Heaven"

A Sermon

By Rev. A. W. Matthews,
Manchester, Connecticut.

Text: *"I am the vine, ye are the branches; the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."* John 15:5.

Scripture: John 15:1-16.

A rocketship left a space island and started towards its destination—Mars. At the controls were a father and a son, both eager to explore the planet and to see whether it could be added to man's domain. But upon reaching the planet, the father tried to wreck the ship. He argued that Mars was God's heaven, and that man had no right to conquer it. The son, however, took charge of the mission and completed it, for he argued that the planets are intended for man and that to settle on Mars is not to steal from God.

The plot of that movie was clearly science fiction. But the question it raised is centuries old. The question is, "What is God's Kingdom, and what do men have to do with it?"

I.

In the eleventh chapter of Genesis, there is an interesting story about some men who stormed heaven. Their view was that of the father in the rocketship. Those men wanted to conquer heaven. They wanted to make a name for themselves. So they decided to build a tower that would reach into the very heavens. Archeologists have uncovered the tower probably referred to in that story, and a magnificent piece of work it is.

They tried to conquer heaven. They used the very best architectural methods known available to them. They designed a solid mass of brick work two hundred feet long and one hundred and fifty feet wide. They made the center of unbaked bricks, and they overlaid that core with an eight foot coating of baked bricks set in bitumen. They designed the tower with terraces which could be irrigated and cultivated with beautiful plants. In this manner they tried to storm heaven in order to become famous.

But they did not reach heaven, for the gods came down and confused the speech of the workmen so that they became so divided that they could not finish the tower. So the story goes. We can hardly accept it as a valid explanation of how the world came to have so many languages, though those who are forced to study languages probably think there is truth in it. But the story does have a point that seems to be true. When men try to overstep their bounds and try to act like gods, they bring themselves to great loss and despair.

That story is humerous to us, for the characters had some strange ideas. They thought that heaven was physical. They thought it was a place. And they thought that by using their great minds and technical skills they could at their pleasure conquer and control heaven. How funny were the ideas of those Bablers!

Yet there are people in modern America, even church members, who forget that lesson. There are those who begin to think of heaven in terms of physical things. We begin to think that by our great minds, technical inventions, and business, we can conquer and enter heaven whenever we please. Such ideas fill people with pride. They assert their superiority. And they bring themselves to despair while often leading others to destruction.

Benjamin Franklin, in his autobiography, recognizes the limitations of men. He drew up a list of virtues which he wanted to cultivate. He planned to keep working on the list until he could proudly proclaim that he had mastered all of them. But this great philosopher, scientist and statesman soon gave up his task. "He could not pull himself up by his own bootstraps."

Albert Einstein, who recently died at Princeton, had one of the great minds of all times. So deep and penetrating was his thought that there are few who claim to really understand his theories. Yet, he was among the most humble of men. For with all his knowledge, he saw that man's misuse of his skills leads to destruction. Man's trying to play God can produce not heaven, but a physical hell. Those of us who possess lesser minds can learn much if we take seriously this simple lesson from Einstein.

In a church school class, the students were attentively listening to the teacher tell the story of a modern missionary. That is, all the students were attentive except one, who was carefully folding a sheet of paper in the form of a rocket ship. As the teacher talked, the pupil tested his plane in many pre-flight ways. Finally, he could wait no longer. He sailed the plane across the room and brought laughter from the whole class. Then the teacher asked, "Just what does that have to do with the lesson?" The reply was, "Missionaries, going to Mars!"

I laughed, too, at the quick thinking of this boy. But his answer had greater depth than he has realized. Though man may conquer every planet in this universe or in other universes, and though he establish civilizations on them, he has not created nor conquered God's heaven. He would still have his problems. He would still be in need of God. In fact, his needs would only be multiplie. Men are not God. They did not create themselves or the planets. With all their minds, skills and energies, they cannot create the Kingdom of God, or even get controlling interest in it. As Jesus says in the Gospel of John, if a branch is cut off from its roots, it withers. If a man asserts himself so as to cut himself off from God, he destroys himself.

II.

Then what are we to do? Are we to ignore education? Are we to destroy our technical skills? Are we to turn to the darkenss of the Middle Ages? This is a problem facing every Christian. Does the fact that our work cannot build God's Kingdom resolve us from all responsibility? Does this mean that we are to just sit and wait for the Kingdom?

The apostle Paul wrote a letter to the church at Thessalonica which has a modern ring to it. The people in that church had heard his message about Christ's coming soon. They pictured it as a physical coming that would happen any day. So they said, "Why should we work? If God is going to give us the Kingdom any day now, we will just sit down and be spiritual." However, that soon led to trouble. The peoble vecame "deadbeats." They became relig-

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Summer School

We have excellent equipment for instructional purposes at Edon College. It is not entirely new, but it is in good condition and is adequate for a school the size of Elon College.

Up to 23 years ago these buildings and equipment were used only nine months in the year, the regular college period, September-June. The late Dr. J. E. Rawls of Suffolk, Virginia, used to say it was a waste of money to use the equipment of Elon College only three-fourths of the time and let it rest idle the other one-fourth. That it was a waste of time and loss of years for a student to go to school only nine months which requires four years for graaduation. That if a student would go to college twelve months of the year he could finish requirements for graduation in three years and be ready for post-graduate work or be ready for business which ever he prefered. The summer of 1933 Elon opened its first summer school. For three years the summer school did not pay its way, but for the past 18 years it has paid its way with the exception of a few years when enrollment was down. But the other years made up the loss.

Summer school for 1955 opened Monday of last week with an enrollment of 385 students which is an increase over last year's enrollment for the first six weeks. We have a fine group of students, many of whom are regular college students taking the summer quarter so as to complete requirements for graduation as early as possible. Others are new students entering Elon College for the first time. Some are freshman students, others are transfer students from other institutions, and still others are teachers in our public schools who are here to renew or improve their teachers certificate. The faculty is made up entirely by the professors from our own college staff. The summer school is divided into two terms of six weeks each. As a rule the enrollment for the first six weeks is about one-third larger than the enrollment for the second six weeks. Considered as an unit we have an excellent summer school which is prophetic of the type of school that we shall have at Elon College for 1955-56. The summer school instead of detracting from the regular college year has proven to be an asset in many ways.

Advance enrollment for the ensuing year is larger and more encouraging than last year or any previous year. With the cooperation of our church, Sunday school, Alumni, and friends there is every reason why Elon College should continue to grow and increase in efficiency as the years pass. Your cooperation and help are appreciated.

* * * * *

Apportionment Giving

The financial burden of any institution or undertaking must be borne by the individual or individuals who are responsible for its creation or for its continuing support. No institution or cause that is worthwhile can maintain its present position to say nothing of progress demanded by current situations without financial support. Someone has to put up the cash. When those who should do not then someone must if activities are to continue. We either pay as we go or we force a creditor somewhere along the line to give support unwilling by being denied the payment justly due him. Of course the support may eventually come, inconvenience and dissatisfaction often result from the delay.

If you read the reports of contributions from the Sunday Schools and churches and refresh your mind of the expenses of supporting an institution the size of Elon College, our college, you are made to wonder from whence comes the support or how does the college continue. Further, when you consider the amount that the convention, after careful consideration, has requested of the Sunday schools and churches you are made to wonder if and when these askings of the authority of our church will be complied with. For the past few weeks the contributions have been few and small. The amount contributed to date may be disappointing, but the total amount requested of the churches for the college is encouraging and we confidently look forward to the date when the contributions will be more numerous and larger. Time passes on however and soon the church year with our conferences will be coming to a close. We must and shall give adequate support to our college.

Previously reported		$ 6,759.86
Eastern N. C. Conference:		
Bethlehem	$ 10.00	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 40.23	
Rosemont	78.00	
Wakefield	17.41	
N. C. and Va. Conference:		
Bethel S. S.	$ 5.00	
Mt. Zion S. S.	8.02	
Lynchburg	5.00	
Virginia Valley Conference:		
Bethel S. S.	$ 28.00	
		191.66
Total to date		$ 6,951.52

Twenty-Fifth Medical Missions Conference

The significant story of how American Protestant churches are combatting disease around the world will be reported at Atlantic City, N. J., by 75 missionary doctors and nurses home on furlough.

They will take part in the 25th Annual Conference on Medical Missions, June 9-13, sponsored by the Christian Medical Council for Overseas Work of the National Council of Churches. As is customary, the conference will follow immediately the annual meeting of the American Medical Association. Leaders in public health and in the treatment of diseases, found most frequently in the countries where missionaries serve, will join in symposia and work sessions.

The mass attack on disease in which these men and women led for 50 American Protestant Mission Boards and church groups in other countries is carried out in 800 hospitals, 2,000 dispensaries, 4 medical colleges, one union medical training school, 15 tuberculosis sanitoria and 150 schools of nursing. The council also aids in staffing and administering medical schools and institutes where the nationals of the countries served are trained.

One of the most important aspects of the conference, Dr. Douglas N. Forman, secretary of the medical council, pointed out, is that is serves as a forum where missionary doctors and nurses from various parts of the world can consider their common concerns, share ideas and pass on solutions to some of their common problems.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*

143 Winchester Drive, Hampton, Va.

School of Missions to Hear Dr. Goodsell

For 23 years a missionary educator under the American Board of Commissioners for Foreign Missions in the Near East, Dr. Goodsell was called to international headquarters in Boston, Mass., 1930, to serve as the First Executive Vice-President of the 145-year old organization until 1949.

Following his retirement from the post as Executive Vice-President of the American Board, Dr. Goodsell served two years as Executive Secretary of the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A., the united cooperative agency of 30 Protestant and Eastern Orthodox communions.

In intimate touch with the developing ecumenical movement over the last 25 years Dr. Goodsell has been a leader in the councils of the International Missionary Council and is now a member of the North American Advisory Committee to the International Missionary Council.

This International Missionary Council is made up of 35 national or regional cooperative organizations around the world. The International Missionary Council is the recognized coordinating agency of the worldwide missionary movement of Protestant Churches.

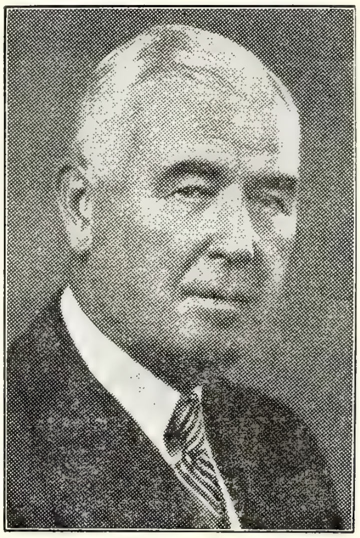
Dr. Goodsell is now serving as Lecturer in Missions at Boston University School of Theology and is at work on a comprehensive history of the American Board.

A world traveler, including two comprehensive world tours and a special visit to South America in 1944 and innumerable trips to Great Britain, the Middle East and Central Europe, Dr. Goodsell knows the world about which he speaks from first-hand contact.

With a distinguished career as a Congregational Christian Missionary in the Near East, especially Turkey, Dr. Goodsell lived in that country under three regimes—that of Sultan Hamid, The Young Turk Movement and the present Turkish Republic.

He was not only an administrator and an educator, serving for a time as Director of Central Turkey College and Principal of Marsh Theological Seminary, but later founded and directed the American Board Language School and the School of Religion in Istanbul. For six years he was Field Secretary of the entire Near East American Board Mission.

A graduate of the University of California and Hartford Theological Seminary, Dr. Goodsell took further studies abroad at the Universities of Marburg and Berlin in Germany.



DR. FRED FIELD GOODSELL
of Boston, Massachusetts, internationally known Congregational Christian churchman and missionary statesman.

He holds a D. D. from the Pacific School of Religion in Berkeley, California.

Dr. Goodsell will speak on "The Christian Mission in a Revolutionary World," at the School of Mission at Elon College, July 12-15. The School of Missions Committee feels that we are indeed fortunate to have secured Dr. Goodsell to bring the foreign mission study.

* * * * *

Bayside Women Report

The Women's Fellowship of the Bayside Congregational Christian Church was organized, October 5, 1954. They elected me president and from the start I realized our aim would have to be making money as it was so badly needed to undergird the program of the church. We set our goal at $1,000.00 for the first year. To date we have cleared $975.85 through various ways and means. We still have four months to go. We have only thirteen ladies in our group. We are using coupons and tapes from local stores to help furnish our church kitchen.

We have not neglected the spiritual side for the financial as we start our meetings with prayer and devotion and have begun to study some of the literature from the National Women's Fellowship, which we have recently joined. I believe we must give out to others if we expect to receive ourselves. As of now we do not have a church in which to worship. We use the Community Building. We are praying that with God's help we will be able to worship in our church by October.

MRS. D. B. SMITH, SR.

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A Letter From Fran Riggs

Dear Friends:

Today is a wonderfully clear day, with blue sky above, flowers out in all the gardens, and the air crisp and just the right temperature. We all went to church as a family for the first time in months. Martha was the only one left home, but I am sure she wouldn't have appreciated the nursery.

The storm last week had a 60-mile an-hour gale pushing it, and it just tore to pieces the tea and banana plantations below us. Here on the top, a large number of eucalyptus trees fell, some of them narrowly missing homes, but as far as I have heard, no one was seriously hurt. One doctor had taken a party out camping, and they had to hack their way through half a dozen eucalyptus trees which had fallen across the road home. The trees are exactly like the ones around the hills of Berkeley, and were imported from Australia to make it pretty up here.

Because of the storm, the kiddies haven't been to school but one day this week, and my record has been about the same. Even though I have had a guilty conscience, it has been nice to catch up on sewing, baking, and general housework.

Cordially,

FRAN RIGGS.

* * * * *

"Religion is the bond of love encircling the earth and binding the world to the heart of God."—*Edward Scribner Ames.*

Missions at Home and Abroad

Ed Riggs' Diary—May 23 to 29

MONDAY, MAY 23.

Talked with Miss Florence Rose, executive secretary of the Meals-for-Millions Foundation, who has been touring the Orient. She reported that at a conference of leading Indian nutritionists in New Delhi she asked plainly whether recent government statements that India is now self-sufficient in food meant that there was no longer a need for Multi-Purpose food. She was assured that Indian diets are still tragically deficient in protein and vitamins, especially among the poorer classes, and that there was definitely a need for food supplement such as MPF.

Miss Rose explained, however, that the goal of the Meals - for - Millions Foundation was to encourage each country to produce its own MPF equivalent out of local cheap protein sources. An Indian "Meals-for-Millions Foundation" is to be organized to sponsor production and research on two or three of the most promising of the recently proposed Indian formulas. One of these, developed by the Indian Institute of Science in Bangalore with financial help from the American Foundation, has as its base the peanut mash that is left after the oil is extracted, and at the present is used only for cattle feed or fertilizer.

Miss Rose looks forward to the possibility of one of these formulas being produced successfully and used on a large scale in a nation - wide school lunch program under the Second Five-Year Plan.

Meanwhile she hopes that American churches will send MPF liberally to their representatives in India (through the Congregational Christian Service Committee and Church World Service), even though the acute famine emergency is over, so that we can carry out diet research and promotion of the idea, until the Indian product becomes available.

TUESDAY, MAY 24.

My last Tamil examination.

WEDNESDAY, MAY 25.

An Indian Christian wedding in the morning. The ceremony and celebrations, lasting all morning, were certainly carefully planned and impressive, designed to give the most meaningful start for the young couple on their new adventure together.

Left in the afternoon for Kilanjunai.

THURSDAY AND FRIDAY.

Another unforgetable Kilanjunai visit. The people there are more eager and enthusiastic, and the peace and calm of the surroundings more soothing than ever. I discovered that it would cost a good deal more than before to fix up our house, but found that the back wall and bathroom had already been constructed for us, and that some materials for our thatch-roofed verandahs would be donated by the villagers. Also they intend to finish the job within ten days, instead of a month as we had expected.

I heard that a Government extension worker had just been there, and had formed a local "rural development committee" among the village leaders. As a result, they were all full of proposals for building roads, getting government help for hospital improvements, and in general accepting the idea of *change*. I also learned that our post-office address there has been changed slightly, effective immediately. It is now: E. C. Riggs, Kilanjuni P. O., via Salaigramam, Ramnad District, South India, instead of "via Paramagudi" as before. We hope we will be settled there and hard at work by the end of June.

SATURDAY, MAY 28.

Arrived back in Kodai. Learned that some spoiled egg sauce which we threw out was salvaged and eaten by our cook and two of the compound sweeper - women and four of their children, all of whom were sick with vomiting.

SUNDAY, MAY 29.

One of the little boys who ate our egg sauce died last night! He was the only surviving son in the family; and the only other child is a newborn baby girl. The other victims are all recovering. They had not called for medical care till six hours after the symptoms started. When the police heard that it was "food poisoning," they understood that the boy had been poisoned, and have been here all day holding an inquest and getting statements from everyone concerned, as if trying to establish "guilt." I guess there was plenty of that all around. Was it hunger that led those women to do a thing like that? Our own cook is certainly getting an adequate salary, but has just started work and has an awfully large family. The sweepers here get a very meager wage, but their husbands are regularly employed, so they ought to be getting by all right. Or are they?

We see little boys raiding garbage cans. Should we mix sand or ashes with all the food we throw out (peelings, husks, and occasional spoiled food, of course), so as to render it more obviously inedible? And what about our failure in health education? These long-time mission servants were converted Christians; but they have never been successfully taught sanitary food habits, or the importance of getting medical care in time.

We may be able to start our career in Kilanjunai next month enthusiastically; but we certainly have no grounds for being cocky.

Best wishes,

ED RIGGS.

NCC Board to Meet

National leaders of major Protestant and Eastern Orthodox communions will convene in New York this week (June 8-9) for a two-day business meeting of the policy-making General Board of the National Council of Churches.

The 250-member board, representing 30 communions constituent in the Council, are scheduled to consider a statement on the churches and the United Nations and a report on the Council's proposed new headquarters in New York. Also on the agenda is discussion of National Council participation in a world conference on church unity and Council sponsorship of a major study of evangelism.—*The Religious Newsweekly.*

THE BUSY MINISTER AND HIS CHURCH.

(Continued from page 5.)

church may enjoy the ministry of one whose health and family life is an example for the rest of us, we expect that our minister will observe a day of rest, usually on a Saturday, and that he will do this without explanation or apology. We also urge that all members avoid calling the minister on this day except in cases of immediate need or family crisis.

"THE LIVING WORD"

When "Prevent" means "Precede"

Third of a Series of Eight Articles

By Dr. Luther A. Weigle.

The word "prevent" is used fifteen times in the King James Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae* before plus *venire* to come). When the Psalmist says (119. 147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning"—by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is a part of the description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse 148, "Mine eyes prevent the night watches" is now translated "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax, (Matthew 17. 25), the King James Version says that Jesus "prevented him." That does not mean that he kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (I Thessalonians 4. 15 KJ), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalm 21:3; 59:10; Isaiah 21:14; Amos 9:10), "come to meet" (Job 30:27; Psalm 79:8), "come before" (Psalm 88:13), "come upon" (II Samuel 22:19; Psalm 18:18), "Confront" (II Samuel 22:6; Psalm 18:5), "receive" (Job 3:12), "has given to" (Job 41:11). The Hebrew word thus translated is *qadam,* the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The King James Version translated *qadam,* in eleven other instances, by "meet," "come before," "go before," "disappoint,' and 'before." I will send a list of these instances, with chapter and verse numbers, to any one who requests it.

Schedule Indian Workers Meeting

The Indian American is on the move. Every year large numbers of them leave their reservation homes to seek new jobs and a new way of life in America's industrial centers.

Ways in which the nation's churches can help them in transition to an easier adjustment to the main currents of American life will be the concern of some 300 delegates to the Triennial Conference of the National Fellowship of Indian Workers, July 7-12, at Estes Park, Colo.

Delegates representing the home missions programs for Indians of major Protestant communions, plus a number of welfare agencies and the U. S. Government, will spend six full days discussing such topics as evangelism, education, health services, social group work and other aspects of their work. A major portion of the time will also be given over to problems relating to the proposed Government legislation affecting the Indians.

The Rev. E. Russell Carter, field representative for Indian work of the National Council of Churches, said that the churches historically have been concerned with the Indian's welfare.

"The church has stood for justice in the face of exploitation. It stands today in a unique position to urge full participation on the part of Indians themselves in the preparation of legislation affecting them."

Church groups particularly, he said, can play a major role in work with public and private agencies to see that during the transition period, health, education and welfare services are available to all who need them.

The churches are also concerned with strengthening government efforts to help Indians who ramain on the reservations to raise their living standards, Mr. Carter said.

"Many of those who choose to stay are showing that, given encouragement and opportunity they can work together toward a satisfactory solution of their economic problems," he commented. "Others are not ready either to work out their own social destiny or to make places for themselves in non-Indian communities. They need continuing protection and guidance."

One of the sponsors of the Conference, the National Council of Churches, is represented by the programs it supports directly and through the work of its thirty constituent communions on ten of the Federal Government Indian Boarding School. — *The Religious Newsweekly.*

"Share the Wealth" Plea Made by Clerics

At a recent meeting in New York City, eighty-two Protestant, Roman Catholic and Jewish leaders appealed to Americans to join in "an all-out crusade to employ the God-given abundance of America in an expanded program of world development, human progress and international peace."

Their plea was made in a statement released at a luncheon marking the start of a campaign to promote greater sharing of U. S. abundance and "potential productivity" with other people of the world.

The statement called for national economic policies calculated to keep the country's economy growing, and foreign and trade policies designed to help meet long-term needs in less favored parts of the world.

The statement stressed that America's abundance and its potential productivity were both "blessings to be enjoyed and a trust to be arministered in the name of God and in the service of mankind."

"It is contrary to the will of God that islands of prosperity should persist amid oceans of poverty, hunger and distress." It added, "Bread for myself is a material concern; bread for my brother is a spiritual concern."

In a moral universe, the 82 leaders said, the continued prosperity of one nation can be justified only by its courageous efforts to make similar abundance available to all nations.

Liquor supports every evil it does not originate. It is the willing ally of every vice, no matter how filthy or low,—*Dr. John L. Hill.*

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

Junior-High Pilgrim Fellowship of Pleasant Ridge Meets

The Junior-High Pilgrim Fellowship of the Pleasant Ridge Christian Church met at the parsonage on June 4, at 6:30. Jane Craven was in charge of the program. It began with the group singing, "America," after which Rev. Max Vestal had prayer. The Scripture, Mark 6:24-42, was read by Jane Craven, William Brown, Zilla Allred, and Elaine William Beane. After the Scripture Larry Cox, the president gave the announcements. Ernest Hill read a poem, "My Bible and I." Shirley Lowdermilk sang "In the Garden." Jeanette Dunn read, "For the Beauty of the Earth," and Martha and Toni Cox read, "O Lord of Heaven." Elaine Beane and Shirley Lowdermilk sang, "At Worship." J. C. Jarrel, T. J. Chaney, and Bobby Gathin read some memory verses, after which Ernest Hill had prayer. The program closed with the group singing "Now the Day is Over."

Afterwards there was an ice cream supper which everyone enjoyed. There were thirteen members and twenty-five visitors present.

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"Christian Veterans Week"

During Holy Week, April 3-10, the Bethlehem (Nans., E. Va. Conf.) Youth Fellowship observed what we called "Christian Veterans Week." It was thought that since we have Youth Week, Laymen's Week, and all the other weeks which involve the younger and more active part of our church membership, that something should be done for our faithful members of sixty-five years and over.

We compiled a list of all of our members and those in our community is this age group. Each member of our fellowship agreed to remember by visit, letter, card, gift, or telephone call at least five people on the list during Holy Week.

At our meeting following Holy Week, we compiled from approximately twenty-five members present the following: visits made, 61; cards sent, 56; letters sent, 28; telephone calls made, 1; flowers and gifts sent, 6; total number of remembrances, 152.

We feel that not only did we help cheer our older members, but we also helped ourselves, because "to love is to serve," and only by serving are we helping to bring his kingdim on earth.

We would like to recommend to some of our other youth fellowships to try this project. We feel that you'll find that the great reward in serving is worth the little effort invested.

Mrs. Walter Graham,
Adult Counsellor.

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Superintendent of Young People

"To cultivate the spirit of Christ in every area of human life beginning with our own lives and reaching out into home, community and the uttermost parts of the earth," with this purpose in mind and heart, young people who are members of the National Pilgrim Fellowship of Congregational Christian Churches share in the united witness of our denomination at home and abroad. Our lives aare enriched by this opportunity.

I believe that there has been a revival of interest in our youth groups in the Southern Convention concerning Our Christian World Mission. This is evident from the fine reports received, the expressed enthusiasm at State Rallys, Youth Camps, and the Young People's Summer Conference at Elon.

Many new groups have been organized. Among them are: Seagrove, Bailey's Grove, High Point, Randleman in the Western North Carolina Conference; Mount Auburn in the Eastern North Carolina Conference; Wakefield, Burton's Grove, Windsor and Isle of Wight in the Eastern Virginia Conference; Palmyra, Mount Olivet and a new circle of the Woman's Fellowship at Winchester in the Valley of Virginia Conference.

At each State Rally, camp or conference some emphasis has been given to missions. Many outstanding personalities have shared their talents and experiences at these gatherings. Among them were: Miss Devine del Carmen, a teacher of Theology from the Mission on Mindanao; Miss Miriam Brown, Missionary from India; Miss Jennie Doidge and Miss Ione Catton from the Mission Council; and Miss Grace Raju, vice-Principal of the Uduvil Girls School at Chunnokau, Ceylon.

After meeting Miss Grace Raju at Camp Crabtree, and hearing of the great need for teachers, Miss Bouneva Farlow, one of our own Southern Convention young women, decided to go to Ceylon as a teacher. At an impressive service held during the School of Missions at Elon College, Bouneva was commissioned for her new task.

During the biennium the young people of our convention have shared in the Thank Offering projects, Life Memberships and Memorials for Franklinton Center, as well as for mission work in many countries. The Friendly Service gifts have been many and varied. Clothing and food packages for Korea, Care Packages for India, special assistance to earthquake victims of Greece, Scholarship fund for Rachazapurone a Pappos, Contributions given through the Cent-A-Meal plan during the Missions period, and shared in the Goat Fund for Puerto Rico.

During the biennium forty youth groups have used the mission study books. The feature films suggested by the convention have been shown to many groups, also additional film strips concerning Our Christian World Mission have been shown and enjoyed.

Our giving is the measure of our love. Let us love more and share more of that which has been given to us as a trust from God, in part to be given back to him.

Mrs. W. Millard Stevens.

Facing Reality

We are not prohibitionists, but we do not believe that our legislators should make a laughing stock of the truth. The truth is that citizens can become as intoxicated on 3.2 beer as on just about anything else, if they drink enough of it. Calling beer a soft drink, selling it in grocery stores, as it is in many states, does not help society one whit. It does help make a laughing stock of our laws . . . for if the law can say with a straight face that 3.2 beer is non-alcoholic, then there is something drastically wrong with the law. — *Colorado Springs Free Press.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"God and the Nations"

Lesson XIII—June 26, 1955.

Memory Selection: *"O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth."* Psalm 67:4.

Background Scripture: Zeph. 3.

Devotional Reading: Micah 4:1-8.

The Man.

Zephaniah was a young man about twenty-five years of age who lived in the days of King Josiah. He was of royal descent, the great-great-grandson of Hezekiah, the great king of Judah. That also made him related to Josiah, the good king. The fact that he was of royal blood makes his denunciation of the royal princes of greater interest. His name means "Jehovah hides" or "Jehovah is hidden." We do not know how long he prophesied, but his ministry was probably a brief one. Like Amos, he delivered his message of judgment upon the nation, and then retired to private life, although his interest in public reforms undoubtedly continued. He was a young man of courage, for it took physical and moral courage to proclaim the message of doom which he proclaimed.

The Times.

The times were "out of joint." And how!! Catastrophe was about to strike, not only Judah and Jerusalem, but the other nations of that area. A barbarian horde, the Scythians were pouring out of the north of Asia, overrunning the nations as they came to them. The coastal cities of Philistia had already been overrun. And the young prophet saw that Judah and Jerusalem were doomed, surely doomed. The prophet looked upon these Scythians, this barbarian horde, as the executioners of the divine judgment upon his nation and upon the surrounding nations. He saw in the coming of this heathen horde the habinger of "the day of Jehovah." And this "day of Jehovah" was not to be a day of deliverance, but of destruction.

It was a case of cause and effect. Standing as he did at the end of Judah's history, Zephaniah could survey its fortunes from the long perspective of four centuries. And the present condition of the nation afforded no grounds for hope. Things were in a mess.

Social injustice and moral corruption were widespread. Luxury and extravagance might be seen on every hand. Fortunes were heaped up oppressing the poor. Religious conditions were just as bad. Baalim were worshipped in high places, the hosts of heaven were adored from the house tops, the worship of Jehovah was half-hearted, and indeed it almost amounted to idolatry. Great multitudes had turned entirely away from following Jehovah. Politically, socially, morally and spiritually, the nation was at an all-time low ebb. And Zephaniah announced that doom was about to fall upon the nation. It was a sad picture; and it was a bleak future that Zephaniah painted.

The Message.

What did the man have to say to his times? His message is divided, roughly, into two parts. The first part, and by far the longest part, contains almost exclusively, denunciation and threats. (1:2-3:8.) The second part, only twelve verses, is a promise of deliverance and salvation and glorification. There is such a notable difference between the two divisions of the book, that many biblical scholars think that the second part must have been added by another writer later. Be that as it may, the dominant note of Zephaniah's message is denunciation and doom.

This young man asserts that God is a God of justice, and that a corrupt nation must fall. It makes no difference if that nation is Judah, the chosen nation of God. Doom will come. Indeed, it is already coming! And the executor of the divine judgment is none other than the heathen horde, the Scythians!! That was a bitter pill for these Jews to swallow. Indeed the judgment would be all the more severe upon Judah and Jerusalem, for they had had superior privileges and opportunities. Then as now, those who have the largest spiritual opportunities will receive the sternest judgment. "Unto whomsoever much is given, of him will much be required," is a universal and timeless law. A sinning nation cannot avoid God's heavy hand of judgment. This is the first and dominant theme of this book.

The second theme concerns God's mercy. God has mercy and grace for the "remnant" that repents and seeks refuge in his love. Zephaniah knew that there were some good apples in a barrel of rotten ones. He knew that some of the people would repent under the judgment of God. And to these he offered hope. If they repented of their sins, God was faithful and just to forgive them of their sins, and to restore them to fellowship with him.

The Meaning for Us.

These lessons from this far-off land and this far-off day are not at all irrelevant for our day and for our nation. God is still a God of justice. He is the God of the nations, of all nations. He demands righteousness in a nation, and recognition by a nation. A nation, like an individual, cannot sin with impunity. Nations must give an account of themselves before God. Likewise to the nation to which God gives much, of that nation does God require much. He is no respecter of nations, as he is no respecter of men. America can be ever so strong in military strength, but if she forgets God, if she disregards God, if she disobeys God, she is doomed. There is too much smugness in America today, too much emphasis upon material things, too much worship of mammon, too much worship of idols, too much disregard of God, too much materialism and secularism.

And judgment, how will it come? It might well be that as Assyria was the "rod and staff of God" in that far-off day, Communism may be the instrument by which God brings his judgment upon the nations. As Bishop Shean incisively puts it: "Whenever a civilization begins to die, morally and spiritually, other vultures appear, and they are equally a judgment on corruption. Such is the mission of Communism in the world; to be a scavenger of a decaying civilization. . . . Communism is playing in our day the role of the winged scavenger with mechanical wings of hammer and sickle, bringing judgment on those who have lost faith in God and morals."

It can happen in and to America. Some folks will guffaw at that statement. The idea that this great, rich, powerful nation should ever be overrun, or should ever cease to be a sovereign nation! And especially that

(Continued on page 15.)

"THEY STORMED HEAVEN."

(Continued from page 6.)

ious "busybodies." Paul wrote to them and said, "I always work and so do the other ministers; you have no right to pass your days in idleness. You have misunderstood my teaching. Let no man get tired of well-doing."

This has been a problem of the Christian churches for centuries. If the American churches can be accused of putting too much faith in the cleverness and industry of men, then many of the Eastern churches can be accused of divorcing their worship from work. In such conditions people have supposedly been more spiritual, but they have failed to see their responsibilities for others. Such churches have failed to meet their social obligations to education, to the state, and to family life.

There is a movement within America today which says yes, men are to sit and wait. They saw that men cannot win spiritual battles by the force of energy. But, they say, it is strategy which wins the battle. If we will but flatter God by bowing before beautiful chancels, if we will but put our feet on the desk and piously close our eyes, we can win control of God's power. We can then control this power like our automobile, the business machine, or the household appliance. With this control of God's power we can become prosperous and popular people.

It is a part of the Christian message that we should praise God in congregational worship, that we should pray, and that Christ gives us rest. But to do this to try to gain control of God's power so that we can create our own form of heaven is a perversion of the Christian gospel and the height of sin. To sneak in the back door of heaven is as sinful and as destructive as storming the main gate.

Every church has a duty to be efficient and well run. But to concentrate on one's own church alone, to say only *my* religion and only *my* church, also leads to disappointment. Small lakes, to be pure and beautiful must have water flowing in and water flowing out too. A lake whose inlet and outlet are closed soon becomes stagnant and ugly. So it is with a person or a church. A church can remain pure and living only when the love and devotion of its members overflow the four walls into all the world.

A branch that is a part of the true vine must bear fruit. This is the point. Men in one way or another seek heaven. But it cannot be found by selfishness. One type of selfishness is to think that by business alone we can conquer heaven. The other type of selfishness is to sit in laziness, thinking that one can gain control of God's power to be used for selfish purposes. Either selfishness leads to individual and community despair.

III.

We seek God's Kingdom. But we must realize what the men of the Tower of Bable story overlooked. The Kingdom of God is spiritual, not material. And those who want to enter it must do so in ways suitable to the spiritual. The men who looked for a polio vaccine did not primarily use the method of reading the Hebrew and Greek Bibles. Neither do men seek the Kingdom of God by studying the stock market, the latest sales techniques, or the most recent book on physics. The son in the science fiction movie was right, the Kingdom of God is not material, so man cannot attain it by the physical alone.

NOTICE!

After June 15, 1955, the address of the Editor will change from 1010 West Markham, Avenue, Durham, N. C., to 1507 OAKLAND AVENUE, Durham, N. C. All persons having correspondence with the Editor, please take note.

The earliest church, called together at Jerusalem, avoided a great error. The first Christians were not people who just had their names on a membership roll. They felt that God had confronted them as individuals, that He had transformed their lives and that He had called them into the congregation of believers. Forsaking their own safety and often their possessions, they answered this call. They were also active in service. But they did not take the credit to themselves. Their actions were not altogether their own. They were conscious of the presence of the Spirit of God calling them together, acting through their lives, and making fruitful their labor for others. They were branches of the true vine which bore much fruit.

Some of us in American churches have a disease. We are infected with the idea that a big membership of busy people working with an impressive administration is going to conquer the Kingdom of God for us. This can be our source of confusion and the source of our failure. A program alone never saved anybody. Only when men have met God and have humbled themselves to let the Spirit of God work in and through them have they worked harmoniously in a way that bore not confusion and hatred but God's Kingdom of Love.

Alvin Dark, shortstop for the New York Giants, probably had every reason to be proud and cocky over his team's victory in the 1954 World Series. But he was not. Out of his prize money he dedicated one-tenth to God. He was not bribing God in order to get another victory. He has made systematic contributions for a long time. He does not look upon himself as a great man or a little god. He believes that God's spirit is his strength using him to lead other young people to the reality of God's Kingdom.

IV.

We are to use our very best minds and bodies—not to storm heaven, but at God's invitation. God is seeking to confront us, to enter our lives, and to give us his Kingdom. But our pride, our selfishness, our striving to be gods ourselves blocks his love. God does not force us. He does not storm us. He simply continues to act toward us with love. Jesus taught that only when we become receptive like little children can we receive the Kingdom which God gives us.

The apostle Paul was among the most interesting men of all time. In his early life he prided himself on his knowledge, on his piety. But then one day he actually experienced the presence of Christ. It changed his whole view of life. He still used his knowledge, he worked perhaps harder than before his transformation. But he was much more fruitful in his labors. He says of the other apostles, I was later in coming into the faith than the others, yet I labored more abundantly than they all—yet not I, but the grace of God within me.

Only when the branches abide with the true vine do they bear great fruit. Only when we humble ourselves as individuals and as a church and allow God's spirit to work in and through us does God give us his Kingdom.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Several churches are making plans to visit the orphanage this summer. Representatives of many more are expecting to see the orphanage in the next few months. It is good for you to come. The children appreciate your interest and the staff members are encouraged by your visits. Some churches will bring a picnic lunch, set up a long table in our recently newly decorated dining room and serve the orphanage family and themselves. They will thus see the children and the matrons, the new tables and chairs and enjoy a fellowship which will make them proud of the work being done by the churches by this arm of our convention.

Some of these churches have made engagements to bring a worship service also, which will be held in the Holt Memorial Chapel. There they will see its beauty, feel the thrill of quietness and worship which prevails when our children and matrons gather there and enjoy the divine fellowship. These children have impressions made on their little minds by all these services which will serve them in good stead as they grow in wisdom and stature and in favor with God and man.

Write us. Make an engagement. Come to see us. "I was sick and in prison and ye visited me." No, they are not in prison, nor or they sick, but who knows how much kindness may mean to a child at the orphanage. "In as much as ye have done it unto one of the least of these ye have done it unto me."

Thank you for coupons you are saving in your hundreds of homes for us. They will be mailed to the respective companies in July so if you will send them to us by July 1 we shall greatly appreciate them.

Thanks for the offering sent in by the Sunday schools, churches, classes and organizations. These help so much. Thanks to many friends also for their individual contributions. We must depend on you, one and all, for surrounding this home with goodwill and supplying funds for its maintenance. One woman writes, "I wish I could adequately express my appreciation of the wonderful work you are doing for these children." A check was enclosed which will show in next week's report. Another check, which will show in our next week's report, accompanies a letter expressing gratitude to God for his blessings on the family which God has given him. God blesses his humble home and he shows his gratitude by remembering the less fortunate.

Why do not these two contributions show in this report? Because they must be deposited in the bank first since our gifts and deposite slips have to tally. The report you see in THE CHRISTIAN SUN is the same as here in our bookkeeping department. Sometimes a donor wonders why his donation did not get in the current issue of THE SUN. It has to go the "paces" before it gets to the printer and this takes time. If you follow THE SUN each week it will show up all right in due time. Credit will be given your church, too, whenever we can ascertain which is your local church.

Thanks to each of you, and God bless you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 8, 1955.

Commodities for the Week.

Mrs. J. E. Brown, Winston-Salem, N. C., Coupons.

John Dockery, Reidsville, N. C., 3 ball bats, 7 balls, 3 gloves, 31 dozen pencils.

Mrs. F. Long, Burlington, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,790.95
Eastern N. C. Conference:		
Hope Mills	$ 2.00	
Turner's Chapel	67.00	
		69.00
N. C. and Va. Conference:		
Apple's Chapel	$ 10.00	
Greensboro, Calvary S. S.	20.00	
		30.00
Western N. C. Conference:		
Albemarle	$ 19.00	
		19.00
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		10.00
Total		$ 128.00
Grand total		$ 8,918.95

Special Offerings.

Amount brought forward		$18,265.78
Olive Underwood Circle, Bethlehem (N. C. & Va.) Church	$ 5.00	
Maude Hedley Bible Class, Rosemont Church	15.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Ladies' Bible Class, Henderson Church	25.00	
Mr. & Mrs. I. H. Vickery, Henderson, N. C.	25.00	
R. P. Overman, Liberty, N. C.	5.00	
Wachovia Bank & Trust Co. (dividend)	45.00	
J. H. Webster, Pittsboro, N. C.	10.00	
Philathea Class, Reidsville Church	30.00	
In Memory of Hazel Gray Chaney	5.00	
Special Gifts	333.00	
		508.00
Grand total		$18,773.78
Total for the week		$ 636.00
Total for the year		$27,692.53

The American people would be a lot more disturbed by the cry of the press that "the clear stream of news must not be hampered," if they did not see on all sides a captive press, which has largely sold out its freedom to liquor, which by its vast advertising expenditures obstructs the freedom which the press so highly cherishes.—*Kansas American Issue.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

For Our Children

MRS. ROBT. LEE HOUSE, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

Pull up your chairs and let me tell you about a strange and unusual African animal—one that was not known to the outside world until a little more than 50 years ago.

This animal is the mysterious okapi — pronounced o-copy. It is found only in the Iturian forest in the Belgian Congo, which is a part of Central Africa.

The okapi is fiercely independent, courageous and unpredictable. It is a member of the giraffe family, its body resembles an antelope's and its legs are banded like a zebra's. Its long, narrow head is a deep red, blending into black over the muzzle and into reddish gray to silver over the jowls. Its large ears are beautifully fringed with black. The animal's back is deep black, its flanks and belly are red. The magnificent ebony bands on a brilliant white background, bordered here and there with brown, are met just above the knee by a stocking of clean snowy whiteness, with a bracelet of jet at the ankle.

No one, until he has had the chance to see this strange animal in its own habitat, can imagine the impression it makes as it walks through the virgin forest. Its curious gait, size, strength and extraordinary decisiveness, give it the appearance of having just emerged from the distant past.

The great care with which the okapi tends its precious coat is truly remarkable. Rain, falling drops from trees, a splash of forest mud irritate it beyond all measure. These seem to be the only things it really fears and tries to avoid at all costs.

During the day and sometimes at night, the okapi takes many baths, licking the farthest spot of its fur that its long, blue tongue, 15 inches long, can reach. The tongue folds and turns like a snake and when the animal's long neck twists back parallel to its body, the tongue can easily reach the tail.

Before dawn it is already bathing alone in one of the thousand jungle pools, for the okapi never runs in a herd or travels with any other animal. Its toilet over, it sets off for the quietest spot for pasture detected by its small and extraordinarily keen ears. Here it seeks out its favorite foods, little pulpy flowers, young juicy shoots, perfumed herbs—every green which goes to make up a delicious salad.

The strength of the animal is most unusual. The good-natured elephant, like the gorilla, maintains a safe distance, and the fierce leopard will attack a young but not an adult okapi.

A curious characteristic is the animal's enormous eyes, which roll over a very large surface and whose vision is abnormally keen. When it is at rest, these eyes are tender and appealing, but the slightest noise or irritation brings something hard, icy and strangely shocking to the expression, which has a terrifying effect upon the natives. At the same time, it utters a wierd sound, a sort of neighing and a loud grinding of teeth.

The okapi can travel for one day and cover more mileage than a man can cover in a week. At twilight it sets out to find a pleasant spot to spend the night in a dry, clean and slightly elevated place protected from the rain. It changes its resting place every day, unless there are young ones.

The home of the okapi—the Belgian Congo—is one of the largest undeveloped regions in the world, equaling in size the combined areas of Texas, New Mexico, Arizona, California, Montana, Nevada and Oregon, traversed by one of the world's largest rivers.

The Belgian Congo is best known in history as the land of the early missionary efforts of George Grenfell and where Henry M. Stanley, under the auspicies of the New York Herald, found David Livingston, Scottish explorer and missionary, apparently lost for three years.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

a godless nation should accomplish that!! But take a look at history. Walk through the graveyard of the nations of the past. Read the Bible. It can happen here.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

''Whoever in prayer can say, 'Our Father,' acknowledges and should feel the brotherhood of the whole race of mankind.''—*Tryon Edwards.*

In Memoriam

GAY.

On November 1, 1954, our Heavenly Father in all his love saw fit to call from our midst brother Peyton N. Gay, a beloved member of our church, Sunday school, Missionary Society and community. He had served on the board of deacons for a number of years.

Knowing that we shall miss his kindly smile and active devotion to his church, we the members of Burton's Grove Congregational Christian Church in memory of his service resolve:

1. That while we miss his cheerful words and sunny smiles we know that God's way is always best.

2. That we shall miss him in our worship together and shall always cherish the memory of his friendship.

3. That we extend to the family our heartfelt sympathy and commend them to our Heavenly Father who doeth all things well.

4. That a copy of these resolutions be sent to the bereaved family, a copy placed on the church records and a copy be sent to "The Christian Sun" for publication.

J. H. STEPHENSON,
Committee.

IN BRITF.

(Continued from page 2.)

but sponsorship of the day is being shared equally by members of various faiths. Keynote speakers will be Secretary of State John Foster Dulles. Among participants will be Dr. Walter W. Kirk, executive director of the Department of International Affairs of the National Council of Churches.

TWENTY-FIFTH MEDICAL MISSIONS CONFERENCE.

(Continued from page 7.)

''Great emphasis is being placed on the public health phase of their work this year,'' Dr. Forman said, ''because each year a larger number of persons are being trained in community health work and the prevention of disease. This aspect has always been recognized as important, but in the past the pressure of ill persons needing care prevented missionary doctors from establishing as much community work as was needed.''

Conference sessions will deal with such topics as ''Recent Advances in Therapy of Tropical Diseases,'' ''Treatment of Leprosy'' and ''Population Control.'' — *The Religious Newsweekly.*

One-Syllable Words . . . A Typical Congregation

It is no accident that such passages as The Lord's Prayer, The Twenty-Third Psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contributes to the place which a passage wins in the hearts of men.

Spurgeon told his students that "the costermonger cannot learn the language of the college." That was obvious; no one would dispute it. But many preachers dispute—in practice if not in theory—the conclusion drawn by the evangelist. Granting that market place and college are poles apart, Spurgeon threw down the challenge: "Let the college learn the language of the costermonger!"

Long, technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother, I have imbibed an acephalus molluscous." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he'd never again use big words where little ones would do.

Josh Billings had a famous "affurism" that might have been coined for the pulpit. "Young man," he warned, "when yu have tew search Webster's Dickshinnary tew find words big enuff tew convey yure meaning yu kan make up yure mind that yu don't mean mutch."

* * *

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are mellow and rosy. Others are green and sour. There is an occasional magnificent specimen, suitable for exhibition at the county fair. But along with it one finds many that are misshapen and wormy.

No matter what his purpose is listening to a sermon, each member of a congregation represents a challenge to the preacher. There is always the possibility that one who came to scoff or preen may remain to pray. But neither the successes nor the failures in preaching are to be attributed to the speaker alone. One listener seeking an answer to a problem can raise the level of the preaching situation; a few completely dominated by ignoble purposes can pull so many feathers from the wing of the preacher that he finds it all but impossible to soar.

Excerpts from "The Preacher and His Audience"
By Webb B. Garrison, Fleming H. Revell Co.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, JUNE 23, 1955 NUMBER 25

A Moterist's Prayer

Our Heavenly Father. we ask this day a particular blessing as we take the wheel of our car. Grant us safe passage through the perils of travel; shelter those who accompany us and protect us from harm by Thy mercy; steady our hands and quicken our eye, that we may never take another's life; guide us to our destination safely, confident in the knowledge that Thy blessings go with us through darkness and light . . . sunshine and shower . . . forever and ever. Amen.

News Flashes

The Rev. Bland A. Leebrick and Mrs. Leebrick of Route 1, Brown Summit, N. C., announce the birth of a son, Bland Allen Leebrick, Jr., on May 11, 1955. Mr. Leebrick is the pastor of Apple's Chapel Church.

When the next issue of The Christian Sun reaches its readers (there is no paper issued the last week in June), Independence Day will have come and gone. We print on the front page of this issue "A Motorist's Prayer" which is credited to the State Highway Patrol of the North Carolina Department of Motor Vehicles, that we think appropriate at this time. We add to it our personal prayer for all of you who drive or ride for a safe and happy Fourth this year.

United States and Russian Church Leaders May Meet

The National Council of Churches may send a deputation of U. S. church leaders to Russia.

The possibility of a consultation between Christian leaders of the two countries developed last week at a meeting of the Council's policy-making General Board in New York. The Board authorized a study to determine the advisability of the proposed trip.

The declared purpose would be to afford an exchange of views concerning "the life and work of the churches in the two countries, including the efforts of the churches to achieve a just and durable peace."

Dr. Eugene Carson Blake, NCC president, was authorized to direct the study in consultation with the General Board's policy and strategy committee.

The Board acted after hearing reports of several consultations arranged between church leaders of the east and west and an appeal of the World Council of Churches that church leaders of countries between which tension exists, confer together.

Dr. Blake said that the proposal for such conferences "among Christians across all political differences is in harmony with the actions of several constituent communions of the National Council."

In another action the Board reaffirmed faith in the United Nations as the world's great instrument for peace in the atomic age.

"It is sometimes said that because many of the hopes of San Francisco (where the U. N. was founded 10 years ago) have not been fully realized, the United Nations has ceased to have meaning of reality.

"We hold the opposite to be true. . . . The United Nations is now more clearly seen as sheer necessity to avoid international anarchy and war."

The 1,000-word statement, adopted as an official NCC pronouncement, was formally presented at a giant Festival of Faith, marking the U. N.'s tenth anniversary, June 19, in San Francisco. Representing the council was Dr. Walter W. Van Kirk, executive director of its Department of International Affairs.

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American Board Appoints Raleigh Girl to Turkey

Miss Ruth Vinal Overing, a member of our church at Raleigh, N. C., has received appointment to a 3-year teaching post in Turkey under the American Board of Commissioners for Foreign Missions. Miss Overing, a January graduate of Woman's College, Greensboro, will leave the U. S. with other newly-appointed missionaries in mid-August. She will teach English at the Girls' School in either Uskudar or in Izmir.

A member of the United Church (Congregational Christian, Friends) in Raleigh since her early teens, Miss Overing distinguished herself scholastically in high school, and at Woman's College in dramatics and creative writing. She is spending the summer until she leaves for Turkey as a unit leader in Girl Scout work.

United Church is honoring her with a reception June 26, following the morning service, and with the gift of a phonograph ready to go on Turkish electric current.

Dr. and Mrs. Albert Buckner Coe Visit Hawaii

Dr. Albert Buckner Coe of Boston, Massachusetts, nationally known Congregational Christian Church leader and Moderator of the General Council of the Congregational Christian Churches in America, and Mrs. Coe, left by plane on Tuesday, June 14, from Los Angeles to Hawaii by United Airlines, Flight No. 23, for a three weeks official visit in the islands during which he will address several important church meetings and make a Moderator's tour of the churches of the islands.

Dr. Coe spoke three times before the Annual Meeting of the Hawaiian Evangelical Association of the Congregational Christian Churches meeting in Honolulu June 14 to 19. On June 19 he dedicated the new chapel of the United Church of Christ in Honolulu. On June 20 he addressed the Annual Meeting of the Honolulu Council of Churches, and from then until June 25 he will lecture on "The Work of the Minister" at a School for Ministers brought in from all the islands.

From June 25 until July 3 he will make a moderator's tour of the islands, visiting the churches.

The Hawaiian Evangelical Association is an historic group which was born as the result of mission work started by missionaries of the American Board of Commissioners for Foreign Missions, Boston, Massachusetts, in 1820 when the Hawaiian Islands were known as the Sandwich Islands. There are now 111 churches with a total membership of over 12,000. Much of the church constituency is interracial, including Hawaiians, Chinese, Japanese and Filipinos. In 1953 these churches contributed over $40,000 for denominational benevolences.

Dr. Coe as Moderator of the General Council for the 1954-56 biennium holds the highest honorary post which is in the power of this denomination to bestow upon a member of its fellowship. In it he is the elected leader of over 6,000 churches with a membership well over 1,283,000. He was the first clergyman to become Moderator of the General Council in a unanimous, unopposed election.

Dr. Coe is the minister and president of the 145 year old Massachusetts Conference of Congregational Christian Churches. He comes from a family which has supplied leaders

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

"Courtroom in Stewardship"

The following skits present stewardship drama with a "light" touch, yet with a pungent message. They can be adapted to any local situation.

The technique: Dramatic reading from Scripts.

I. THEME: *"God the Owner."*

"Mr. E. Z. Going vs. First Church."

The Plaintiff maintains:

1. God is Owner of all things.
2. The Defendant is merely a steward of the things he has.
3. That he should acknowledge his stewardship by certain definite acts, involving time, service, the Gospel and money.
4. That his whole life rightfully is regulated by the Laws of Stewardship.

Cast:

1. Judge.
2. Attorney for Plaintiff.
3. Attorney for Defendant.
4. Bailiff.
5. Mr. E. Z. Going.
6. Mr. Goodman.

Note.—First four in cast are in each of the four courtroom plays.

II. THEME: *"Acquiring Wealth."*

"Mr. Business Man Christian vs. G. Whatta Grasper."

The Plaintiff maintains:

1. That the acquisition of wealth must be counted a holy calling.
2. That men are partners with God in their business relationships.
3. That the Christian steward will seek first of all in the process of acquiring wealth to produce the fundamental economic and moral values of honesty, fidelity, efficiency, economy, ambition and justice.

Cast (in addition to first four):

5. Mr. Christian.
6. Mr. Grasper.

III. THEME: *"Budgeting."*

"Mr. Ernest Doright vs. Mrs. Lotta Spendthrift."

The Plaintiff: In our former cases we proved to the court that—

a. God is the owner of all things.

b. That man is a steward and that he should make an accounting of such stewardship.

The Plaintiff now maintains:

1. That a conscientious Christian will not only acknowledge this stewardship, but will intelligently and prayerfully plan his personal life so as to make such stewardship effective.
2. That a plan commonly known as the *budget plan* is necessary to meet the requirements of a good steward.

Cast (in addition to first four):

5. Mr. Ernest Doright.
6. Mrs. Lotta Spendthrift.

IV. THEME: *"Sharing the Christian Message."*

"The First Church vs. Mrs. I. M. Unconcerned."

The Plaintiff maintains:

1. God is the Owner of all things.
2. Each person is a steward of the things he has, which include property and also the Christian message.
3. That this Christian message is to be shared by all men with others in the family of God.

Cast (in addition to first four):

5. Mrs. I. M. Unconcerned.
6. Mrs. Friend O. the Family.
7. Mrs. A. Mother.
8. Mrs. Service.
9. Mrs. Ima Solicitor.
10. Miss Edna Hinderer.
11. Mrs. Keeler.

The above are available for 25c each, or all four for $1.00, from The Missions Council, 19 S. La Salle St., Chicago 3, Illinois.

J. EARL DANIELEY.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

God, Man and Community

From the dawn of creation it has been God's plan for man that man should live his life in friendly relationships with others of his kind. When God had created man and placed him in the Garden of Eden, God said, It is not good that the man should be alone. From that time God has been teaching men how to live cooperatively and creatively in the relationship of the community.

The word 'community' carries the root idea of sharing, of mutuality, and of cooperation. This togetherness is essential to man's happiness and peace of mind. It is necessary for the safety of man's life. Before man learned to fashion a tool for his hand, he learned to join hands with his brother and thus to double his strength. Man has learned how to master the forces of nature and to build machines to do his work, but he is still inextricably bound to his fellows and dependent upon them if he is to know the fulness of life.

Man learned his first lessons about life in the relationships of the family. The family is still the elementary school in which is learned the most priceless knowledge the human race ever possesses. God established the family. He has guided it by his loving wisdom throughout the entire history of man. If one should learn all that the Bible teaches about how members of the family should live together, he would be amply repaid for reading it in its entirety, if he learned nothing else.

God gave his children the church as another school in which they might learn about living together in community. The clashes and the disagreements which occur in churches are the most conclusive arguments for the necessity of learning how to live together happily under the guidance of God's love. People frequently withdraw from the church when they disagree or quarrel with their fellow church members. Instead of leaving, they should stick around and try to learn the fundamental things about getting along with others, under the spirit of God.

The human spirit can grow into maturity only amid the environs of community. He who cuts himself off from the fellowship of those around him, has closed the door through which he might have entered into a larger life. The world of today has become one big community. Through the ages God has been endeavoring to teach men to live in community. The tragedy is that men have been so slow to learn.

The Function of a Church Paper

The Christian Sun states on its masthead that it is the "Organ of the Southern Convention of Congregational Christian Churches." That identifies The Christian Sun with the Southern Convention. It does not set forth the purpose for which it is published.

The Board of Publications, in session at Henderson, North Carolina, June 16, sought to define sharply the purpose which The Christian Sun is designed to serve. First of all, it is to keep constantly before the members of our churches the total program of work the churches are undertaking to do. This program our denomination entitles "Our Christian World Mission." It includes what is to be done within the local church, what is to be done in the local community, what is to be undertaken to advance the cause of Christ in our own country, and how we may help to carry the Christian gospel to the entire world.

It is not enough that our constituency should know what we are expected to do. It is imperative that our members know what is actually being done. Many church members greatly fear that they will be asked to do too much. They should be constantly informed of the progress which is being made. This is the second step in the purpose of a church publication. Christ said, "Ask and it shall be given you." He also emphasized the fact that we should give thanks when we have received.

The Board unanimously agreed that what the readers of The Christian Sun desire and what they read and enjoy most is news from the churches. There was a lot of talk about how to get the news from the churches. In times past some pastors reported the progress and achievements in their fields, but they do not so report any longer.

Many local churches now issue a monthly newsletter which is mailed to each family in the local church. A few churches have put the editor of The Christian Sun on their mailing list. This is greatly appreciated. If all churches of the Convention which issue regular newsletters would send the editor a copy, it would help.

The Board voted to request each pastor in the Convention to select a qualified person to serve as Church Reporter. The pastors will be hearing more about this. We express the earnest wish that all pastors may comply.

Our Christian World Mission is essentially One . . .

from the Local Parish to the Ends of the Earth

By HENRY SMITH LEIPER
Minister of the Mission Council

A five-year-old just home from church school was asked: "What did you learn today?" "Oh," said he, just the same old thing. God loves all the little kids." The fact that he was quite correct does not alter the fact that it was the same thing he had heard before.

What should Christian churches do in our kind of world? Continue to prosecute the Christian mission? It sounds pretty much like old stuff! It is nevertheless the basic fact. History shows how this "same old thing" transforms life and upholds the highest human values.

Yet, in detail, *Our Christian World Mission* changes continually. In a way, it is like the petroleum industry which, in its own fashion, has transformed the world. No single aspect of the industry can be rightly seen in isolation. Its progress has depended upon all the agencies in all the lands where its manifold products are produced, refined, distributed or used.

Just as in his day Jesus used the metaphor of salt to indicate his followers' function in the world so, if he were living today, he might employ the metaphor of oil.

Were Jesus speaking in modern terms, he might illustrate the saving work of the church by pointing out how modern industry, domestic comfort, medicine, transport and culture are all beholden to the heat, light, power and varied chemical products made available through oil and its derivatives.

Obviously, the ecumenical age would not be here were it not for the effects of the oil industry. Its influence, direct and indirect, prevails throughout modern civilization, reaching most levels of existence in every part of the world.

Only the more thoughtful observers are apt to recognize the interrelatedness and functional interdependence of the whole process, from the crude oil at the well to the highly significant drugs whose existence depends upon petroleum products, whose availability, in turn, would be impossible but for the swiftness of aviation. All this would be impossible except for petroleum products, and without the "know-how" of their utilization in the now ubiquitous internal combustion engine.

The average Christian of today may be led by such analogies to understand that the work of the kingdom throughout the world is interdependent and essentially one. Yet he may not see just how that oneness can be made plain to those oppressively conscious of how many agencies are doing apparently different things in widely separated geographical cultural areas.

The program of advance, accepted at the Missions Council's Midwinter Meeting in Cleveland last January, involves a new effort to clarify the oneness of *Our Christian World Mission*. A help in that direction is a study of the functional pattern which may be applied to anything that churches do from the local parish to the ends of the earth. It is very briefly as follows:

> **And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**
>
> **—John 10: 16.**

1. Upbuilding the life of the church through the introduction of persons to Christ, enlisting members, training them for discipleship and leadership, care of the ministry, enlargement of the sense of churchmanship, stewardship of life by the giving of time and money, the founding of new churches and over-all effort to advance the cause of Christian unity.

2. Communicating the gospel through renewal of the inner life of present church members and reaching those now outside the church through evangelism in which church and church members can engage.

3. Penetrating the surrounding culture through the creation of a responsible society and the overcoming of racial and cultural tensions.

4. Implementating the execution of the above functions through administrtion, interpretation, advocacy, promotion and research (in order that the old may be improved and new mehods discovered).

A little contemplation will show how what is being done by each unit of the church, large or small, from center to circumference, is embraced in one or more of these categories.

To mention the name and specific agency through which each item is being cared for is hardly of prime importance. But many a Christian says: "I believe in doing these things here, but why elsewhere?"

The answer demands another question, or rather two questions: "Where is here?" "What is there that is not related to the ultimate achievement of such objectives in an interracial world where there are no longer any far-off places, where distances do not have their old significance?"

"Where is here?" Ask that question in terms of the multitudinous radio and television messages of any given hour, day or night. The turn of a knob and they are "here." Potentially, they are always here. The receptivity of a listener or his instruments is the only variable. The messages themselves are constant.

And the second answer is: Nothing that really matters is unrelated to the interests of an individual Christian and his local church wherever he or it may be. The world is a whispering gallery. Its security and its future depend on a vast number of interrelated factors.

Observers in many fields are telling us daily in different ways that the quest for world community is the great quest of our time. So long as there are people who don't believe that, we have got to go on saying that if there is ever to be any powerfully effective world-embracing community consciousness it must be based on certain elemental integrations.

(Continued on page 13.)

Statement by Secretary of State John Foster Dulles to the Associated Church Press

I will, I think, say a few words about the three areas which are of particular interest to you—Europe and Asia, and then a word about the United Nations.

The Situation in Europe.

In Europe, we are, I think, on the eve of achieving a very great result—the unification of Western Europe. That means the unification of countries which in the past have recurrently been at war with each other over the centuries. Out of the last two of their wars sprang the First and Second World Wars. The creation of something like the United States of Europe has been a dream for a long time. It is a dream that many Americans have shared, and we have found it possible to make a very substantial contribution to what I hope will be the realization of that dream.

A good many people talk about this European unity as though all it meant was German rearmament. To my mind, at least, German rearmament, while an important and necessary factor in the present world situation, is only a minor by-product of the great result, which is to draw together these countries of Europe, notably Germany and France, which have in the past engaged in a struggle largely due, in recent years at least, to German aggressive expansionism. Those age-old historic quarrels will, we think, be composed as they come together within the framework of a new Europe. And the fact of what we are doing there will, I think, be the greatest single contribution that could be made to peace in the world, and that, in my opinion, is infinitely more important than the fact that there will be perhaps a modest German contribution to the defense of Western Europe.

Furthermore, the conditions under which that defense of Western Europe will be organized are going to constitute a pattern in limitation and control of armament which might well have an influence far beyond the initial area where it will be applied. As you know, the program that is adopted there, and is reflected in the Brussels Treaty, and to some extent in the operation of the NATO Pact, will provide for the elimination in certain areas of the creation of weapons of mass destruction. Atomic, biological and chemical means of warfare will be prohibited entirely in certain areas; there will be ceilings on the military establishments that can be created in the various nations, and there will be a policing of those ceilings through an Arms Control Agency.

So that in addition to or perhaps as a part of, the program which will, I think, assure a durable peace as between nations, which all too often have been at war, there has been established a pattern which is perhaps the first realistic pattern of limitation and control of armament which has ever been adopted on a comparable scale. That achievement, which is one to which I have devoted perhaps my greatest care and attention since becoming Secretary of State, looks as though it was on the eve of realization.

The Situation in Asia.

When one turns to Asia, the situation is not so promising. The Chinese Communist regime seems to be inspired by a type of aggressiveness which is remiscent, unhappily, of that which occurred under Hitler in Germany. There is a great dependence upon force as a means of achieving national goals and a national expansion. There still exists there the momentum of a revolutionary movement, a violent revolutionary movement. Six years age, the Chinese Communists completed the conquest by force of the mainland. That was at the end of 1949. Then in the next year they moved into North Korea and fought the forces of the United Nations there—at a time when the unification of Korea was almost complete. They won what they considered to be a victory by driving the United Nations forces back from the Yalu River to the center of Korea, leaving North Korea effectively under the control of Communist China.

Then in the next year they moved by force into Tibet and took that country over. And after the Korean armistice was made, they stepped up military aid to the Viet Minh forces and enabled them to win a spectacular military victory over the French at Dien Bien Phu. And when the Indochina armistice occurred, they began their military operations from the center of China against the Formosa Straits area.

We hope to be able, and are trying in many ways, to bring about acceptance of some sort of a cease-fire situation where force will be renounced as an instrument for achieving the national goals. We don't expect that the national goals will themselves be abandoned, but just as it has been brought about that in West Germany Adenauer has agreed to renounce the use of force to reunite Germany, and Syngman Rhee has abandoned the use of force to reunite Korea, and as the use of force, as we hope, has been abandoned to unite Viet Nam, so the consummation of conflicting ambitions with reference to China in our opinion ought not to be achieved by a resort of force, which if it is pursued could lead to a tragic war.

We do not believe that it is wise, or indeed in the long-term interests of peace, constantly to be falling back in the face of military threats. Many people feel that if a strong stand had been taken against Hitler at some of his early stages of activity—when he occupied the Rhineland. when he made the Anschluss with Austria, when he took over part of Czechoslovakia, and then all of Czechoslovakia—there might not have been the Second World War. So it cannot be said that peace is always served merely by giving in.

On the other hand, certainly every possible effort must be made to exhaust all peaceful means which do not involve a surrender of human beings to a very terrible form of enslavement.

Problems Facing the United Nations.

I said I would say a word about the United Nations. We continue to attach the greatest importance to the United Nations, although we recognize that it is showing certain dangerous signs of weakness, very largely due to the lack of universality of membership. A great deal is said on the fact that the Chinese Communists are not members. Well, it certainly is at least questionable whether they can comply with the charter requirement which says that you must be peace-loving before you can be a member. But, in addition to the

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Prospect

Nearly nine years ago in planning for the expansion program of Elon College the administration issued a booklet that it chose to call Prospectus. This was a long look into the future expressing the hope that some where along the line during a ten year period the college would be fortunate enough to secure funds to make its financial status secure and productive. Also, that in due time there would arise on the campus buildings for student living accomodations, housing and feeding, comparable to the instructional facilities that were erected here in 1923. Since the issuing of the Prospectus the college administration, officials of the college, and church officials have been really searching for funds with which to make these envisioned improvements possible. It has been a long time coming, but all who are interested are beginning to realize the reality of our dreams. The financial condition of the college has improved almost beyond our expectations and now we are beginning to see concrete evidence of the improvements on the campus. Excavations have been made for all three buildings. The contractor is at this writing pouring concrete for the footings of the McEwen Memorial Dining Hall. The plan is to begin to lay brick Monday or Tuesday of next week.

The college has a good architect, William Henley Deitrick of Raleigh, who is experienced in erecting buildings on college campuses and knows the story. The contract has been let to King-Hunter, Incorporated of Greensboro. This is a reputable firm with a good record of constructing buildings on college campuses and of completing contracts on time. The company is under contract to complete all three buildings within 365 calendar days.

On May 28 we had an impressive ceremony for the breaking of ground for Virginia Hall, a dormitory for girls. This served as a pattern for the breaking of ground for all three buildings which has been done. Somewhere along the line we will have the cornerstone laying for all three buildings. These will be important and historic occasions. No definite plans have yet been formulated for these services nor has any date been determined. Within a short while these dates will be determined and plans will be announced. We trust that the entire church and college constituency will be interested in these forward steps for our college.

These plans and achievements are still in prospect but the prospect seems more evident than heretofore and definite achievements are practically assured. These achievements are as they always have been in the hands and should be on the hearts of every member of the church, alumnus of the college, member of the Board of Trustees, and everyone who is interested and loves Elon College. No goal is beyond our reach and no responsibility exceeds our ability so long as we are united and determined. This program is tremendously worthwhile and of sufficient importance to challenge the generosity and loyalty of everyone interested in Elon College.

* * * * *

Apportionment Giving

We have a good report this week. It is encouraging not simply from the standpoint of the total amount given, but from the standpoint of distribution. Every conference is represented. Many of our churches and Sunday Schools, as you will observe from the report, gave generously. This report comes at a time when we really need assistance. Expenses of operating the school is mounting daily. In 1934 the current budget of the college was $86,000. Today the current budget for 1955-56 is approximately $440,000. Of course, the school is much larger, expenses for students attending the college are much greater, income from other sources including the church is greatly increased. As I reckon the increases of operating the school we are reminded that the results of operating the school are much improved and much more satisfactory.

We have a good school, a good alumni, and a progressive church to back the school. The future is hopeful and the constituency is enthusiastic.

Previously reported		$ 6,951.52
Eastern N. C. Conference:		
Christian Chapel	$ 2.00	
Fayetteville	5.00	
Morrisville	7.79	
Mt. Auburn S. S.	7.92	
New Elam	5.00	
Sanford	100.00	
Southern Pines S. S.	20.31	
Wake Chapel	33.72	
Eastern Va. Conference:		
Cypress Chapel	$ 90.00	
Isle of Wight	29.00	
Mt. Carmel	22.87	
Waverly S. S.	30.90	
N. C. and Va. Conference:		
Asheville	$ 30.00	
Burlington, First	69.09	
Durham S. S.	25.64	
Gibsonville	61.00	
Greensboro, First	54.74	
Hopedale	32.00	
Western N. C. Conference:		
Big Oak	$ 5.00	
Mt. Pleasant	15.00	
Virginia Valley Conference:		
Leaksville	$ 23.02	
		670.00
Total to date		$ 7,621.52

"The Nature of the Unity We Seek"

The National Council of Churches will co-sponsor a national conference on "The Nature of the Unity We Seek" in September, 1957.

The organization's General Board meeting in quarterly session last week in New York voted to accept the invitation of the North American Conference for the World Council of Churches to participate in the parley. A similar invitation has been extended to the Canadian Council of Churches.

Dr. Samuel McCrea Cavert, the world organization's American secretary, said that behind plans for the conference lies "the conviction that the time has come when an effort should be made to bring the concerns of the Faith and Order movement to the life of the local church." He said the conference would deal specifically with the American scene.

"In general," he commented, "Europeans have tended to assume it to be normal that there should be only one church in an area, while Americans have tended to take a multiplicity of churches for granted. It may be that this difference in historical background has an important bearing upon the problem of a larger unity of the church throughout the world."

The Rt. Rev. Angus Dun, of Washington, D. C., and Dr. Eugene Carson Blake, National Council president, have agreed to serve as chairman and vice-chairman respectively.

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Pattie Lee Coghill Presents Home Mission Study at School of Missions

The women of the Southern Convention were delighted to hear that Pattie Lee would present the Home Mission Study at the School of Missions. She says, "No real difference exists between home and foreign missions—the problems here and overseas are essentially the same, and so is our purpose as Christians."

Prior to the time that Pattie Lee served as Educational Secretary of the Southern Convention of Congregational Christian Churches, she had worked in other fields of our denomination. She served as an Extension worker in Florida and Georgia. In 1942 she was called to the post of Educationaal Secretary for the Missions Council of Congregational Christian Churches, with headquarters in New York City.

In 1945 and 1946 Miss Coghill spent nine months visiting India, Ceylon, Iraq, Syria, Palestine, Lebanon, Turkey, Greece, Italy, France, Switzerland, England and Denmark. She went to India as a member of a special deputation under the American Board of Foreign Missions for a study of its work in that land; and while there she spent a day and night at Gandhi's Ashram.

She continued with the Missions Council until 1949, serving as a gifted interpreter of mission work in the churches across the country.

In 1949 she returned to her native State of North Carolina and became Educational Secretary of the Southern Convention of Congregational Christian Churches, with headquarters at Elon College, North Carolina.

Pattie Lee is a graduate of Elon College and Boston University. For five years Pattie Lee worked with the women and youth of the Southern Convention. One could always count on seeing her at all conferences, conventions, rallies, schools of missions, summer camps, etc. Her friendly smile, her deep concern for her work, her Christian witness, all endeared her to the people of the Southern Convention. It was with deep regret that we learned of her resignation in 1954.

Pattie Lee's throat bothered her quite a bit. The doctor told her she should stop talking — we know how *impossible* that was, when there was so much to say about the work she loved.

Last year she taught school near her home in Henderson, North Carolina. She was happy to be near her brothers and sisters and their families. We are glad to hear that her throat is in good working order again and are looking forward to hearing her at the School of Missions.

MISS PATTIE LEE COGHILL
who will speak on "Indian Americans" at the School of Missions, Elon College, July 12-15.

* * * * *

A Letter from Corrine Nordquest

479 Huntington Ave.,
Hyde Park 36, Mass.,
May 30, 1955.

Dr. Wm. T. Scott, Supt.,
Southern Convention,
Elon College, N. C.

Dear Dr. Scott:

It has been in my mind again and again to write the women in the Southern Convention to let them know how great a share they have had in the African churches through their generous gift of money made about five years ago. Perhaps you will be kind enough to see that this letter reaches them.

When I first went to Johannesburg, it looked as though we would be seriously hindered in our endeavor to get Sunday school work started and firmly established. The African people have such limited resources. Many of them had never seen a Sunday school; and they did not know of its value or how it should be organized and conducted week by week. The pastors and parents had to be shown the great need to train children in the fundamentals of the Christian faith. Then it was necessary to enlist and train teachers. Finally, we helped our people get their Sunday schools started. We have been able to organize more than twenty Sunday schools in new areas, with 800 or more children attending and some fifty loyal African men and women as teachers.

It is your contribution that has made it possible to initiate this work. We have used the funds at our disposal as carefully as possible to meet the many expenses connected with such a program. We might summarize our major expenditures as follows:

1. For Office Supplies: paper, envelopes, mimeograph ink, stamps, etc.:
    a. To send out letters to our teachers, as they are scattered over a wide area, some at a distance of 200 miles. A letter often has to serve when we are unable to visit them as frequently as desirable or necessary.
    b. To prepare outlines for guidance in the teacher training vlasses, such as: "How to Prepare a Lesson," or "How to Tell a Story," etc.
    c. To prepare Sunday school lesson materials: simple guides for the teacher, with suggested Bible passages, story and memory verse.
2. Purchase of Bible books and pictures helpful for the teachers and children. We have started a library so that each month our Sunday school teachers may borrow needed materials to assist them in their teaching.
3. For Teacher Training:
    a. Monthly teachers' meetings involved some expenses. We tried to assist with travel money for some few who were unable to take care of this and would otherwise have been prevented from attending.

(Continued on page 10.)

A Witnessing Church

"In the contest between Western civilization and Russian communism for the friendship of the new Orient, most Americans would be shocked to see the witness to our way of life borne by many American citizens in the Armed Forces."

The statement was made by Dr. Fred Buschmeyer, the newly chosen top executive of the Congregational Christian Churches, at the recent gathering of the denomination's National Committee of "Our Christian World Mission" (stewardship and evangelism) at the Dekoven Foundation, Racine.

Entitling his address "Toward a Better Witnessing Church," Dr. Buschmeyer began his talk with reference to the Armed Forces abroad because the conduct of these Forces "is nothing less than a projection of American life at home." he said.

"At home we have grown familiar with the crowded domestic relations, court schedules, great upsurges of juvenile delinquency, increasing accidents where excessive drinking is involved. We have also become accustomed to the fact that a full 40 per cent of our population has no religious affiliation as a guide to responsible living," he said.

But when these same conditions are projected on the new social and political frontiers "where we want to 'win friends and influence people,' we see them in a new light," Dr. Buschmeyer said.

"It is in this light that the new Orient is making up its mind about what Western civilization really stands for," Dr. Buschmeyer asserted.

The witness of the Armed Forces abroad is of course mixed, said Dr. Buschmeyer. "At some points it is fine, at many it does nothing to dignify and enhhance our reputation for either sobriety or worthy sexual standards."

The fact is that whichever way they act, members of the Armed Forces bear a witness others can observe, Dr. Buschmeyer felt.

In like manner, every Christian and every church bears a witness, "whatever be our personal inclination," said Dr. Buschmeyer. "Our witness may be something to which we give conscious attention and carefully articulated expression. Or it may be simply the pious apathy or the agitated business that people see in the way we conduct ourselves as members of the Christian Church," he said.

Dr. Buschmeyer said many terms may be used by Twentieth Century people to describe their churches. Some would say their church is a dignified, or a cultural, or a wealthy, or an intellectually respectable church.

"But few persons would of their own volition describe their church as a witnessing church," Dr. Buschmeyer asserted. "Yet this is the first proper mark of a church which is true to its historic Gospel heritage and the needs of the present day."

DR. FRED BUSCHMEYER

Turning to church history, Dr. Buschmeyer said that in all ages the Christian Church has been called into being "to bear witness to the saving power and grace of God revealed and made available by Jesus Christ. To bear witness to the relevance of this grace and power for contemporary needs is the specific call of each generation," Dr. Buschmeyer said.

"Such a relevant witness is certainly called for in a day when communism, selfish individualism, and new nationalism threaten the fundamental fabric of what we like to call our Western civilization," he concluded.

The meeting of the Congregational Christian leaders June 6-9, at DeKoven was concluded Thursday noon with a Summary for Action. Leaders of the Evangelical and Reformed Church have arrived in DeKoven for a meeting of their National Committee on United Promotion.

Congregational Christians and Evangelival and Reformed brethren joined Thursday noon for a two-day joint meeting to plan joint fall clinics in stewardship and evangelism for their denominations.

Urges Continued UN Support

Continued U. S. support of the United Nations technical assistance program to underdeveloped countries was urged by a National Council spokesman last week.

Dr. Luther A. Gotwald, executive secretary of the Division of Foreign Missions, told members of the Senate Foreign Relations Committee, that for more than a century Christian missionaries have pioneered in developing programs for technical assistance.

"The healing of the sick, the feeding of the hungry, and the teaching of the untaught are all integral parts of the world-wide mission of the Christian church," he declared. "but the resources of the churches are too small to meet the urgency of today's world-wide needs."

The church leader said that while the National Council of Churches had expressed support for technical assistance given both by the United States and the United Nations, "we believe that multilateral technical assistance through the U. N. has certain advantages not found in bilateral programs." Under the U. N., he said, "all contributions to the program are pooled and lose their particular identification; specialized personnel who service the U. N. Technical Missions are drawn from many nations; and, the absence of political and national motives makes the U. N. program more acceptable in areas where other types of aid may be suspect.

The Senate Foreign Relations Committee is considering enabling legislation to authorize continued American participation in the U. N. program.

A Christian man does not live in himself, but in Christ and his neighbor, or else he is no Christian: in his Christ by faith; in his neighbor by love. By faith he is carried upward above himself to God, and by love he sinks back below himself to his neighbor, still always abiding in God and his love. . . . "—*Martin Luther.*

For Our Children

MRS. ROBT. LEE HOUSE, *Editor*,
1045 23d St., Newport News, Va.

Dear Boys and Girls:

Since vacation is a time when you are not annoyed or embarrassed by questions in the schoolroom, or at home about grades, it is a good time to put others on the receiving line to answer some questions.

So if you want to have a bit of wholesome fun with a flavoring of education, here are answers to questions you can easily ask.

The giraffe is the world's tallest living animal, but its neck, long as it is, has no more vertebrae than does the neck of a man.

* * *

There are 56 waterfalls in the world higher than Noagara. Ribbon Falls, in the Yosemite Valley, is ten times higher than Niagara.

* * *

The first Sunday school in the world was started in Christ Church, Savannah, Georgia, by John Wesley, in either 1736 or 1737.

* * *

The tallest people on earth are the natives of the twin kingdoms of Ruanda-Urundi in the Belgian Congo. Their average height is 7 feet.

* * *

The first political cartoon published in America was designed by Benjamin Franklin, and published in his Pennsylvania Gazette, May 9, 1754.

* * *

Montgomery, Alabama, was the first capital of the Confederate States. Later the capital was moved to Richmond, Virginia.

* * *

Texas has been under six flags: Fleur-de-lis, France; Lions and Castles, Spain; Eagle and Snake, Mexico; Lone Star, Republic of Texas; Stars and Bars, Confederacy, and Stars and Stripes, United States.

* * *

The first dial telephone was designed in 1889 by a Kansas City undertaker, and the first dial telephone exchange was installed at LaPorte, Indiana, in 1892.

* * *

Lightning was identified as electricity by Benjamin Franklin, June 5, 1792. John Howard Payne, author of "Home, Sweet Home," born June 9, 1791. Stars and Stripes adopted as the flag of the United States, June 14, 1777, hence Flag Day, June 14.

* * *

The main portion of the house at Mount Vernon, home of George Washington, was not built by the first president, but by his brother Lawrence who bequeathed the 800-acre estate to George. It was also Lawrence Washington who named the estate for Admiral Vernon of the British Navy.

* * *

Although December 21 is the shortest day of the year, in the latitude in which Boston, Massachusetts, is located the sun continues to rise later until December 31, when it rises at 7:22. It continues to rise at that time for nearly two weeks.

* * *

The sanctity of the mails is such that not even the Postmaster General can rightfully open a letter not addressed to him, unless he has a court order to do so. No State, regardless of its legal requirements of drivers, can interfere with any person who is transporting United States Mail.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

b. Scholarships and travel assistance to attend our Leadership Training School held every year for one week, and for other training conferences and meetings.

4. The expenses of running my little English "Hillman Minx" car were provided for by your gift. Gas, or petrol as we call it in in South Africa, was about 50c a gallon in Johannesburg. Distances are great, and the only means of reaching our people is by auto, so this is a heavy drain on meager finances. Considerable travel is involved in visiting our Sunday schools to give guidance.

Smaller special gifts from various churches and individuals helped us in other needs such as: purchase of a filing cabinet, film-strip slide projector, film-strips, etc. We also depend on special gifts for Christmas, when we try to give the children some little treat along with our Christmas programs, and to provide small useful gifts for our pastors' families.

The generosity of American church people, like you, is absolutely essentian to our work on the mission field. We simply could not carry on as your ambassadors without your continuous support.

Personally, I want to thank you most sincerely for all you have given. At the same time, I express the heartfelt appreciation of our African people who benefit so much through your concern. They are always deeply touched by such gifts and continually remind us to tell their American friends how grateful they are for such expressions of Christian brotherhood.

It has not seemed wise for me to return to South Africa. The decision was a most difficult one, but I feel confident it is in the best interests of our work. We have a fine new couple, Lou Ann and Jack Parsons, just taking up their work in Johannesburg, along side of Leo and Madge Bergsman, who are in their second term. We are going forward, and it is a great satisfaction to me, even though I miss the people and work there very much.

While studying at Boston University, I am speaking on the work and needs in South Africa in our churches and working on some materials for our African Sunday schools. Africa, today, presents a tremendous challenge. The opportunities are unlimited and we can lend support and help meet the needs in many ways.

If I can be of help at any time with further details of our work, please write me and I will try to do what I can.

With my greetings and best wishes and thanking you for your interest, prayers and sacrificial giving on behalf of our Christian World Mission,

Sincerely yours,
CORRINE M. NORDQUIST.

Integrated Vacation School in Raleigh

Two of the Congregational Christian churches in Raleigh have just completed a joint two-week daily vacation Bible school—United Church, of the Southern Convention, and First Congregational, of the Convention of the South. First Congregational is one of the leading Negro churches of Raleigh.

Enrollment was 80 children from the two churches, and twelve teachers and assistants.

"The young feller who keeps a watchin' the clock is likely to stay just one of the hands."

Homes Present Greatest Opportunity for Expanding Liquor Sales

A newspaper advertisement four days before Easter was in the form of a stained glass window. In the center was a wine bottle surrounded by lilies. The word "Easter" was spelled out in artistic letters. Beneath the bottle was the message "From the Goodness of Earth and Man." The company's name followed: The Christian Brothers of California, wine manufactures.

A beer company had as its slogan, "6 out of 10 prefer Valley Forge," superimposed on the stands of a baseball stadium, and closed the advertisement with pictures of the Capitol Dome and the Washington Monument.

The Duquesne Brewing Co. of Pittsburgh had last year a billboard advertisement picturing a mother saying to her daughter, obviously a new bride, "Now be sure to serve him Duquesne Beer."

The House of Seagram began one of its annual Father's Day advertisements, in which a father was shown with his young son, "The fifth freedom—the freedom to dream," and went on to say: "We of the House of Seagram, we who make fine whiskies, believe that reasonableness and moderation in your use of liquor will help your boy and his dream. We believe that if you are moderate, your son will respect you and the things you stand for. There's a good chance he'll be the man you want him to be."

These advertisements are examples of the lengths to which brewers, vintners, and distillers go to make drinkers of our people. The manufactures of alcoholic beverages are spending an estimated $250,000,000 a year to convince Americans that it is smart to drink. Many channels of advertising are used but the principal ones are television, radio, newspaper and magazine, and billboard advertising.

The brewers are concentrating their advertising upon the consumption of beer in the home. A speaker before the United States Brewers Foundation convention in New Orleans in 1952 said: "The home still represents the greatest opportunity for the expansion of sales. The home is also the ultimate proving ground for any product. Once it is accepted in the home it becomes part of the established way of living. Moreover, when a product has been accepted in the home it has automatically been accepted by women. It is important that the brewing industry advertising appeal to women. Always it must be kept in mind that there are more eligible women voters than men.

"More beer served in American homes means more sales, a stronger bulwark against the threat of prohibition, and a greater social acceptance—and that is why our advertising should concentrate on the home."

The Brewers' Digest, in September, 1950, said: "Television has offered the brewers a unique advantage. It has opened a vast new market almost untapped—the American home."

The success of the brewers' television advertising is seen in the fact that last year beer sales in food stores topped all soft drink sales five to one. The brewers claim that today beer is served in the homes of more than two-thirds of the 40,000,000 families in the United States.

Many people believe that the greatest single contributing factor in the widespread use of beer, wine, and whiskey is the extensive advertising of these products. This advertising, in one form or another, goes into practically every home in the nation. Who can estimate the effect it is having upon the impressionable minds of young children and upon the habits of teenagers who are eager to be popular and up-to-date?

A study of liquor advertising techniques reveals that there are apparently four objectives of the beer, wine, and whiskey advertisements. These are: (1) to recruit new customers; (2) to place trade names before the public; (3) to promote social acceptance of drinking; and (4) to increase sales. Let us examine these.

To Recruit New Customers.

The only way for a product to become more popular is for its manufacturer to find new customers every year. An insurance company can grow only by writing many new policies, for a certain number of its policy-holders die each year. In like manner, a brewer or a distiller, if he wants his business to grow must constantly look for new customers. A spokesman for the brewers expressed it like this: "The need is to gradually increase the consumption of the present beer drinker and to win more users." In recent years the liquor industry has found its new recruits chiefly among women and young people. "Spirits," a liquor organ, said in November, 1951: "We believe a teen-age moderation program should be adopted with some real strength behind it. We are told this is too 'ticklish.' We don't agree."

To Promote Social Acceptance.

This is perhaps the main objective of liquor advertising. The brewers' "Home Life in America" series makes every incident of home life the proper occasion for drinking beer. These advertisements (which always exclude children) appear regularly in six leading magazines—*Life*, *Collier's*, *United States News*, *Look*, *McCall's* and the *Woman's Home Companion*. Drinking is pictured as glamorous and gracious, the smart thing to do. The distillers have the "Men of Distinction" series, in which they depict leading men of industry, holding a glass of whiskey, with the obvious inference that whiskey drinking will lead to wealth and social success.

All such advertisements have as their main purpose winning acceptance of drinking customs and practices. A spokesman for the distillers testified, "We are conscious of the fact that there is a resentment in the minds of a number of people against the use of this product." To overcome this resentment, the manufacturers of alcoholic beverages in their advertising stress the wide use of their products in private life, in the home, and in social gatherings.

To Increase Sales.

A spokesman for the distillers testified in the Bryson Bill hearing that a distiller in his advertising does not expect to convert a non-user to his product—he merely hopes to secure a larger share of an already existing market. To which Chairman Charles A. Wolverton declared: "That demands a degree of credulity that I do not possess."

A distillery, a winery, or a brewery is a business concern interested primarily in profits. It cannot increase profits with out increasing sales. Thus one of the main objectives of advertising is to increase sales.

To safeguard the homes and the youth of America against the insidious appeals of alcohol propaganda is one of the biggest tasks confronting parents, ministers, and Christian educators today.—*C. Aubrey Hearn, in United Evangelical Action.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Prophet of Judah's Decline"

Lesson I—July 3, 1955.

Memory Selection: *"Woe to him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's servant without wages, and giveth him not for his work."*—Jeremiah 22:13.

Background Scripture: Jeremiah 22:3-9; II Kings 23:31-24:13.

Devotional Reading: Jeremiah 1:14-19.

The "Status Quo."

Dr. N. G. Newman used to tell a story about a negro minister who used the words "status quo" in a sermon, and who was asked by a member of the congregation what these words meant. His reply was, "Dat's de mess we is in!" Of course, "status quo" does not mean that literally. But if we be granted homiletical liberty and can use the words in the sense in which the negro minister used them, we can say that the people were in the "status quo" in the time of today's lesson. It was the same old story that has been recorded in these "Notes" during the past quarter. Life was low in moral standards. Religion was formal and corrupt. Idolatry was rampant. Secularism was widespread. Taxation was excessive, and forced labor was prevalent. The poor, the widows and the strangers in the land were exploited. The notion was paying heavy tribute to the King of Egypt. Life for many of the people in Jerusalem and Judah was a poverty-ridden nightmare. And instead of setting an example to his people by living simply, Jehoiakim, the king, asked for money to build and decorate his palaces, set the people to forced labor, and led his people to worship idols. The times called for stern words, drastic action.

Enter Jeremiah.

Jeremiah was the man of the hour. Under divine compulsion, he went down to the king's house, and "laid it on the line." There was yet hope, if the king and his subjects did an about face. If they executed righteousness and judgment, if they delivered the oppressed, if they showed justice and mercy to the stranger, the fatherless, the widow, then the nation would yet be spared, and kings would yet continue to sit upon the throne of David. But if they heard not these words, doom would come.

What mattered it if the temple of Jehovah was in their fair city! What mattered it if they were Jehovah's chosen people! What mattered it if they boasted in their cities and their natural wealth! "This house shall become a desolation. . . . I will make thee a wilderness. . . . I will prepare destroyers against thee." And if those who passed by should ask why all this had happened, the answer would be simple, "Because they have forsaken the covenant of the Lord their God, and worshipped other gods and served them." It took moral and spiritual courage for Jeremiah to say that to the king.

So What?

Well, what of it? Why get all excited about what happened to a small, weak nation like Judah, so long ago? We live in a different time and in a different world. Sure enough, we do live in a different time—that was somewhere around 450 B. C., and this is 1950 A. D. And we live in a different world—even the humblest family has conveniences and luxuries that kings did not have in those days. But we live in the same kind of times and the same kind of world in one way. The "rules of the game" have not been changed.. The Ten Commandments have not been repealed. The laws of the spiritual world have not been suspended. Secularism, materialism, indifferentism, atheism, are cancers that destroy the soul of a nation and bring ultimate disaster. If God is left out of life, nations pay a penalty. If men turn from the worship op the living God to worship lesser gods, tragedy lurks around the corner.

Dr. Roy L. Smith puts it vividly in an article in a magazine a couple of years ago: "Picking up a popular magazine that some passengers had left behind them on the Pullman, I glanced idly through the pages in search of some interest. Thus I came upon a highly artistic advertisement that must have cost the advertiser tens of thousands of dollars. All the skill of the artist, the ad writer and the topographer had been enlisted to say just one thing, 'Lay our linoleum and have a happy home.' That is secularism in its crudest form, but in a more refined way we are urged on every hand to make life out of things. Find your happiness in a cellophane package; be a distinguished person by drinking a certain brand of liquor; give your children social standing by erecting an aerial on top of the house even if you cannot buy a television set. The virus of secularism has even saturated the life of the Christian Church. We boast of 'the largest organ in the city,' the 'most elaborate program this side of New York,' the 'highest paid quartette,' the 'biggest budget in the conference.' In the meantime our altars are empty of penitents. There is a desperate need of the re-preaching of Peter's sermon at Pentecost, and a new crying aloud of the old fisherman's warning, 'Save yourselves from this crooked generation.'' Unless the Church of Christ can inject a new and redemptive element into the life of the race and the state and the society, and the individual, there are days of dreadful doom ahead of us." This is not pessimism or the ravings of a man with indigestion; it is the sober truth authenticated by history.

The writer was recently reading a summary of conditions in America in a widely-read weekly magazine. The article dwelt at length on the high prosperity which our nation is enjoying, and on the wealth of things which we can buy. The reporter told about a secretary who bought an air conditioned car. She frankly confessed that she really could not afford a car at all, but she decided that in view of the fact that she could not afford the car, she might as well pay the extra money and get air conditioning! Things are pretty much in the saddle in America today. People like that young secretary have little money to give to the church and to the Kingdom. The good life is thought of in terms of the gadgets of life. Success is measured in terms of dollars. Poverty is looked upon as a disgrace.

But there are two kinds of poverty, poverty of material things and poverty of spirit. Is poverty of spirit worse than poverty of pocketbook? Will our spiritual poverty destroy us—the richest nation in the world?

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Faith for an Atomic Age

"We live in an atomic age in a neo-lithic way," Dr. Alford Carleton, of Boston, told the National Committee of "Our Christian World Mission" (stewardship and evangelism) of the Congregational Christian Churches meeting at DeKoven Foundation, Racine, June 6-9.

Dr. Carleton said that the major problem of mankind is not the problem of war. "Rather," said he, "it is a question as to whether we have the skill, faith, cooperative ability, and mental capacity to live together as members of the human race."

Peace treaties do not create a situation of real peace, he said, and added, "Peace is the result, not the cause, of cooperative living."

Dr. Carleton, who is executive vice-president of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, delivered the second in a series of three addresses to the Congregational Christian leaders. The discussion Wednesday on society in an atomic age followed the address of Tuesday on the individual person today. On Thursday he considered how the Christian Church brings together the lonely individual and upset society.

Defining the situation of modern society as "a world of revolution," Dr. Carleton said there are four over-all problems of mankind, all inter-related.

The first problem—that of war—is "man's collective folly," he said. "Yet by a process of choosing over the lesser of two evils, we have to go on preparing for a war which we can only 'win' in the comparative hope of enduring less damage and suffering than we may inflict," said Dr. Carleton.

"It must have been wonderful to live back in the Stone Age when it was not necessary to fear any man further away than the distance he could throw a stone," the speaker asserted. "Now we have to fear men on the other side of the world," he said.

Dr. Carleton said at least atomic weapons were still in the hands of educated men, but this might not always be so.

A second major problem of mankind Dr. Carleton termed "the population explosion." In Ceylon the population will double in the next twenty years, he said. In Egypt 1,200 people live on each square mile of cultivateable land.

And although rising standards of living and birth control supposedly curb population rise, Dr. Carleton said in America such was not the case. As wealth has increased, the birthrate has increased. Although practice of birth control may help to space birth of children, it also seems to increase the number of children per family, he said.

Limited natural resources Dr. Carleton considered as the third world problem. "Limitation of food supply, water supply, and other natural resources, along with population increase, create pressures which may make war, at least on local levels, almost inevitable," he said.

But the central problem of mankind is not these three but the fourth problem—learning to live together, Dr. Carleton said. "In a world of frustration which can lead to social anarchy, in a world upside down, the problem is that we have not furnished a new ethic for living," he insisted.

In addition to sharing responsibility for mankind's general problems, the Christian Community has particular problems, Dr. Carleton said.

The speaker listed these problems as that of the status of minority groups (in all but two Asian countries Christians are in a minority), of division between Christian groups, the relative poverty of leadership and other resources (compared to tremendous world-wide need), and pro-Western affiliation of the Christian Church which should be for all people.

Regarding "Western emphasis" or "the white man's church" Dr. Carleton said the problem is that of learning to separate basic religion and culture. Christianity must be made relevant in terms of native culture, not Western culture, he said. He predicted the Asian and African churches would become "of more than passing interest to the rest of the Christian world."

"Mankind in general and the Christian Church in particular, faces responsibilities and problems that demand urgently the mustering of our resources, skills, devotion, wisdom—under the power and guidance of God," Dr. Carleton concluded.

Position Available

Union Congregational Church of Jacksonville, Florida, wishes to employ a Director of Religious Education, and will consider an application from a qualified man or woman. Their new church is now under construction. If interested, address Benj. C. Hayenga, , 1259 Woodward Avenue, Jacksonville, Florida.

FROM THE LOCAL PARISH TO THE ENDS OF THE EARTH.

(Continued from page 5.)

These would include common values, common loyalties, common purposes and a common sense of destiny. The only integrated group of persons now represented in every part of the world, in every race, in every culture and in every nation are the followers of Christ. To a remarkable degree they have these common unities and are beginning to realize their community of interest.

It is easy to illustrate the widely varied processes whereby our sector of the Christian world community plays its part in making real the Christian community and in helping it to grow.

But within these processes two things at least must be found, namely, personnel and support.

Where these are to come from has to be determined by what we personally undertake and by what we help our local church to undertake corporately.

Each of our state conferences and national boards has reviewed its own program from the viewpoint of the four-fold pattern outlined above. While difficulties arise in trying to decide where among the several categories a particular activity may belong, it is clear that few if any of the missionary activities now in process lie outside the categories mentioned.

Each board raised the question as to what would be needed in personnel and funds to carry forward and sustain a reasonably effective portion of this program in a given area.

The result was a reaffirmation of the goals that were set in 1948 after an intensive study, but which, at the time, turned out to be too high for immediate attainment. They are, however, unattainable no longer.

—*Advance.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

It was only a small act of kindness. Besides, it was now more than forty years ago. I was a student at Elon College and was studying to be a minister. One weekend I was to supply the pulpit at the Shallow Well Church, and was entertained in a most kindly home on Saturday night. On my way there, I had torn a small place in my all too easy to tear trousers. To me it was a major tragedy. Whatever little sermon I had to be delivered in fear and trembling was now completely frightened away. My kind hostess came to my rescue. She made me to feel that it was no task at all to mend it back as good as new.

Kindness must have more in it than is seen on the surface. I like to think it is tagged for eternity. At any rate, when I came to the orphanage a few years ago, I soon visited in the Shallow Well community. I found the lady, old but even more gentle and gracious. When I told her who I was, she remembered how she had helped me when I was not much more than a frightened lad a long ways from home. I did not realize, until she reminded me, that she was the one who had befriended me. She was old and almost invalid as she reclined there in bed.. But she laughingly remarked that her work on my trousers had not been in vain.

Perhaps there is no connection with what I am now about to tell you, but if you run down through the list of contributions on this page, you will see one larger than all the others. That one was made by her son-in-law. The very old mother has gone on, but not until the years had ripened her affection for her daughter and son-in-law who helped so much to make her last years most happy ones. Now the daughter has passed on too. Anyhow, I still say, kindness is tagged for eternity!

The person who helps a boy or girl in a time when they really need help, does something for himself. There is a real blessing in it for anyone who helps, for instance, with the type of childcare being carried on at the Christian Orphanage. They help these children, and if I am not mistaken, they invest in treasure "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Maybe that. if kindness is tagged for eternity, the giver gets more than the receiver. It has been said, "It is more blessed to give than to receive." It seems to me that all through life I have been receiving much more than I have given, but who knows, maybe the effort to be unselfish is tagged for eternity.

We who see these children every day come to love them very much. And it is our hope and prayer that we may so serve them and our church as to make of them good people. So many people are so kind to maintain such a home as this, it makes me want to do all I can to see that in time to come they are more than repaid for their help. When I see little afraid and frustrated faces soften and relax into faces of sunshine and brightness, I then know that a little heart beats lighter and that He who loved little children approves.

Thank you everyone for your help.

John G. Truitt,
Superintendent.

REPORT FOR JUNE 15, 1955.

Commodities for the Week.

First Christian Church, Portsmouth, Va., Coupons.

Mrs. W. H. Yates, Suffolk, Va., Coupons.

Woman's Aux., Burlington, First Church, Coupons.

Woman's Aux., Stoneham Cong. Church, Melrose, Mass., Coupons.

Richard Jackson Circle, Union Ridge Church, Coupons.

Woman's Aux., Cong. Church, Roundup, Montana, Coupons.

Mrs. F. G. Space, Seymour, Conn., Coupons.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,918.95
Eastern N. C. Conference:		
Christian Chapel	$ 2.81	
Auburn	300.00	
Pleasant Union	25.00	
		327.81
Eastern Va. Conference:		
Bethlehem (Naus.), S. S.	$ 44.20	
Norfolk, Bay View	14.25	
Christian Temple	10.00	
Rosemont	62.00	
		130.45
N. C. and Va. Conference:		
Bethel S. S.	$ 13.51	
Lynchburg	5.00	
		18.51
Western N. C. Conference:		
Zion	$ 30.00	
		30.00
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
		2.00
Total		$ 508.77
Grand total		$ 9,427.72

Special Offerings.

Amount brought forward		$18,773.78
Mr. & Mrs. J. E. Branch and Dottie, Garner N. C.	$ 50.00	
Mrs. S. A. Yancey, Varina, N. C.	5.00	
Philathea Class, Suffolk Christian Church	5.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
The Women's State Fellowship of Montana	50.00	
Children of the S. S., First Cong. Ch., Key West, Florida.	18.00	
Doyle McFarland, Sanford, N. C.	2,500.00	
In Memory of Odell Calhoun	5.00	
In Memory of E. J. Norfleet	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

Chart Evangelism Study

What are the present day spiritual needs of the American people? How can the Gospel be most effectively presented in a changing world?

To study these and related questions the General Board of the National Council of Churches last week approved plans to set up a special commission to study the "need, nature and purpose of evangelism for contemporary America."

The action was requested by the organization's joint department of evangelism which cited evidences in American life today of "spiritual seeking and hunger."

"More Americans are turning to their churches," the department said. "This change is also reflected in the nature of people's insecurity, the impact of contemporary events . . . and in the groups which largely influence their security and standards of behavior, such as educational institutions, and media of mass communication."

Possible areas to be covered in the study, which a department spokesman estimated would take two years, include: study of the nature, theology, aims, purposes and motivation of evangelism; the meaning, place and factors involved in "genuine Christian commitment"; and the relationship of church membership and participation to "personal dedication to Jesus Christ."

Commission members will include evangelistic ministers, theologians, laymen and women, denominational representatives and young people.

DR. AND MRS COE VISIT HAWAII.

(Continued from page 3.)

in the Protestant ministry for five generations and he has two sons and two brothers who are Congregational ministers.

An author and world traveler as well as church administrator, Dr. Coe is in great demand as a speaker and guest preacher. This year he gave the Alden-Tuthill lectures at Chicago Theological Seminary.

STATEMENT BY SECRETARY OF STATE DULLES.

(Continued from page 6.)

absence of the Chinese Communists, there are absent countries which rank among the great countries of the world—the Republic of Germany is not a member, Japan is not a member, Italy is not a member, and there are in addition a dozen or more smaller countries that are not members.

So when you have great problems which involve areas in which countries like Japan and Italy and Germany are interested, it is not always easy to get those problems dealt with in the United Nations, and I think one of the big problems that we are going to face in the next few years is going to be the problem of how to make the United Nations sufficiently universal in membership so that it will in fact be the forum for dealing with many problems.

Today, there is a tendency to deal with certain problems, which might otherwise go to the United Nations, through an organization like NATO, which does have in its membership Italy, and we hope soon will have the Federal Republic of Germany. For that reason many problems can be dealt with in that forum more effectively than they can be dealt with in the United Nations.

We are going to have this question of Charter review, which will be on the agenda of the United Nations at the next session of the Assembly, next September. As indicated before, the United States will favor the holding of a Charter Review Conference, and I would suppose that one of the big issues that will come up before that Conference will be to find ways to bring in more countries into the United Nations as against the present situation in which there are approximately 14 nations which have been approved for membership by the General Assembly, but which are kept out by the Soviet veto. If that veto continues to paralyze the organization, then it will face a really serious struggle for continuing influence in the world and a constantly increasing danger of being by-passed by other regional organizations.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

In Memory of E. J. Norfleet	6.00	
In Memory of E. J. Norfleet	5.00	
Special Gifts	255.20	
		2,924.20
Grand total		$21,697.98
Total for the week		$ 3,432.97
Total for the year		$31,125.50

"THE LIVING WORD"

"They Wanted Wine"

Fourth of a Series of Eight Articles

By Dr. Luther A. Weigle.

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine"—so reads the King James Version in its account of the marriage at Cana in Galilee (John 2:1-11). To the modern reader this means that when some of the guests grew thirsty and desired wine, the mother of Jesus realized that there was none and turned to him for help.

But that is not what the Greek text of John 2:3 means. Its first clause was translated by Tyndale: "And when the wine failed." Tyndale's rendering is correct, and was used in the successive varsions of Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the first edition of the Bishop's Bible. The Greek text implies that the bridegroom had supplied wine, according to Jewish custom, but that he had miscalculated and did not supply enough. Tyndale's translation of the clause has been reinstated by all authorized revisions of the King James Version—by the English Revised Version of 1881, the American Standard Version of 1901, and the Revised Standard Version of 1946-1952. Other modern translators also agree with Tyndale; they say that the wine "ran short" (Moffatt, Weymouth, Twentieth Century, Ballantine, Rieu) or "gave out" (Goodspeed, Philips, Verkuyl).

The wording of the King James Version, "when they wanted wine," is an ambiguous rendering for which a reviser of the Bishops' Bible is responsible. It first appeared in the second edition of the Bishops' Bible, and was taken from it by the King James translators. These two versions stand alone in this mistake.

In 1611 the error was not as apparent as it is now, for the verb "want" is always used by the King James Version in the older sense of "lack," and not in the sense of "desire." The seventeenth-century reader understood the clause to mean "when they lacked wine" just as naturally as the reader of today understand it to mean "when they desired wine." But even so the King James **rendering of this clause** is an inacurate paraphrase of the Greek text, and is apt to mislead the English reader.

On Keeping What You Have

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

—Matthew 10:39.

MARK TWAIN is supposed to have said, "Truth is such a precious thing, let us all be very sparing in our use of it!" And you probably know some people who take the advice seriously!

And you probably know many more people who take the same attitude toward religion. "Religion," they say, by their manner if not by their words, "is indeed a good thing, a very precious article; and the way for me to make sure I have religion is simply to keep it by keeping it to myself." Truth and religion are commodities, if we want to think of them in this way, with one thing in common—the more they are used, the more they flourish.

"Religion is so scarce a commodity in this country, that we cannot afford to export it." Such was the blunt argument at a session considering the missionary enterprise. The answer is obvious. The way to keep what religion you have is to give it away. Religion is an unusual commodity, and the nation, the church, and the person most concerned about exporting religion will never run out of supply for home consumption. This is the proved testimony of those whose exporting business has been greatest.

When we were preparing for Lent, we gegan to think of giving something up. Penetecost is now come and gone, and we would do better to make up our minds to give something out. There is no better time that the immediate present to engage in an active exporting business. There is no better time to deepen our own religious life by broadening its influence in the lives of others. What better time to keep what you have by giving it away?

To whom will you say a friendly word in the Christian manner? To whom will you speak about coming to church? On whom will you call with the suggestion that they join the fellowship of your church? To what good project will you give increased interest, time and support? In what special ways will you keep what you have, by giving it away?

Jesus gives us words that make it very clear. A. E. Houseman, poet and distinguished scholar of his generation, once said about these words—"The greatest truth ever uttered and the most profound moral discovery of all time were these words of Jesus: He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

—Henry M. Childs (adapted).

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, JULY 7, 1955 NUMBER 26

America the Beautiful

O beautiful for spacious skies, for amber waves of grain
For purple mountain majesties above the fruited plain!
America! America! God shed His grace on thee,
And crown thy good with brotherhood from sea to shining sea!

O beautiful for pilgrim feet, whose stern impassioned stress
A thoroughfare for freedom beat across the wilderness!
America! America! God mend thine ev'ry flaw,
Confirm thy soul in self control, thy liberty in law!

O beautiful for heroes proved in liberating strife,
Who more than self their country loved, and mercy more than life!
America! America! May God thy gold refine,
Till all success be nobleness and ev'ry gain divine!

O beautiful for patriot dream that sees beyond the years
Thine alabaster cities gleam, undimmed by human tears!
America! America! God shed His grace on thee,
And crown thy good with brotherhood from sea to shining sea!

—Katherine Lee Bates.

The Congregationalist,
July 4, 1895.

News Flashes

Among those who are attending the Rural Pastor's School at Virginia Polytechnic Institute this week, July 4 to 8, from the Eastern Virginia Conference are Revs. Raymond Grissom, H. E. Crutchfield, R. E. Brittle T. Fred Wright, Clyde Fields and H. S. Hardcastle. Accompanying their husbands are Mrs. Brittle and Mrs. Fields.

Mrs. Florence Neff Pell, widow of the late Rev. R. H. Peel, recently suffered a bad fall. There were no broken bones, but she is being confined to a Nursing Home at Gasport, N. Y., where she is being treated for severe shock and bruises. At the time of the accident she was in the home of her daughter, Mrs. Otto Israel, R. F. D., Baker, N. Y. Both Mr. and Mrs. Peel were native Virginians and both were graduates of Elon College. Mr. Peel grew up in Liberty Spring Christian Church and Mrs. Peel in one of the churches of the Virginia Valley Central Conference. For years they served churches in the Eastern Virginia Conference. At the time of his death Mr. Peel had retired from a successful pastorate in Western New York.

The Poem on Our Front Page

Sixty years ago, this week, *The Congregationalist* first published the inspiring poem, "America the Beautiful." These lovely stanzas were written by Katharine Lee Bates, who was a professor of English Literature at Wellesley College.

Her niece, Mrs. Dorothy Burgess is authority for the story that the inspiration for the poem was a journey up Pikes Peak by prarie wagon in the summer of 1893. She tells us that "To the poet and teacher the altitude meant a closeness to God and a sweeping vista of America's grandeur. Her poetic inspiration was born of that brief vision from a mountaintop. Before her western visit ended, 'America the Beautiful' was completed."

More than thirty years after it was first published, in 1926, the lines were set to the music of "Materna," by Samuel A. Ward. Since then the song has been one of the most widely loved and used of all our patriotic music.

It seems appropriate for use following the celebration of Independence Day. J.T.K.

A "Call to Prayer" for the Four-Power Meeting in Geneva

On July 1, a world-wide "Call to Prayer" for the meeting of the four heads of governments in Geneva on July 18, was issued jointly by the six presidents of the World Council of Churches. In it, they appeal "for the prayers of all Christians that ways may be found by which fear and suspicion may be removed." The call also specifically urges united intercession "for the four men upon whom so solemn a responsibility rests at this time."

Emphasizing the significance of this movement for world-wide prayer, the Rt. Rev. Henry Knox Sherrill, as the American president of the World Council of Churches, proposes that in this country the churches make Sunday, July 17, a special occasion for services of intercession for the Geneva Conference. He also suggests that Christian people in their homes pray daily for the conference as long as it continues in session. In a statement on the subject Bishop Sherrill said:

"Reinforcing the appeal of the World Council of Churches for united and world-wide prayer for the four-power conference, I urge all Christian congregations in America within the membership of the Council to hold services of intercession on Sunday, July 17. I hope that in every church in every community in America earnest prayer will be offered for God's guidance of the statesmen who meet together in Geneva the following day.

"I further suggest that all Christian people in their homes and places of work continue to pray each day for the Geneva Conference as long as it remains in session."

A service of intercession for the four-power conference is scheduled to be held in the Cathedral of Geneva, Switzerland, under the auspices of the World Council of Churches, simultaneously with the opening of the four-power conference in the same city on July 18.

The "Call to Prayer" as issued by the joint presidents of the World Council of Churches, gives thanks

(Continued on page 15.)

Eutaw Church Places Bronz Tablet to Honor Mrs. Rogers

In March, 1951, the Eutaw Community Congregational Christian Church in Fayetteville, North Carolina, was organized by the Reverend Kenneth Lindner. Shortly after the organization was formed, Mrs. Florence L. Rogers, who was directing the development of the Eutaw Community, a surburban community of Fayetteville, deeded to the Congregational Christian Church a very choice plot of land for church buildings with the hope that a church in this very favorable section would increase rapidly in membership and influence and that in a short while there would be erected on this prominent corner a beautiful church edifice. In the meantime, efforts had begun to erect the first unit of a church plant consisting of rooms and facilities for educational and recreational purposes and an auditorium beautiful and attractive in appearance, but limited in capacity. Mrs. Rogers was the moving spirit in the beginning of our work in the Eutaw Community and she has contributed substantially in real estate, finances, and otherwise to this commendable undertaking.

Dr. F. C. Lester of Asheboro, N. C., secured a leave from his church to go to Fayetteville and lead the newly formed congregation in the building operations. Dr. Lester did a very good and acceptable work. Reverend Carl Wallace is the present pastor. The church has increased in membership under his leadership and the attendance for worship services is commendable and encouraging.

The pastor, officers and members of the church conceived plans to recognize Mrs. Rogers' contribution to the church by having a bronze tablet with suitable inscription to be placed on the wall of the sanctuary during the worship services on Sunday, June 19, at 11:00 a. m. The pastor and congregation gave me the privilege and honor of being present for that special service and of preaching the sermon. The ones in charge had prepared a very appropriate order of service. A good congregation was present, every chair was taken, the pastor conducted the worship service and had complete charge of the program. Mrs. Rogers was recognized in a thoughtful and commendable way. The church choirs, under the direction of Mr. Waterfield, rendered

(Continued on page 10.)

"THE LIVING WORD"

"Admire" and "Admiration"

The words "admire" and "admiration" were used in the seventeenth century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity"—by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse"—that is, they were astonished at its emptiness. In Milton's "Paradise Lost," Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired"—that is, Satan wondered what this might be (Book II, line 677).

In Shakespeare's "Hamlet" (I, 2, 192), when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled evclamation of surprise, to which Horatio answers:

"Season your admiration for awhile
With an attent ear, till I may deliver
Upon the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17:6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "When I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

Churches Prepare as Migrants Move North

Northward across the land a vast army of agricultural migrants has begun its annual trek. Two million strong, these men and women with their little children, are following the ripening crops to harvest the fruit of the land with back-breaking toil in the hot summer sun.

Preceding the estimated 60,000 expected along the eastern seaboard in the next few months, some eighty Migrant Ministry staff workers began moving into migrant labor camps the latter part of June to set up basic health, welfare and educational services for them.

Teachers, principles ministers, college students and seminarians, many of them volunteers, will strive to bring a touch of real home to these rootless "second class" citizens.

They will establish on-the-spot schools, churches, child-care centers and community health clinics. Particularly will they strive to challenge the communities in which the migrants settle to provide decent housing and essential services.

Basically the aim of this ministry is to see that the migrants receive some of the opportunities enjoyed by other Americans, according to Miss Edith Lowry, who is the national director of the Migrant Ministry program of the Division of Home Missions of the National Council of Churches.

Long experience in serving migrants, said Miss Lowry, shows the types of services they will seek. Participants in a recent five-day workshop conference were taught how to live and work in a migrant camp; how to pack and unpack the "Harvester," the station wagon that brings play, educational and religious equipment to the migrants' front doors; how to set up and run a child-care center so that toddlers don't have to go to the fields with their parents; and how to teach illiterate adults their A. B. C.'s.

The success of the work is reflected,

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Bread of Life

Many Christians are becoming increasingly aware of a need for that which will strengthen and sustain the soul. It was a central purpose of Jesus to supply that soul force to those who were willing to accept what he had come to give. He said, "Blessed are they which do hunger and thirst after righteousness for they shall be filled. To the tempter who would have had him turn stones into bread, he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Concerning himself, he said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

No man is wise enough to walk as Christ would have him walk, if he attempts to walk only in the light of human wisdom. No man, in his own strength, is strong enough to obey Christ's command, "Be ye therefore perfect, even as your Father in heaven is perfect." Christians are they who are Christ's own. They are the men and women who grow strong by partaking of "The Living Bread which came down from heaven."

If we understand the mind of Christ, the Bread of Life is to be found in the Church, which is his Body upon the earth. There is hope to be found in the promises of the Scriptures. There is comfort to be had in answer to the prayer of faith. But the true feeding upon the Bread of Life must be in the fellowship and in the service of the Church. That is what Christ is constantly saying to us in the Sacrament of Communion.

The necessity of eating regularly the spiritual food which Christ has provided for his followers cannot be too strongly emphasized. Paul reminded the Corinthians that they had not grown up in Christ. They were mature in body, but babes in spirit. There is no excuse for spiritual weaklings, who are fearful as they confront the vicissitudes of life, and appalled at the thought of undertaking spiritual tasks. They can eat the Bread of Life and grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

The Christian may partake, and he is expected to share with others. When Jesus was giving Simon as many opportunities to declare his love as Simon had denied his Lord, each time Simon declared his love, Jesus enjoined him to "Feed my lambs," and "Feed my sheep." Upon every one who loves the Christ, there rests the responsibility to share the Bread of Life with others.

Contribution of the Woman's Missionary Convention

The Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, for twenty-five years, has done yeoman service for the Southern Convention and for the cause of Christ throughout the world. We should like to pay a tribute to each and to all the women who have had a part in this notable contribution. At the same time we would express the hope that what the women have done may become a challenge and an inspiration to the entire Southern Conventtion.

The late Dr. J. O. Atkinson, who had always been deeply conscious of the importance of the mission cause, realized that the churches and church members of the Southern Convention must become missionary in spirit and in deed before they could really possess their heritage. To that worthy task he dedicated his life. Missions became for Dr. Atkinson a "concern," a vocation, and a passion.

Dr. Atkinson decided that the goal which he had set for himself could best be attained by organizing the women of the Southern Convention in missionary societies. Time has vindicated the wisdom of his decision. His goal was a missionary society in every local church. He never lived to see the attainment of his ideal; but the Woman's Missionary Convention has nobly justified the faith which Dr. Atkinson had in it and in the loyalty and consecration of the Southern Convention women.

The organized work among our women, in the early days, was truly missionary. At that time there was a sharp distinction in the minds of church people between home and foreign missions. There were a few people who did not hesitate to say that they were interested in home missions, but that they did not believe in foreign missions. There was also a distinction drawn between the mission work of the church and the so-called "benevolences" of the church. As the vision of church people has broadened and as their spiritual convictions have deepened, divisions and distinctions in spheres of Christian service have disappeared. The total program of the Church has become Our Christian World Mission.

The above mentioned trend in thought concerning the program of the church is reflected in the development of the Woman's Missionary Convention. The women have studied missions, prayed about missions, and worked for the promotion of the mission cause. Their concern and their activities have grown until the entire program of the church is included in their vision. Therefore, it was in keeping with the actual situation that in the recent meeting in Suffolk, Virginia, the Woman's Missionary Convention became in name as well as in fact, The Women's Fellowship of the Southern Convention of Congregational Christian Churches.

Steps Toward Union

The Executive Committee of the General Council of Congregational Christian Churches, and the General Council of the Evangelical and Reformed Church, meeting jointly in Columbus, Ohio, June 21, 22, 1955, are encouraged by the spirit of unity among us, by the detailed exchange of thought and understanding, and by the fellowship one with the other which we have enjoyed. Reports from spring meetings of synods and conferences reveal a growing desire for the consummation of the union. Even where there are questions concerning the proposed union, it is increasingly evident that there is a willingness to be led by God's spirit as his will is discerned.

The Executive Committee of the General Council of the Congregational Christian Churches, and the General Council of the Evangelical and Reformed Church, received from the Joint Committee of Lawyers the following judgment: "In the opinion of the Joint Committee of Lawyers, the responsible representatives of both communions are free to proceed as they have begun toward the consummation of the union within the framework of the Basis of Union and Interpretations."

The Executive Committee of the General Council of Congregational Christian Churches and the General Council of the Evangelical and Reformed Church, meeting jointly, are encouraged by the beginnings that have been made in carrying out the joint emphases of stewardship, evangelism and Christian social action under the theme, "Christian Commitment and Christian Community," which will lead to the every member canvass and the kingdom roll call. The response to date indicates the possibility of achievement which a continued program holds for our two fellowships. We recommend that steps be taken to continue these joint enterprises and to broaden their scope. From the spiritual union of the hearts of our people, will come an achievement which goes far beyond the necessary organizational structure. This union of hearts will make possible the kind of spiritual witness which the groups could not achieve, operating singly.

The Evecutive Committee of the General Council of Congregational Christian Churches and the General Council of the Evangelical and Reformed Church, meeting jointly, look forward with confidence and hope toward the consummation of our union on the following probable schedule of developments:

1. 1955-56: Study and discussion of the Basis of Union and Interpretations; the widespread distribution of literature and the exchange of fraternal delegates and visitors at synods, associations, conferences and congregations.
2. 1956: Meetings of the General Council of the Congregational Christian Churches in Omaha and of the General Synod of the Evangelical and Reformed Church in Lancaster. Review of the steps taken thus far leading to union. Provision for the official delegations of each communion to the uniting General Synod.
3. 1956-57: Continuation of the joint emphases and the processes of study and of deepening acquaintance indicated for the 1955-56 period.
4. June 25, 1957: Morning and afternoon: Meetings of the General Council of the Congregational Christian Churches and the Geenral Synod of the Evangelical and Reformed Church. June 26-27: The first Synod business sessions of the United Church of Christ; devoted to such acts and procedures as are indicated in the Basis of Union and Interpretations.
5. 1957-59: The drafting of a constitution for the United Church and a statement of faith, by the committees established for these purposes. Explorations by boards, commissions, agencies, auxiliaries, associations, conferences, conventions, regions, areas, and synods, of the two communions, of ways of working together more closely, looking toward their ultimate union. Participation in further joint emphases. Continuation of the processes of deepening acquaintance and fellowship.
6. 1959: Second meeting of the General Synod of the United Church. Submission to the General Synod of a draft of the constitution and a draft of the statement of faith.

In faith we covenant to go forward, step by step, under the guidance of the Holy Spriit, preserving our spiritual heritage, enriching our heights of Christian service.

The North Carolina and Virginia Church School Convention

The North Carolina and Virginia Conference Church School Convention will hold its annual one-day session at the Concord Congregational Christian Church, located a few miles from Burlington, N. C., on July 12, 1955, beginning at 10:00 a. m.

You have probably heard of the project, The Use and Understanding of the Bible. We are privileged to have the south-eastern representative for this project, the Rev. Carl R. Key, for the Convention meeting.

The theme of the meeting this year is "Communicating the Gospel," and certainly this is why we have church schools. Experienced teachers are aware that different methods must be used with different age groups in communicating the Gospel. Certainly the primary class can't sit in with the men's Bible class. But just *how* is the Gospel to be communicated to pupils in the nursery, primary, junior, intermediate, or the senior high class?

This Convention should have a helpful, practical session this year, as we seek the answers to the above questions. Dr. W. A. Kale, professor of Christian Education at Duke Divinity School, and a member of the Advisory Board of the "Understanding and Use of the Bible" project, will speak in the morning on "Communicating the Gospel." In the afternoon, the Rev. Mr. Key will use as his subject "Searching the Scriptures." Helpful materials related to the theme will also be distributed to teachers.

The officers of the Convention are: the Rev. John R. Lackey, president; Mr. Leonard Powell, vice-president; Mrs. Maynie Neal, secretary, and Mr. E. W. Kellam, treasurer.

News from the Churches . . .

Revival at Amelia Church

The Rev. Carl Wallace, pastor of the Eutaw Community Church, Fayetteville, N. C., was the guest preacher in a revival service, conducted recently in the Amelia Christian Church of the Eastern North Carolina Conference. The sermons were excellent, the services well attended, and the church greatly edified.

Aileen Pennny,
Reporter.

* * * * *

Eastern Virginia Christian Missionary Association

The Rev. Harvey L. Carnes makes the following report:

Today (June 17) as treasurer of the Eastern Va. Christian Missionary Association, I received a check for $195.00 from the Rosemont Church, S. Norfolk, bringing their total for the current year to $760.00. The next highest church was Liberty Spring with $675.00. Since the Annual was published shortly after the meeting of the C. M. A. it was voted that subsequent donations should be reported in The Christian Sun.

There are two new churches in the Eastern Va. Conference and two churches which are relocating. The Rosemont Church and their minister, the Rev. Melvin Dollar, are particularly interested in fostering the relocation of First Church (Berkley). I have visited the new site and it seems most promising indeed.

The pastor, the Rev. Olin Pendleton, visited the Franklin Church recently to speak for the Woman's Auxiliary of the Franklin and Johnson's Grove Churches. He was well received, and the ladies seemed eager to find new ways to help the valiant congregation of Old First Church serve a new community to the glory of God.

Harvey L. Carnes,
Treasurer.

* * * * *

Lakeview Community Church

The Lakeview Community Church, Burlington, N. C., is one of the very young churches of the N. C. and Va. Conference, but it is growing rapidly and rendering a fine service to its community. When the church was organized a very attractive building was erected to serve both for the church school and for the worship services. This has already been outgrown and plans are in the making to add more rooms for the church school. The church hopes that it will soon be possible to erect the main auditorium for the services of worship.

Special evangelistic services are planned for the week of July 10-15. The Rev. W. J. Andes, pastor of the Elon College Community Church will be the guest preacher. Prof. M. Z. Rhodes, choir director of First Christian Church, Burlington, will lead the singing. Services will begin each evening at seven-thirty.

The Annual Home Coming Service will be held, Sunday, July 10, with lunch served at the church. Four of the Lakeview Young people plan to attend the Leadership Training School at Elon College, July 3-9.

The Rev. Guy H. Veazey is the pastor of the Lakeview Church. The church is looking forward to rich spiritual experiences under the preaching of Mr. Andes.

* * * * *

Neese Resigns Central, Norfolk

The Rev. J. Everette Neese, minister for the past six and one half years at Central, Norfolk, presented his resignation Sunday, June 26, to become effective September 1 at which time he will become minister of the Bay View Church, Norfolk, for the second time.

In his resignation Mr. Neese said: "We have come a long way together. In six and one-half years we have seen dreams materialize as we have grasped our opportunities and set ourselves to the task God hath assigned. Across the span of these few years we have witnessed together the relocation of our church and the construction of this one (with the acquisition of the property) at a cost of approximately $50,000.00. In this same period you have acquired a three bed-room brick parsonage on Granby Street in the Belvedere section, The church budget has increased from less than five thousand dollars to over ten thousand dollars annually and over half of the current membership of the church has been received during this period. . . . These figures represent the tangible results of six and one-half years of labor together. The intangible cannot be computed. Only God in his infinite wisdom can, at the last day, reveal the sum total of the spiritual good that has been accomplished."

The Bay View Church was relocated from Ocean View into Bay View in 1942 under Mr. Neese's leadership. At that time he served the congregation for seven and one-half years. Mr. Neese received his seminary training at Duke Divinity School and Andover Newton Theological School, Boston, He has served as secretary of the Southern Convention and of the Eastern Virginia Conference, and is currently serving his second year as president of the Eastern Virginia Conference.

Mrs. Neese has been in demand in civic, social and educational activities in Norfolk and has directed dramatic productions in schools and churches in addition to her work in the local church. She holds the degree of Bachelor of Art of Oratory from the College of the Spoken Word, Brookline, Mass. She has served two terms as superintendent of the Norfolk District of Missionary Societies, and two years as president of the Norfolk Council of Church Women.

The Neese's have three children, Helen Carolyn, J. Everette Jr., and Rodney David.

* * * * *

Liberty Spring Church Reports

The tenth annual Daily Vacation Bible School of the Liberty Spring Christian Church in Nansemond County, Virginia, was an outstanding success. The theme of the school was "The Heroes of the Cross." It was held the week of June 13, beginning each day at 8:55 a. m. and closing at 11:30 a. m. We had an enrollment of 103 pupils and 34 workers, giving us a grand total of 137. The average attendance per day was 97 pupils. It was next to the largest enrollment we have ever had, being surpassed only in 1951. We never had a finer spirit or better cooperation among pupils and workers alike.

We always have a special project to which our offerings from the departments go each year. This project is selected by our Church Board of Christian Education. This year our Board decided that our project would be Daily Vacation Bible

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

Elon College Receives Grant of $2,100 for Original Research in Chemistry Department

The name and influence of Elon College continues to increase and to gain in favor with foundations, research corporations, and manufacturers. Particulaarly is this true in our Science Department. On June 20, 1955, the College received from the Research Corporation of New York City a grant of $2,100 to assist in original research projects in the department of chemistry at Elon.

The Frederick Gardner Cottrell grant was made to Elon College to support the research work of Dr. James Earl Danieley in the field of cyclobutane compounds. The Cottrell grants are designated to stimulate academic research and especially to assist the smaller colleges in their reseaarch programs.

The money forwarded to Elon College is to be used specifically in the purchase of necessary equipment for further research work in the above mentioned fields. Also, to pay the labor required for the continuance of the research and the purchase of certain necessary chemicals. The money is not to be used for the payment of existing salaries or rents of any kind. It all is to be expended for the continuance and development of the program of research being conducted in the College at the present time.

Our Chemistry Department has an outstanding record of thorough and sound instruction. The B. S. degree program in chemistry which was recently added to our curriculum includes original research in the program of each degree candidate. This grant provides encouragement and real assistance to us as we make our plans to strengthen our science curriculum. We are deeply grateful and are indebted to the Research Corporation for this grant and recognize that which it proclaims.

For years our Chemistry Department has been outstanding in the field of science in North Carolina and adjoining states. Dr. N. F. Brannock, head of the depaartment, has contributed to this efficiently and to the wide acclaim of Elon College in this particular field. Dr. Danieley, who succeeds Dr. Brannock as head of the department, is thoroughly trained and well prepared for the responsibilities that the project involves.

Dr. Danieley is a native of Alamance County and is the son of Mr. and Mrs. Henry Danieley of Route 4, Burlington. He is a graduate of Elon College and of the University of North Carolina, earning his Bachelor of Arts degree from Elon and his Doctor of Philosophy degree from the University. He earned his degree from the University of North Carolina as recognition and award in the field of clclobutane chemistry under the direction of Dr. Arthur Roe.

Under the guidance and direction of Dr. Danieley, our Chemistry Department may well anticipate continued growth and development in scientific fields and in the matter of original research. The students have an unusual opportunity.

* * * * *

The Congregational Christian College Council

Steps were taken by the presidents of certain colleges of Congregational Christian origin during the biennial session of the General Council of Congregational Christian Churches in Grand Rapids, Michigan, several years ago. The representataives of eight of our colleges met in a three-day session at Webster Grove, Missouri, a suburb of St. Louis. A permanent organization was formed and definite criteria for a Christian College and membership in the Council was approved. The College Council met annually for a number of years. The last two years of the presidency of the Council of Samuel Stephenson of Grinnell College, the Council did not meet and has not met since the resignation of President Stephenson of Grinnell College as President of the College and as President of the College Council.

At a gathering of our college presidents in Washington, D. C., in January, 1955, steps were taken to revive the College Council, that it might take up its work again on behalf of the colleges and the church.

A committee consisting of Dr. Bryant Drake of the Division of Christian Education for the denomination, President Donald Typer of Doane College, and President L. E. Smith of Elon College, were designated to meet and decide whether or not the council should meet again, and if so, when and where. The Committee met in Dr. Drake's office, 19 South LaSalle Street, Chicago, on Tuesday, June 21, at 9:00 a. m. It was decided definitely to call a meeting of all the presidents of our colleges of Congregational Christian origin in connection with the meeting of the Association of American Colleges to be held in St. Louis, Missouri, January 9, 1956, the College Council to meet on the 7th for a two-day session. An agenda for this meeting was determined which will appear after the secretary, Dr. Drake, has succeeded in securing the acceptance on the program of the key denominational officials. The committee felt and feels that we are on the right track, that the organization can easily be revived and be of service to both our colleges and our church.

At the proper time the church and friends will be given the opportunity to lend encouragement and give support to our colleges. The church needs the colleges, and the colleges need the church.

* * * * *

Apportionment Giving

The program for Elon College for the entire calendar year is different and perhaps unusual. Of course, considerable money is required for the proper conduct of the College every week and month of the year. Our program at Elon College is so arranged that more money is required during the three summer months than any other quarter of the year. During the regular College year, we pay but one salary to each individual professor monthly. During the summer months, all professors who teach in the Summer School receive two salaries. The regular salary is earned in nine months, but it is paid in twelve installments continuing through the summer. In addition, those who instruct in the summer receive their summer school check.

It is good for the faculty member, but it is rather difficult for the College Treasurer to meet these payments. It takes a lot of money to run Elon College. If our churches could realize this fact, and how much it really takes, I am sure that they would be more generous and more

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Missionary Study Themes for 1955-56

The Joint Commission on Missionary Education of the National Council of the Churches of Christ, U. S. A., of which our denomination is a part, has announced the two interdenominational study themes for use in the United States and Canada during 1955-56 are: ''The Christian Mission in a Revolutionary World'' and ''Indian Americans.''

We are told in the *Advance News* from the Friendship Press that the themes are chosen four years in advance of study — a long period in these days of cataclysmic changes. It is a tribute to the foresight of the missionaary education leaders who suggest and select the themes that they turn out to be of such timely importance.

Theme suggestions come from the board secretaries as well as from the ''grass roots''—from missionaries in the field. Missionaries, perhaps more than any other group, live and work with the people of a country. They see what is happening around them, they report on the things that matter, and their observaations often anticipaate the headlines of tomorrow.

''The Christian Mission in a Revolutionary World.''

Many of us will realize that ''The Christian Mission in a Revolutionary World'' is an overwhelming subject, but not something entirely new. It expresses an idea that goes back to the beginning of Christianity, to the very meaning of the word ''mission,'' an idea renewed in the urgent terms of today.

In order to help us realize our Christian responsibility a very fine set of books has been prepared on this theme. In presenting the theme at the School of Missions, Dr. Fred Field Godsell will use the ''basic'' book, ''This Revolutionary Faith'' by Floyd Shacklock (cloth $2.00, paper $1.25). The Literature Packets which will go on sale at the School of Missions, includes the book, ''Hope Rises from the Land'' (paper $1.50). This popularly written book by R. A. Felton, takes the reader on a round-the-world visit to missionaries at work in under-developed countries. The Adult Guide on ''The Christian Mission in a Revolutionary World'' is also available at 50 cents. ''They Reach for Life'' by John Skoglund (cloth $3.00, paper $1.25) has been described as a delightful book for reading, story telling, program building, and potential drama.

Indian Americans.

The home mission theme is titled ''Indian Americans,'' placing the emphasis on the ''Indian'' as a part of our population rather than a separate entity, as in the old term, ''American Indians.'' Changes have taken place in the lives of Indian Americans in the last few years that make this study highly important today.

The study materials have been prepared to show Indian Americans as they live today on reservations and in urban centers. They point out how churches can work to integrate these people into the Christian fellowship and into the local community life, and at the same time help to preserve their unique cultural contributions.

In presenting the home theme at the School of Missions, Miss Pattie Lee Coghill will refer to the leader's background book, ''Within Two Worlds,'' by David M. Cory. This book, which will be included in the packet (paper $1.25), introduces the reader to Indian Americans in a new way, showing how past mistakes and present problems have grown out of the meeting of two cultures. The difficulties Indians face today are presented clearly and sympathetically. The author points out how church people can help bridge the two worlds of the Indian—his tribal life and the white man's society—by championing his rights and teaching him his responsibilities. The Adult Guide on ''Indian Americans'' is available at 50c. ''The Gift is Rich'' by E. Russell Carter (cloth $2.00, paper $1,25) is an ideal program book. Out of many years' service among Indian Americans the author brings this deep appreciation of the contribution they make to American culture.

Our Board of Home Missions has prepared a brocure, ''Our Christian World Mission and Indian Americans'' (15c), describing briefly our denominational work among the Indians. Our American Board has likewise prepared a brochure, ''Beginnings of Things to Come'' (15c), to use with our foreign mission study. Both of these brochures will be included in our packet.

All the books mentioned above will be on sale, or orders received for them, at the School of Missions. They may be ordered, thereafter, through your Women's Conference Literature Chairman, who is a member of the Literature Committee of the Southern Convention Women's Fellowship; or they may be ordered direct from the Pilgrim Press, 14 Beacon Street, Boston 8, Mass. The brochure on the foreign theme may be ordered dircet from The American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass.; and the brochure on the home theme from The Board of Home Missions, Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.

* * *

Literature Committee

SOUTHERN CONVENTION WOMEN'S FELLOWSHIP.

Mrs. W. B. Williams, Chairman,
1253 24th St., Newport News, Va.

Mrs. Wilson Graham (N. C.),
409 Chapel Hill Road,
Burlington, N. C.

Mrs. Ralph M. Galt (Va. Valley),
New Market, Va.

Mrs. L. J. Brown (E. Va.),
40 Walnut Ave.,
Newport News, Va.

* * * * *

Mrs. Edward Bresko Travelling in Europe and Middle East

Mrs. Edward Bresko of Mount Vernon Avenue, Petersburg, Virginia, corresponding secretary of the Women's Fellowship of the Southern Convention, has joined a group of twenty seminar students who are studying and traveling in Europe and the Middle East. They will interview sixty outstanding leaders of civic, religious and national life in the various countries.

There will be visits to colleges, universities and libraries in Paris, Cairo, Lebanon, Damascus, Jerusalem, Israel, Istanbul, Athens, Geneva, Rome and London. There will also be conferences with leaders in government church, industry and labor. Visits will be made to parliaments, housing projects, health clinics and refugee camps.

This trip is sponsored by the Council for Social Action of the Congregational Christian Churches in cooperaation with the American Board of Commissioners for Foreign Missions.

The itinerary for the 1955 Seminar is as follows:

France, Paris, June 22-24;
Italy, Rome, June 24-26;
Egypt, Cairo, June 26-29;
Lebanon, Beirut, June 29-July1;
Syria, Damascus, July 1-2;
Jordan, Jerusalem, July 5-12;
Turkey, Istanbul, July 12-15;
Greece, Athens, July 15-19;
Switzerland, Geneva, July 19-23;
England, London, July 23-28;
New York, Idlewild Airport, July 29; Report of findings, at Headquarters, 289 Fourth Ave., New York City.

* * * * *

Friendly Service Quota

What is Friendly Service?

One of the six areas of work undertaken by the National Fellowship of Congregational Christian Women, Friendly Service is the sending of things needed by mission institutions or personnel either in this country or overseas to help them do their work.

What is the Area Covered by Friendly Service?

The World! Wherever the our Denominational Boards and Agencies have work.

How Are Needs Discovered?

Each year the National Friendly Service Secretary, Room 908, 287 Fourth Avenue, New York 10, N. Y., requests the heads of all institutions sponsored by the Board of Home Missions and our missionaries overseas to submit their lists of needs.

What Are "Quotas"?

When the above-mentioned requests are all in, "quotas" or work assignments are prepared in the National Friendly Service office. These are then sent on a regular schedule to the State Friendly Service chairmen who, in turn, see that they are channelled to the locaal church groups.

Your Friendly Service chairman realizes that as soon as the School of Missions is over, each society will go home and immediately make plans for the 1955-56 work. Therefore, the North Carolina Friendly Service chairman will have at the School of Missions, quotas ready for each society. She urges you to have the president, the Friendly Service chairman, or someone representing your local group to pick up your quota.

Mrs. W. E. Briggs,
Chairman.

Excellent Films on Missions

Here are three grand films, which will provide information and inspiration as a part of any program for Youth, Laymen or Women. These are available from

Department of Visual Aids,
The Missions Council,
287 Fourth Avenue,
New York, 10 N. Y.

In the Face of Jeopardy (color, $12.00; b & w, $8.00). Here is a film produced in Southeast Asia which shows the power of Christ to transform a life and to give courage to live or die. It is the story of the influence of a native Christian houseboy and his American employer. It demonstrates the value of Missions. (29 minutes)

Song of the Shining Mountains (color, $12.00). This is one of the most beautiful films ever produced under church auspicies. It portrays the tremendous problems of the American Indian. The chief character is an Indian boy who attends the Mission School and comes home and is terribly disillusioned and torn between ancient religious customs and surrender to Christ. Every Christian in America ought to see this picture.

The two pictures described above will greatly help in our study of Asia and the American Indian.

Window on Tomorrow (color, $8.00). This is also a beautiful picture. The chief value of this film is to show the complexity of modern day missions. It portrays gospel preaching through normal channels, over radio, by means of film, etc. It portrays Christian schools, hospitals and agricultural wirk. Jim and Virginia McKinley, our missionaries, are shown but names are not called. This film will make you grateful for even a small share in such a great work. (30 minutes)

Note: Please order sixty days in advance of your program, and then list first, second, third choice,

Civil Liberties to be Studied by CSA

A nationwide program to study Christianity's relationship to civil liberties and to promote the discussion of civil liberties issues among members of Congregational Christian Churches was announced by Dr. Ray Gibbons, director of the denomination's Council for Social Action.

The program is being financed by a grant of $20,000 from the Fund for the Republic.

According to Dr. Gibbons, the purpose of the study is to formulate "a vigorous program which would deal with crucial civil rights and responsibilities, extend our fundamental freedom, and mobilize public opinion to safeguard civil liberties."

The Council for Social Action has outlined a comprehensive program which it will recommend to the denomination's 1,200,000 members. It will include the preparation of study materials for use in a course of four sessions in local churches, and the training through regional and national institutes, of more than 2,000 local church leaders in the use of these materials; organization of community groups outside the churches; distribution and promotion of films on civil liberties; and special issues of the council's magazine.

An important feature of the program will be the creation of a national commission of prominent theologians, educators, church and civil leaders to formulate a denominational statement on civil liberties.

In connection with the program, Congregational Christian Churches will be asked to place special emphasis on civil liberties during the three month period from April to June, 1956.

"The Congregational Christian Churches have a long history of interest and concern for civil and religious freedom," said Dr. Gibbons. "The earliest churches in this country were established by the Pilgrims and Puritans who broke with church and state in the old country to establish a free church in a free state.

"They preached the idea which led to the American Revolution and the writing of the Constitution and the Bill of Rights. They established town meetings, free public schools, and the colleges and seminaries required to train leadership for church and society. In their own church meetings they promoted consideration of public issues. They strength-

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The weather being hot, and often humid, and old "Sandman" always hanging around, three short true stories will be enough for this week. These stories are about bees, Senators and their sand, and Uncle Sam—the Federal Government:

* * *

One of the most amazing stories of nature has to do with air-conditioning. The bee has a system of artificial ventilation in its hives which are often inhabited by thousands of bees. In order to ventilate these crowded dwellings, the bees have worked out their own system. Working in relays, a squad of female bees takes up a position near the mouth of the hive. Here, by revolving their wings rapidly in opposite directions, they create two separate currents of air. One current removes the foul air and the other draws in fresh air from the outside. Bee specialists say that if some odor objectionable to the bees should be blown into the hive, squads of ventilating bees will appear instantly and begin the work of systematically changing the air.

* * *

In the olden days, before someone was smart enough to invent blotting paper, it was customary to dust sand over a newly-written page, then to blow it off the paper. The sand was supposed to dry and remove any ink which might smear.

Most of us today, in this era of ball-point pens, don't even use blotters and certainly wouldn't know what to do with a bottle of sand.

Our United States Senators, however, are different. On each desk in the Senate Chamber is a cut-glass bottle filled with a special black sand imported from a certain beach in Iran, and paid for by U. S. taxpayers. There's no record that any Senator has ever, certainly recently, used any of this sand for blotting purposes, but the custodian in charge of such matters must keep the bottles filled with this imported sand, just in case one of the solons decided to try it.

During the war, the regular shipment of Iranian sand failed to arrive, and the custodian had to resort to reception. He filled the bottles with powdered iron filings, and the busy Senators didn't know the difference.

* * *

How the name, "Uncle Sam," originated is a true story. In Mason, New Hampshire, lived two brothers, Sam and Ebenezer Wilson. When they decided to seek their fortune, they made their way on foot to Troy, N. Y., where Sam Wilson engaged in several different lines of work, finally becoming a meat packer. He was a friendly man who endeared himself to those with whom he associated. In time he came to be known as Uncle Sam Wilson.

One day in 1812, a river boat pulled up to the dock at the foot of Ferry Street. On the wharf were a number of casks of meat enroute for the United States Army. One of the boat's passengers noted that on each barrell of these army supplies were the letters "U. S." and, upon inquiry as to their meaning, was told that the letters meant Uncle Sam—Uncle Sam Wilson who was feeding the Army.

Uncle Sam feeding the Army seemed like a joke, but the story soon spread, and the name came to mean the United States Government.

The name has persisted through the years.

* * * * *

The following information is for workers with Primary and Junior Children:

Primary:

"The Singing Secret," Elizabeth Allstrom	$ 1.25
Guide	.50

Juniors:

"Bright Pathways," Esma Rideout Booth	$ 1.25
Guide	.50

Other Helps:

Maps: Indian Americans 38x50, to be colored	$ 75
Decorative Map, Indians of U. S. A., 34x22	.50
Film Strips:	
"Peter Flying Eagle," 65 fr.	$ 5.00
"Sunday Around the World," 41 fr.	5.00

Books About Indian Americans:

Grades 1 to 3:

"The Gray Eyes Family," Edith J. Agnew	$ 1.25
Guide	.50

Grades 4 to 6:

"Yakima Boy," Grace W. McGavran	$ 1.25
Guide	.50

Kindergarten:

"Nezbah's Lamb," Edith J. Agnew	$ .75

Friendly Service Suggestions:

Kindergarten:
- Crayons, coloring books, blank scrapbooks.
- Africa—
  Rev. Lee D. Bergsman,
  54 Langerman Dr., Kensington,
  Johannesburg, S. Africa.

Primary:
- Used clothing.
- Fort Berthold—
  Miss Alice Watson,
  Emmet, N. Dakota.
- Franklinton Center—
  Dr. Ross Sanderson,
  Bricks, N. C.

Juniors:
- Combs and brushes; also used clothing.
- Spanish-Speaking Churches—
  Rev. Lois Joy Hartung,
  Box 234, Grants, N. M.
- Aprons (Children's sizes):
- Japan—
  Mrs. Gordon Dalbeck,
  709 2 Bancho, Eisho Dori,
  Niigata City, Japan.

Watch this page for further program suggestions and other helps. See the "Dime Stores" for maps, pictures and books on American Indians. Order materials from Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

Mrs. Robert Lee House,
Supt. Children's Work.

EUTAW CHURCH HONORS MRS. ROGERS.

(Continued from page 2.)

a beautiful and inspiring musical program. The entire service was pleasing, acceptable, and worshipful to those who were present. I enjoyed and appreciated being a part of the service.

L. E. Smith.

PREPARE AS MIGRANTS MOVE NORTH.

(Continued from page 3.)

Miss Lowry said, in the fact that the workers who have been served by the ministry "inevitably become the nucleus of migrant groups who look for and receive its services in other camps as they move northward."—*Religious Newsweekly.*

The measure of a man's real character is what he would do if he knew he would never be found out.

—*Lord Macaulay.*

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Vacation Church Schools and Church Camps

Summer is vacation time for children, yet more than six million American youngsters will attend vacation church schools or church camps this season, says the committee on children's work of the National Council of Churches. The number of individual schools is expected to exceed the 96,632 that were held by Protestant churches last year. Likewise the total number of summer camps and young people's conferences held by denominations related to the National Council's Division of Christian Education is expected to be greater than the 3,584 in 1954.

Learning more about God, Jesus, the Bible, and Jesus' way of life will be the core of the vacation church school. The church camp will concentrate on learning Christian principles by living them in out-of-doors' small groups. Both the schools and the camps stress the participation of children and youth in both the planning and the carrying out of their activities.

In preparation for all this, an estimated 35,000 teachers have attended the 1955 special training programs for leaders conducted this spring by approxibately twenty state councils of churches and fifty city councils across the country. In addition, six interdenominational leadership training camps have been conducted by the National Council's special committee on camps and conferences. Also, many denominations have held training sessions for camp leaders.

Housewives, public school teachers, year-round Sunday school teachers, college students home for the summer, and weekday religious education teachers make up the staffs of vacation church schools. Schools are usually held for children from the kindergarten age through the ninth grade, and camps enroll those from the fourth to the ninth grade. Resident camps are ordinarily operated by regional denominational bodies, and day camps by local churches.

Most of the schools are conducted by local churches and by groups of churches working cooperatively. At this time there is increased cooperative planning within and among denominations to complete year-round training and to coordinate the child's vacation experiences to best advantage.

* * * * *

Mission Materials for Young People

The following materials may be secred from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass.:

Young People—Home:	
"Indian Americans"	
"Doors Toward The Sunrise," Dexter	$ 1.25
"This Is The Indian American," Shotwell	.50
Guide on "Indian Americans," Banks	.50
Young People—Foreign:	
"Revolutionary World"	
"Revolution and Redemption," Thomas & Converse	$ .60
Junior High—Home:	
"Indian Americans"	
"The Birdsong Boys," Crump	$ 1.25
Guide on "Indian Americans." North	.50
Junior High—Foreign:	
"Revolutionary World"	
"World Upside Down," Greene	$ 1.25
Guide on "Revolutionary World," Greene	.50
Picture Album:	
"World Friends"	
"Indian Americans"	$ 1.00

MRS. R. E. BRITTLE,
Young People's Superintendent.

NEWS FROM THE CHURCHES.

(Continued from page 6.)

Schools in Migrant Camps. The amount contributed to this special project was $30.85.

A picnic was held on Friday, June 17, at the close of the school for all pupils and workers at the church picnic shelter. The Sharing Program was held on Sunday, June 19, at 11 a. m. The program was as follows:

Prelude: "He Is My Shepherd", Rand.
Call to Worship: Psalm 100:3-4, Vacation Bible School.
Hymn of Love: "More Love To Thee, O Christ."
Responsive Reading No. 627, Gloria Patri.
Scripture Lesson by Linda Holland.
Announcements:
Dr. Dollar, pastor, Mr. Wilkins, S. S. Supt. and Mrs. J. Edward Harrell, Jr., Director.
Highlights of the Week:
1. Nursery, 2. Beginner, 3. Primary, 4. Junior, 5. Intermediate.
Awarding of Certificates:
Departmental Superintendents.
Worship Through Tithes and Offerings:
Offertory: "Northern Song," Maltzeff.
Offertory Response.
Hymn of Faith: "Fairest Lord Jesus."
Reception of Members.
DVBS Theme Chrous: "Marching On To Victory."
Closing Prayer and Benediction.
Postlude: "Recessional March," Sergisson.

The workers in our school was as follows:

Director: Mrs. J. Edward Harrell, Jr.

Secretary: Mrs. Fermer Perry.
Pianist: Mrs. Luther Wilkins.

Director of Worship: Dr. Jesse H. Dollar.

Nursery Department: Mrs. J. S. Perry, superintendent; Mrs. Clifton Holland, Mrs. Joe Perry, Miss Minnie Bryant and Miss Antha Copeland.

Beginner Department: Mrs. Graxton Pearce, superintendent; Mrs. Samuel Turner, Mrs. James Byrd, Miss Jane Moore and Miss Mary Ann Bradshaw.

Primary Department: Mrs. W. L. Turner, superintendent; Mrs. Luther Wilkins, Mrs. N. H. Bradshaw, Sr., Mrs. Zackery Perry.

Junior Department: Mrs. James C. Lynch, superintendent; Mrs. I. W. Johnson, Mrs. R. C. Badger, and Miss Jean Powell.

Intermediate Department: Mrs. William T. Harrell, superintendent; Mrs. William P. Tucker, and Mrs. R. Wesley Harrell.

The Refreshment Committee chairman was Mrs. M. E. Copeland. Others serving on this committee were: Mrs. L. F. Horton, Mrs. Roscoe Harrell, Mrs. Nurney Spivey, Mrs. N W. Byrd, Mrs. O. W. Harrell, Mrs. A. C. Stewart, Mrs. W. J. Winslow, Mrs. Herman Smith and Mrs. A. H. Ellis.

MRS. WILLIAM T. HARRELL,
Church Reporter.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Habakkuk's Faith Tested"

LESSON II—JULY 10, 1955.

MEMORY SELECTION: *"The just shall live by his faith."*—Habakkuk 2: 4.

BACKGROUND SCRIPTURE: Habakkuk (the entire book).

DEVOTIONAL READING: Habakkuk 3: 2-4, 17-19.

The Man with the Funny Name.

This fellow Habakkuk had a funny name. If you had been introduced to him, you probably would have said, "I beg your pardon, I did not catch the name." And then you might have asked him how he spelled it. And after he had spelled it for you, you might have said to yourself, "That guy has a funny name; think of it, H-A-B-A-K-K-U-K!"

We know very little about the man. The book which bears his name does not give us any information about him, and he is not mentioned anywhere else in the Old Testament. Some interesting legends have grown up around his name, but they are nothing but legends. But this unknown man with the funny name, somewhat lost in the shuffle of the greater prophets has given us a great book and a great message.

Good Reading for Dark Days.

The book or the prophecy of Habakkuk is good reading for dark days; for Habakkuk spoke or wrote in dark days, some of the darkest days in the life of his people. Things had gone to the dogs. Judah was absolutely corrupt. The wicked Jews were oppressing and persecuting the righteous Jews; and perhaps worse, the nation was about to be overrun by the cruel and callous Chaldeans. It was a day that tested the hearts of men, and raised grave doubts in the minds of the righteous as to the goodness or power of Jehovah. It is against this background that the prophet spoke and wrote—this book is the only record of what he said.

The Burden of the Prophet.

Habakkuk was different from the other prophets who preceded him. They addressed Israel on behalf of God; he speaks to God on behalf of Israel. Their task was to proclaim God's doom upon the wicked nation and to offer God's grace to a penitent people; Habakkuk's task is God himself, the effort to find out what God means by permitting the oppression and tyranny and wrong. They attack the sins of the people; he states the problems of life. He complains, and asks questions and expostulates with God. This was the problem: The Chaldeans were a very wicked nation, as wicked as the Nazis who under Hitler overran Europe, as wicked as the communists who have overrun Europe and Asia. Why did God sit idly back in heaven and allow these brutal buzzards to become masters of the world and to allow them to overrun his chosen people? That was the question that bothered Habakkuk. Why did God let the thing go on? Why didn't he step in and stop it? He could have stopped it with one sweep of his hand. Or could he? That was the thing that troubled Habakkuk(that was his "burden."

As the poet of later days, Lowell, puts it in his poem, "The Present Crisis": "Truth forever on the scaffold, wrong forever on the throne." If God is all-powerful, why doesn't he do something about it? Where is God, anyway? Why doesn't God do something about things?

Those were the prophet's questions. And they are the questions of many people today. One hears them today and almost every day. Go to church next Sunday and hear good folks, and seemingly sensible folks, praying for God to come down out of heaven and sweep the earth clean of spoilers and oppressors and the corrupt and the tyrannical and the perverted. There are many good people today who are troubled just like Habakkuk was troubled.

The Strange Ways of God.

As the janitor of the Suffolk Christian Church said to me many years ago, "God works in mischievous ways." He meant, of course, mysterious ways. God was doing something about it in Habakkuk's day. He was using the cruel Chaldeans as his judgment upon Judah. If Judah would not listen, God had to find some way to make her listen. The threat of defeat and slavery at the hands of the Chaldeans was God's judgment upon the sins of Judah. But Habakkuk called attention to an important point. The Chaldeans were but as puppets in God's hands. He was simply using the Chaldeans. They, too, would be punished for their sins. Here emerges the larger thought that God is the God of nations, not only of Judah, but the nations of the world. All nations are under his sovereignty. All nations are accountable to him. All nations that forget him shall be destroyed.

Patience, Little Man!

Yes things did look bad. And it did not help any to know that judgment in the hated Chaldaens was coming. "But patience, little man." The mills of the gods grind slowly. God bides his time. He is not to be hurried by impatient man. He does things in his own way and in his own time. A thousand years in his sight are as a watch in the night. In God's own good time, he will act.

The Chaldeans might lay God's rod upon Judah's back, but the Chaldeans themselves were a corrupt, revolting, wicked nation, and they, too, were doomed. On the other hand, Judah, once punished and repentant would be restored, would live on after Babylon was gone. As Dr. Frank Mead so pungently puts it: "In history, it has never been the empire of might, but the empire of right, that has endured." One of his parishioners once found that great American preacher, Phillipps Brooks, pacing nervously up and down his study and asked him what was bothering him. The great man replied, "I am in a hurry, and God isn't."

Living by Faith.

"The righteous shall live by his faith." Or, as one translation has it, "The just shall live by faith." God told Habakkuk to get up on his "Watch Tower." It was a place of vantage, a place where one could get a long view, where one could take a long look. And when the prophet did that, his faith was quickened and strengthened. There are few sections of God's Word in which faith breaks forth in such exultant and victorious words as the closing of Habakkuk's prophecy.

Listen, read, mark, and inwardly digest this proclamation of faith made in dark days, but in simple confidence. "Although the fig tree shall not blossom, neither the fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no fruit; the flock shall be cut off from the fold, and there shall be no herds in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

* * * * *

"Ezekiel and the Earlier Captivity"

LESSON III—JULY 17, 1955.

MEMORY SELECTION: *"Repent, and turn yourselves from all your transgressions; so iniquity will not be your ruin."* Ezekiel 18:30.

BACKGROUND SCRIPTURE: II Kings 4:8-16; 25:27-30; Ezekiel 1:1-3; 2:1-4; 3.11-15; 11:14-20; 18:30-32.

DEVOTIONAL READING: Deuteronomy 30:15-20.

The Law of the Harvest.

"Whatsoever a man soweth, that shall he also reap"—that is the law of the harvest; and it applies to nations as well as to individuals. Take the case of Judah. For centuries, she had been sowing to the wind, and now she was about to reap the whirlwind. To be sure there had been periods when righteousness flourished, when the people sought Jehovah and walked for a while in his ways, when kings and rulers instituted reforms and established righteousness. But, again and again, we read that a king "did that which was evil in the sight of the Lord," or that "he caused Judah to sin." Like termites in the foundations of a house, or dry rot in a timber, sin was eating at the heart of the nation, and doom was inevitable. In today's lesson, it came.

Mass Deportation.

For a long time Judah had been like a football between two teams. On the one hand there was Egypt, a powerful nation, and on the other hand there was Babylon, an even more powerful nation. And Babylon beat Egypt to the kick-off. In 597 B. C.—that is a date to be remembered—Nebuchadnezzar came marching on Jerusalem with a powerful army, and before one could say "Jack Robinson" he had captured the city. Jehoiachin, the son of Jehoiakim, whose head Nebuchadnezzar had cut off, had been on the throne only three months, and he did not put up any resistance. He and his mother and his officers went out and surrendered to the Babylonian king, who carried them captive back to Babylon. He threw Jehoiachin in jail where he stayed for thirty-seven years!

Nebuchadnezzer did more. He made a thorough job of cleaning out Jerusalem. His men stripped the Temple of all its gold, cut up the golden vessels used in the Temple service, and carried all this booty back home with them. Furthermore, like many a succeeding conqueror, he carried into captivity the "cream of the crop." He carried along seven thousand of the best soldiers and a thousand craftsmen and smiths. No chance for revolt, no chance of rearmament, no leadership. Hitler painstakingly and persistently liquidated the "intellectuals" or threw into concentration camps the leaders of Germany when he came into power. It is an old custom and a disastrous one. There wasn't much left in Jerusalem but an empty Temple, pillaged and sacked, and a lot of poor folks, weeping and wailing.

A Preacher Goes Along.

As the prisoners trudged along the hot and dusty road that led to Babylon, a preacher trudged along with them. His name was Ezekiel, and he was one of the great characters of the Bible. He seemed to have the capacity to hear the whir of the angels' wings, and to sing in the darkest hour. For twenty-two years he stayed with the captives, and during this period of darkness, he was one of the precious few who could see the light. He shared the common life of the people, and he brought to them comfort and inspiration during their Captivity.

Personal Responsibility.

Ezekiel "pulled no punches" when it came to telling his fellow captives why they were captives. To use a slogan often heard on a particular program on television, they "had asked for it." Through long years of iniquity, blasphemy and transgression, they had been sowing; now they were reaping what they had sown.

Ezekiel brought a new note into his message, and into the life of the nation. He sounded the note of personal responsibility. It was not a nation as such that had sinned, but the individuals who had sinned. National collapse had been caused by individual sinners. The people were prone to blame it on their leaders. He bluntly and boldly told them that they were to blame individually and personally.

A Message of Hope.

There was denunciation in Ezekiel's message. There was also a message of hope. Through the dark days of the Captivity, Ezekiel kept alive the Messianic hope. If the people would repent and change their ways, God would deliver them and restore them again to their beloved land. He would take what looked like a valley of dry bones and make of it a living nation. While others hung their harps on the willow trees and refused to sing, because they could not sing their songs in a strange land; Ezekiel kept his harp in his hand and sang a song of hope and faith. His message was not always kindly received, especially his mesage of denunciation, but he was a faithful priest and prophet, and he kept hope alive in the hearts of his countrymen and prepared them for the time when they could return to their native land. He was truly a man of God.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

TO STUDY CIVIL LIBERTIES.

(Continued from page 9.)

ened the philosophy and produced the forms of political expression that gave this country the pattern for its future growth.

"In more recent years these same churches led in the establishment of schools and colleges for the liberal education of Negroes and, in 1934, they established the first church-supported agency for social education—the Council for Social Action. In full cooperation with other churches, Protestant, Catholic and Jewish, they have furthered programs designed to promote a sense of civil responsibility and to strengthen civil liberties."

The Ten Steps from Bondage to Freedom and Back

1. From bondage to spiritual faith.
2. From spiritual faith to courage.
3. From courage to freedom.
4. From freedom to physical abundance.
5. From abundance to selfishness.
6. From selfishness to complacency.
7. From complacency to apathy.
8. From apathy to fear.
9. From fear to dependency.
10. From dependency back again to bondage.—*Erwin Luedke.*

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

We wish you could have been with us at the Burlington City Park for our picnic. Shortly after five o'clock yesterday, we loaded sandwiches, and more sandwiches, and cookies, ice-cream, cold drinks, and every member of the orphanage family into our truck and automobiles and headed out for the park and the picnic. It was a jolly, noisy crowd. Even our kitchen matron, ''Aunt Nell,'' rode on the truck with several of the big boys and girls. This old place must have felt lonely. First time since I came here when it was ''completely cleared out.''

Of course, there were our good neighbors on either side of our big gate—the Newmans, meaning Miss Lila; and the Atkinsons, meaning ''Brother Mose'' and Mrs. Atkinson, and the Crutchfields (Urquhart). They could see that no one went off with the orphanage while we were gone. And besides, we were back before dark. But it was fun. We all had a good time, and there was food in abundance.

I returned with the Baby Home housemother and several of her little folks, because I had an engagement to receive three little children: Barbara Murray, nearly four; Howard Murray, five, and Donald Murray, eight. They looked so clean and so white as they mixed with our little folks with cheeks of tan! They needed our home very much, and soon they will be as full of sunshine and as sun-tanned as any of us. What can be more appealing than a pretty little girl, homeless and looked after by her two older little brothers!

Mrs. Privett at the Baby Home, told me the other day that one of her small boys came up to her wide-eyed and eager to tell her that ''Garland broke the Ten Commandments''! She asked him how did he do that and what did he mean by saying, ''Garland broke the Ten Commandments.'' He replied with a mixture of tears and defiance, ''He took my marbles. Yes, mam, Garland broke the Ten Commandments.'' I am thankful that we have a matron who could bring understanding and rectitude to two little fellows about to declare war.

Thanks for the good contributions during the past two weeks. Thanks for the coupons, too. It is really true that if our women would put forth just enough thought to save the few coupons which come their way and get them together by some simple plan, it would amount to a fairly large sum of money for the orphanage with no cost to anyone.

And if you think enough about sending us coupons, maybe you will not forget to send a really, truly gift—one which you could present in the name of him who honors you and blesses you with abundance.

For every gift, large or small, we are grateful, and it is needed.

John G. Truitt,
Superintendent.

REPORTS FOR JUNE 22 AND 29, 1955.

Commodities for the Two Weeks.

Coupons:

Woman's Aux., Winston-Salem Church.
Ladies' Society, Isle of Wight, Va.
Women's Fellowship, Newport News Church.
Hope Mills Cong. Christian Church.
Ladies Soc., First Church of Christ, Cong., Clinton, Conn.
Mrs. Raymond Goodwin, Sunbury, N. C.
Pleasant Grove Church, South Boston, Va.
Seagrove Christian Church.
New Lebanon Church.
Mrs. Raymond Goodwin, Sunbury, N. C.
Mrs. Elmer Wilcox, Braintree, Mass.
Mrs. J. W. Manning, Norfolk, Va.
Mrs. A. L. Arnold, Louisburg, N. C.
Mrs. Roy Richardson, Suffolk, Va.
Mrs. C. T. Parker, Holland ,Va.
King's Daughters, White Men, Church, Milroy, Pa.
Waverly Christian Church, Waverly, Va.
Mrs. E. N. Pearce, Burlington, N. C.
Miss. Soc., Pleasant Grove Church, Bennett, N. C.
Mrs. J. M. Riddle, Sanford, N. C.
Mrs. Mary Branch, Sanford, N. C.
Women's Fellowship, Antioch Ch., Harrisonburg, Va.
A friend, Harford, Penn.
Women's Miss. Soc., New Hope Ch., Roanoke, Ala.

Toilet articles, toys, etc.:

Children of Union Cong. Christian Church, Evansville, Ind.
Woodburn Cong. Church, Brighton, Ill.

Bread:

Home Baking Co., Charlotte, N. C.

Clothing:

Mrs. Graham Cheek, Burlington, N. C.
Mrs. Elizabeth Hutcherson, Norwalk, Calif.
Jce Morris, Burlington, N. C.
Mrs. W. F. Drinkard, Charlotte, N. C.
Mrs. C. W. Cohn, Winston-Salem, N. C.
Mrs. Charlotte B. Melson, Winston-Salem, N. C.
Miss Patsy R. Daniels, Greenville, N. C.

Sunday Schools Monthly Offerings.

Offering for June 22.

Amount brought forward		$ 9,427.72
Eastern N. C. Conference:		
Christian Chapel	$ 2.00	
Fayetteville	4.67	
Moore Union	42.00	
Morrisville	5.95	
New Elam	25.00	
		79.62
Eastern Va. Conference:		
Cypress Chapel	$ 63.00	
Isle of Wight	17.00	
		80.00
N. C. and Va. Conference:		
Burlington, First S. S.	$ 91.48	
Durham S. S.	25.53	
Greensboro, First	65.65	
Haw River	148.00	
Hopedale	15.00	
		345.66
Western N. C. Conference:		
Big Oak	$ 4.00	
Pleasant Cross S. S.	10.57	
		14.57
Total		$ 519.85
Grand total		$ 9,947.57

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Special Offerings.

Amount brought forward		$21,697.98
Antioch (E. Va.) Cong. Christian S. S., Special	$ 9.00	
Vacation Bible School, Eutaw Community Ch., Fayetteville, N. C.	20.74	
Mary Sue Brittle S. S. Class, Bethlehem (N.) .	5.00	
Miss L. Kennedy, Worthville, N. C.	10.00	
Vanceville S. S., Tifton, Georgia	3.00	
The Junior Youth Fellowship, Liberty (Vance) Cong. Christian Ch., for play equipment	2.50	
In Memory of Elmo J. Norfleet	5.00	
In Memory of Joe Huffman ....)	5.00	
In Memory of A. J. Stadler	5.00	
In Memory of Jim Hollingsworth	10.00	
In Memory of Elmo J. Norfleet	5.00	
Special Gifts	61.76	
		142.00
Grand total		$21,829.98
Total for the week		$ 661.85
Total for the year		$31,787.35

Offering for June 29.

Amount brought forward		$ 9,947.57
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 8.15	
Pleasant Union	25.00	
		33.15
Eastern Va. Conference:		
Oakland S. S.	$ 15.00	
Portsmouth, First	133.05	
Portsmouth, Shelton Mem.	17.00	
Suffolk—Bible School ...	33.70	
		198.75
Western N. C. Conference:		
Ether	$ 10.00	
Pleasant Union	18.86	
		28.86
Total		$ 260.76
Grand total		$10,208.33

Special Offerings.

Amount brought forward		$21,839.98
Brookside Comm. S. S., Brookside, N. J.	$ 25.00	
Service Guild Circle, Palm St. Christian Church, Greensboro, N. C.	10.00	
Cong. Christian S. S., Columbus, Ga.	6.57	
In Memory of Dr. I. W. Johnson	10.00	
In Memory of Herbert January	10.00	
Special Gifts	255.20	
		316.77
Grand total		$22,156.75
Total for the week		$ 577.53
Total for the year		$32,364.88

Have You Read?

"Eighty Adventurous Years" by Sherwood Eddy, presenting the story of his marvelously useful and accomplishing life. Published by Harper & Brothers. 255 pp. Price $3.00.

Autobiographies of noble and great lives that have left their imprint upon the world for good and for God, are always interesting and profitable reading, but this story of the life of one of the world's greatest and most dynamic Christian leaders during the past fifty years is in a class all by itself. Few men in history have made so great an impress upon the life and thinking of their generation as has Sherwood Eddy. Literally hundreds of the most prominent scholars and preachers of today received the major inspiration in deciding their life's work from Sherwood Eddy.

There are many who would agree that no other man in the past half-century has so influenced the student groups of the English speaking world as has Sherwood Eddy.

The story of his conversion and of his subsequent life of Christian service bears irrefutable argument to substantiate the naturalness, the practicalness and the power of Christian faith. Many of us who were privileged to hear him give his evangelistic and life-work appeals to the large student bodies in our college days and our early ministry, will never forget his genuineness and sincerity.

His recent book, which gives the story of his eventful life as a missionary on the foreign field, as a leader of young people, as a layman seeking to know and to do the whole will of God, and as a proclaimer of "The unsearchable riches of God in Christ Jesus," makes known the factors and personalities that most influenced his victorious life.

Every minister and every layman should read Sherwood Eddy's last books, "Eighty Adventurous Years."

Roy C. Helfenstein,

"CALL TO PRAYER" FOR FOUR POWER MEETING.

(Continued from page 2.)

that the heads of the four governments "are meeting together for the first time in ten years." The full text is as follows:

"In the Appeal issued from Evanston, the Second Assembly of the World Council of Churches said:

> " 'We appeal to the governments and the peoples to continue to speak to one another, to avoid rancour and malice, and to look for ways by which fear and suspicion may be removed.'

"We give thanks to God that at this time the heads of the governments of France, the United Kingdom, the United States of America, and the Union of Soviet Socialist Republics are meeting together, for the first time in ten years, to speak to one another.

"The eyes and hopes of all the world will be turned upon these conversations. We appeal for the prayers of all Christians that ways may be found 'by which fear and suspicion may be removed.'

"We are persuaded that a world-wide act of intercession in all our fellowship is required, and that this bond of prayer should never be more evident than in this grave but hopeful moment.

Let us pray:

For the four men upon whom so solemn a responsibility rests at this time.

For the peoples they represent.

For all other peoples who look to them in anxiety yet in hope.

For the peace of the world.

'Blessed are the peace-makers'."

APPORTIONMENT GIVING.

(Continued from page 7.)

punctual in their contributions. I do not know how the College could get along without the support of our church, but I do know it could get along with a more generous support.

At any rate, we are grateful and live in hope with every passing day.

Previously Reported		$7,621.52
Eastenr Va. Conference:		
Dendron	$ 20.00	
Oakland S. S.	38.58	
N. C. and Va. Conference:		
Monticello	$ 56.00	
Western N. C. Conference:		
Ether	$ 55.00	
Va. Valley Conference :		
Mt. Olivet (R) S. S.	$ 20.67	
		190.25
Total to date		$7,811.77

A Prayer for Independence Day

WE THANK THEE, O GOD, that we are a free nation and a free people. That we are free to speak, free to eat abundantly of the fruits of the earth, free to obey or disobey the Scout Law and to take freely the consequences.

We thank Thee that with Thee we can be unselfish men; that we can control our powers and passions and become *trustworthy*.

Help us to understand that deeper *loyalty* to Thy divine friendship that we may be companions who count and be really *helpful* one to another.

We would be *courteous* as Jesus was courteous, and thoughtful, tender and kind as He, gladly *obedient* to Thy will and *cheerful* in our hearts.

Open our eyes to see that Thou hast a divine plan and purpose for each of us; that we must be *thrifty* with the sacred moments and hours Thou hast given, not wasting our talents or our time.

Make us *brave* to stand for freedom and equality for all who are different from us in color or class. Keep our minds *clean* so that the filth of hatred, the dirt of prejudice do not soil our lives; thus we are able to come before Thee in *reverence* with honor, doing our best for Thee, O God, and Our Country, regardless of what other people say or think.

In the name of Christ, our Lord, we pray. Amen.

OLIN B. PENDLETON,
First Church, Norfolk.

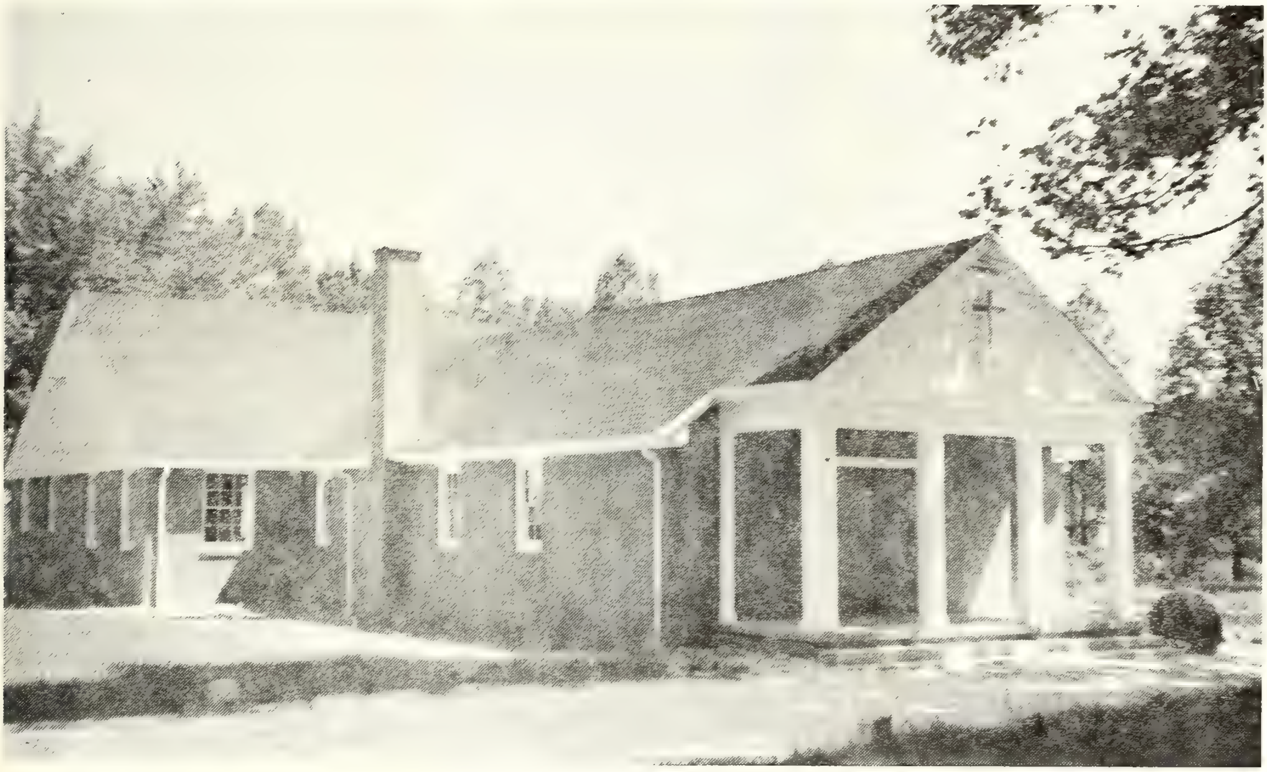
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII　RICHMOND, VA., THURSDAY, JULY 14, 1955　NUMBER 27

First Congregational Church of Hendersonville Consecrated



The Consecration Service for our new Hendersonville Church was held on Sunday, June 19, 1955. Superintendent Wm. T. Scott was the guest speaker, and the Litany of Consecration was led by Dr. C. M. Heymann, the pastor. The church was organized in 1948 as the Community Church. In September of last year the church building was moved to the newly acquired property on Fifth Avenue at White Pine Drive, and renovation on the building was begun. The beautiful brick building now houses a sanctuary seating over 200 persons, with assembly room and church school facilities. The spacious site lends itself to beautification and rapid church growth is anticipated. Dr. Heymann, pastor and founder of the church, moved to Hendersonville from Beverly Hills, California, in 1945, and for several years was pastor of the French Broad Baptist Church, near Hendersonville. A historical sketch of the Hendersonville Church will be found elsewhere in this issue of The Christian Sun.

News Flashes

Rev. A. Lanson Granger, Jr., has offered his resignation as pastor of our Newport News Church. He will become pastor of the Warwick Church in Hampton on September 1.

The Eastern North Carolina Conference Laymen's Fellowship will meet in Clayton, North Carolina, on July 19 at 7 p.m. The Amelia Congregational Christian Church will serve as host for the occasion. The guest speaker will be Mr. Claude S. Gaddy of Raleigh.

The Richmond Church is trying a different approach in the effort to ward off summer slump in church work. During the months of July and August church and the Sunday school adult department are being combined in one service from 10 to 11 a.m. The minister, Dr. Helfenstein, is preaching on every other Sunday, alternating with a visiting minister.

Every Member Canvass Clinics

The Every Church Visitation emphasizes the importance of attending the Every Member Canvass Clinic in your area. These clinics are designated to help ministers and all lay people who are responsible for financing the church. It is hoped that every minister and at least two laymen from each church will attend.

There will be a quantity of materials and tools on display, which are designed to help educate the parish on the way and how of Christian giving. These materials and tools are available, free for the most part. These will be helpful to you in your church, whether you have or do not have an Every Member Canvass.

These clinics will be held by the mittee on Stewardship and the Stewardship Department of the Southern Convention. The clinics in the Burlington and Greensboro areas will be held in cooperation with the Evangelical and Reformed Churches in those areas. They will, of course, share in the leadership of these two clinics. The Every Member Canvass as we refer to it, is referred to as the Kingdom Roll Call in the Evangelical and Reformed Church.

The schedule of the Every Member Canvass Clinics is as follows, in each case the time being 8 p.m.:

Monday, July 25—Bethlehem, Valley of Virginia.

Wednesday, July 27—Shallow Well.

Thursday, July 28—Henderson.

Friday, July 29—Asheboro.

Monday, Aug. 1—South Boston.

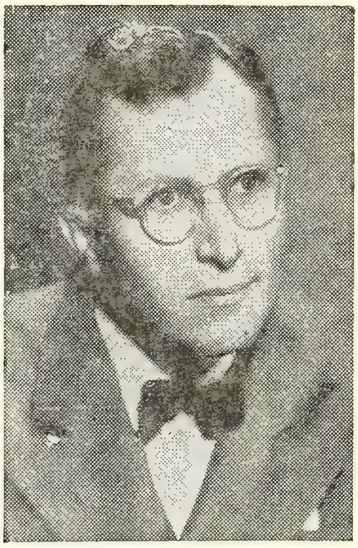
Tuesday, Aug. 2—Asheville.

Monday, Sept. 12—Burlington—First Evangelical & Reformed.

Tuesday, Sept. 13—Greensboro, First.

Wednesday, Sept. 14—Norfolk, First.

Thursday, Sept. 15—Suffolk.



DR. RONALD BRIDGES

Dr. Bridges Has a New Position

Dr. Ronald Bridges of Sanford, Maine, widely known Congregational Christian layman, church executive and educator, has been appointed as Acting Chief of Religious Information in the United States Information Agency and has just begun his new work in Washington, D. C.

Dr. Bridges will serve during the leave of absence of Dr. Elton Trueblood, who has been Chief of Religious Information for nearly two years.

Dr. Bridges' duties will include advising in all religious broadcasts on the voice of America; conferring with trainees; reviewing films; giving information to the White House, the Congress, etc; carrying on correspondence and meeting with the public.

For four years (1950-1954) Dr. Bridges was Executive Director of the Central Department of Broadcasting and Films of the National Council of Churches of Christ in the U. S. A., but prior to that time did a great deal of broadcasting, including programs of his own.

In 1945 he was elected to the presidency of the Pacific School of Religion in Berkeley, California, becoming, it is believed, the first layman to head up a theological seminary.

Dr. Bridges was elected Moderator of the General Council of Congregational Christian Churches for the biennium of 1944-46, becoming the youngest moderator in the history of the Council and the first to be given a unanimous vote. This is the highest honorary post the denomination can bestow upon one of its fellowship.

Since 1950, Dr. Bridges has been the twelfth president of the historic 147-year old American Board of Commissioners for Foreign Missions and was the fifth layman to hold this office.

In 1954 Dr. Bridges went to Libya as head of a group sent by the FFA to evaluate the foreign aid program in that country.

In the Congregational Christian fellowship Dr. Bridges has served from the local church level, through the state conferences and the national boards. He was also a lay delegate to the first assembly of the World Council of Churches.

Dr. Bridges' teaching experience has ranged from country schools through city elementary and high schools, to the faculty of the State Teachers' College in Tempe, Ariz.

This past spring, Dr. Bridges was a visiting professor of religion under the Tallman Foundation at Bowdoin College, being only the second alumnus asked to deliver these lectures and the fourth American.

He is a Yankee by birth, born in West Pembroke, Maine, educated in Maine and Massachusetts (Bates College and Bowdoin College A. B.; Harvard University, A. M., with honorary degrees from Pacific University, L. H. D.; Elon College and Talladega College, Litt D.; Grennell College, D. D.; Pacific School of Religion, D. D.; Yankton College, LL. D.; and Bowdoin College, S. T. D.

Dr. Bridges is married to the former Helen Emery, and they have two sons, William Emery Bridges and Daniel Fisher Bridges.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

An Orderly World

PROGRAM FOR AUGUST.

SUGGESTED HYMNS: "This Is My Father's World," "For the Beauty of the Earth."

SUGGESTED SCRIPTURE: 19th Psalm.

PRAYER: O Divine Creator, we praise Thee for Thy greatness. Give us strength of purpose and insight to obey Thy laws and thus help preserve Thy universe. Amen.

MEDITATION: An Orderly World.

We live in a universe governed by moral as well as physical laws, God, the originator and creator, has revealed to us many of the rules, both spiritual and physical, which govern the cosmos. Through all the ages he has revealed himself to men who have been attuned to him, but the most perfect knowledge of God has come to us through his Son, Jesus Christ, who gave his life that others might have life more abundantly.

Jesus did not lay down any hard and fast rules of conduct, rather he indicated the general principles governing man's relation to God and to his fellow men. The chief of these is that an all pervading love of God and our fellow men should be the basis for all thought and action. God loved man before man loved God: this is confined to no tribe nor nation and we must regard all men as neighbors and brothers.

Continuing and growing knowledge is provided by the Holy Spirit which dwells in every heart which truly seeks to know and do the will of God. The spirit comes to those who through prayer, meditation and the Scriptures strive to live lives pleasing him.

As humans we are unable to attain perfection and must continue to ask forgiveness for the failure of our own efforts and the evil we have done. If we are truly repentant he will forgive our weakness and strengthen us for further endeavor.

Since man cannot live alone, the church was established that we might encourage one another in our efforts to live in accord and to strengthen our faith by common worship and praise. The church also affords a means by which the common tasks can best be performed, teaching and preaching the Word to all mankind, care of the unfortunate and a continuing witness to the power of the love of God.

To those who desire to serve God, any honorable occupation is an opportunity for service. This may be in the shop or store, the family or in contacts with our associates. To each of us has been given some gift and from us is demanded the use of it for the good of our fellows. Only as we lose ourselves in the service of God and mankind, do we come to the full development of our own powers through him.

The Christian is not and cannot be passive. A positive stand is necessary. This will at times be unpopular, cause ridicule, persecution or death. Yet a strength from on high sustains those who persevere in the face of all the consequences. In our times, with the world divided, with a secular spirit pervading our thinking and actions, it is more necessary than ever before to stand boldly for the faith that is in us, and to act on the moral principles which come from that faith. We who have received so abundantly from his hand should be thankful that an opportunity is given us to spend our lives in service to our fellows. Only as we lose ourselves in trying to follow the Master will we find the answers to why we are here, and only then will the King-

(Continued on page 12.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

What Is The Gospel?

"Gospel" is one of the important words of the New Testament. The first four books of the New Testament are known as The Gospels. According to Mark's account, when Christ gave the Great Commission he said, "Go ye into all the world, and preach the gospel to every creature." Throughout the Epistles of the New Testament the Christian message is referred to as the gospel. Frequently it is the gospel of Christ. In a few instances the expression "the gospel of God" is used.

The gospel is the revelation of God and of His will for man as expressed in the teachings of Jesus, and exemplified by the incarnate Spirit of God in the life of Jesus. That is the meaning of the saying of Jesus, "He that hath seen me, hath seen the Father." Another saying of Jesus which bears this point is, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

The above points the way whereby the question, 'What is the gospel?' may be answered; but it is not a complete answer to that question. It is a frame of reference, in the light of which one may determine what is, and what is not a part of the gospel. Every Christian should try to formulate his own gospel. St. Paul occasionally used the expression "my gospel." By that he must have meant the things which Jesus said, the things which Jesus did, and that which God wrought in the death and resurrection of Jesus, which were necessary for a saving knowledge of our Lord and Saviour, Jesus Christ.

In order to have an adequate program of evangelism every local church should formulate its own statement of the gospel. Such a statement should not be too long. It would of necessity be incomplete; but surely there are certain things that must be believed, there are certain things that must be done, and there are certain things that one must be, if one is in process of becoming a real Christian.

For a local church to attempt to formulate a statement of the gospel, should be a richly rewarding experience. In our opinion it would be an excellent course in teacher training, and should be required for every person who is a teacher in the church school. It is probably an understatement to say that much church school teaching is not directed toward a specific goal, but it ought to be. That goal should be to lead those who are not Christians to Christ, and to teach those who are Christians how to become better Christians.

If a local church should formulate its own statement of the gospel, it would afford an excellent basis by which to judge evangelistic preaching. In selecting a minister the question is frequently asked, "Is his preaching evangelistic?" A good counter question would be, "What is evangelistic preaching?" Can a preacher be evangelistic if he does not preach the whole gospel? How can he know what the whole gospel is, if he has not worked out the issue for himself?

Freedom in Christ

Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." He was speaking about being free from the bondage of sin. St. Paul had much to say about deliverance from the bondage of sin. He had experienced such deliverance in his own life and was profoundly grateful for it. He was most zealous in his preaching that he might share with others the blessedness of the freedom which Jesus had made possible for all sinners. Paul who had sought salvation through perfect obedience to the Mosaic Law, also had much to say about deliverance from the bondage of the Law.

The freedom which Christ gives is made possible through the power of love. The world today is in bondage to fear, envy, and hate. The envy and hate have been prevalent throughout the ages. They are probably no more intense than they have been in former times; but fear has a new element of horror never known before. Man now has the power of mass destruction at his finger tips. It is for that reason that we are calling attention anew to the freedom that is offered to man in Christ.

The Church of Christ has a mission to fulfill that is as old as the church itself; but that mission has never been as urgent as it is today. It is difficult to escape the conviction that the church shares the responsibility for the fearful situation of the world today. The church has been slow to accept the responsibility for all the world. It has assumed that there will always be more time and other opportunities. Now it appears that the time may be shorter than we think.

It was said many years ago that the world cannot endure if it is half slave and half free. It is still true that the only enduring freedom is the freedom of love which God made possible for man to enjoy in Christ. Before the world can be brought to seek freedom in Christ, the blessedness of such a freedom must be made evident in millions of individual lives; it must be exemplified in the communal life of groups, states, and nations. Man can have freedom from fear only when he accepts the freedom of love in Christ.

Are We Out of Our Mind?

By REV. RICHARD K. MORTON

Jacksonville, Florida

"What's your trouble?" inquires modern youth in the slang of the day, when faced with eccentric conduct. Or the words may be: "Are you 'nuts'?"

We are perhaps reminded in this of the old-time bit of philosophy: "All the world's a bit queer except thee and me—and sometimes I think thee's a bit queer, too," or words to that effect.

It seems as if we never heard so much about mental illness and difficulty, and about psychiatry, mental hygiene, and kindred subjects. All around us people seem to be breaking up or to be in need of help in making adjustments with the world and with other people. Are we indeed, as a generation, going out of our mind?

Can it be that, just when we have more to live on and to live for and with, we cannot think and live normally?

Physicans, psychiatrists, social workers, clergy, and others are telling us of the frequency of mental illness in some form. We have seen data to the effect that within a few years one in 20 of us will be in a mental institution, and one out of five will require psychotherapy of some kind.

These facts startle us and make us wonder why this situation should be, and what the churches can do to help relieve the problem.

We must remind ourselves, of course, that the gravity of the problem is increased by effects of the war upon many who participated in it or upon their families. Then again we have the powerful influences from the business world and from social life. People are bombarded by the urge to get ahead, to make money, to secure power and fame and rewards. They are stirred to beat others in some form of competition. They are being preyed upon by more powerful influences than ever—especially from the world of entertainment (oddly enough), because of its preoccupation with sex and the sensuous, violence and crime, and glamor of the irresponsible. We have more today to tempt and distract us, more to corrupt us, and more to delude us. It naturally takes strong minds to withstand all this that beats in upon human life today.

These influences get more of a chance, however, because our way of life, for generations, has schooled us in self-development, in ways of making money and getting fame and exploiting the world in which we live —but not in faith and in happiness. We are not happy and content. We have mastered much in the world—but it has not blessed us. We have more knowledge—but we still do not know really what life is all about. We have more possessions than any others, yet we lack what we need most.

We can adjust substances, but not realationships. We can get along with problems in mathematics and science and business, but are often wrecked by problems within.

With many people today the choice is not faith, or doubt; it is faith, or mental illness. Again, it is not between goodness and evil, but rather between goodness and maladjustment with the world.

Never has the church had a more challenging ministry to provide than that which deals with these matters. Never has it had such a solemn and sacred duty—to seek out and to serve those who for lack of God and goodness and love and inner people may break down into tragic illnesses and failures.

I could tell you of personal counselling and of individual cases where salesmen and technicians and homemakers and others have indicated that it was only the earnest use of faith that saved them from mental crack-up. In some cases they went regularly to a shrine or church for help. In others they repeated, sometimes a hundred times in an hour, some prayer or Scripture verse. In other cases they went off by themselves for a moment and went through a simple relaxing ritual. They tell various stories—but all point to the therapeutic value of faith.

For many, it is not God or the devil. It is God or a demon or evil spirit within. It is for them not a question of whether or not to join a church and to get the added benefits of a Christian fellowship. It is a question of availing oneself of the healing and enlightening and comforting power of the Holy Spirit within, or a breaking down in a futile, individual and unaided effort to cope with a demanding world today.

If we do not put more help along these lines into our sermons, our church school lessons, our mid-week meetings, and into our counselling, we shall fail many people dismally. We may also need community psychiatric clinics or other therapeutic agents. We may need to set up more local projects to keep people busy and out of the conflicts they would otherwise get into. But at any rate we must realize that today there are many people who, if they do not seek the mind of Christ, may become themselves of unsound mind, and who, if they do not find a living and working faith, will not live normally and will become ill in a way medicine itself cannot remedy.

Many of the evils and problems of today and the human tragedies would be done away with if we sought the mind of Christ and gave faith and love a chance to develop. It is either this or madness in our generation.

Political Leaders Extend Greetings to International S. S. Convention

President Eisenhower today joined with Prime Minister St. Laurent of Canada and Gov. Frank J. Lausche of Ohio in extending greetings to the International Sunday School Convention slated to open in Cleveland on July 27.

In a message to Bishop Reuben H. Mueller of the Evangelical United Brethren, Indianapolis, who is convention chairman, the President declared that "In Sunday school the young come to know their spiritual heritage. Their minds are enriched and broadened in history, their hearts fortified by the revelation of man's divine origin and destiny. They learn the penalties of selfishness, the rewards of sacrifice so often required of men and women. Your meeting consequently is significant to all; . . . in it peoples of free nations will find strength against future trial and test."

(Continued on page 13.)

A New Christian Order for Our Time

By D. ELTON TRUEBLOOD

Something of great excitement is going on in the religious life of our generation. There is abundant evidence that a religious renaissance is taking place. We do not know whether this will continue. We do not know how deeply it will go. But that there is excitement in the air now, there is no doubt.

Most Significant Marks.

More people attended public worship on one day last April than have ever voted in a presidental election. Religious books continue, month after month, to be best sellers. Mass evangelism has returned, after most people supposed that it had gone forever. The United States expenditures for new and remodelled church buildings rose in 1954 to the fantastic total of $558,000,000.

These are facts which are obvious to all. But it is important to say that the strongest evidences of new life are those which do not appear so prominently yet which may finally be more significant for our total spiritual life.

The deeper and less obvious marks of a spiritual renaissance, which go beyond what is normally known by the multitude, are chiefly five. First, there is a movement away from lukewarm acceptance of religion as a "good thing" to a powerful and unapologetic witness. Questionnaires which reveal how many people there are who believe in God or even how many attend church are not very important. There are, of course, millions of these and always have been.

What is far more important is the emergence of a considerable number of men and women, in all denominations, for whom the Christian cause is now a matter of passionate devotion. They are not observers of an enterprise to which they give their assent and goodwill but, rather, recruits in a marching army. Frequently one man with this mood is more effective in the promotion of the Christian movement than a hundred who simply believe in God in some vague and abstract fashion.

The second deeper evidence of a spiritual renaissance is the degree to which we are now transcending the distinction between the clergy and the lainty. In a deeper understanding of the primitive Christianity which we now seek to revive, we realize more vividly than has been realized for several generations that the Christian movement won in the ancient pagan world partly because all of the members worked at the job.

It was not a situation in which the majority sat back and let the "professionals" carry the ball. Indeed it is obvious that Christianity never could have survived on that basis. In the early Christian movement all were "in the ministry," even though some were recognized as having the special responsibility to "stir up the ministry of others," while the majority earned their livings by secular tasks.

In most of the denominations, the most striking growth of our times has been the growth in lay leadership. And now we are going a little farther in realizing that, insofar as our present usage is concerned, even the word "laymen" is inadequate. The New Testament knows nothing of laymen in the sense in which the word is now so often used, that is, men and women who are members of the Christian church, but not giving full commitment to the task. In the New Testament there is the word *laos,* but this means "the whole people of God." It would be wonderful if we could find a new terminology to make clear to all that the distinction between layman and minister is an invalid distinction.

Perhaps the way to do this is to stress the universality of the ministry, expecting all to be full-time Christians. One of the reasons why ours is a time of spiritual vitality is that we do indeed have a general rediscovery of the great Protestant doctrine of the priesthood of the believer.

The third significant movement of a deeper nature than normally noted is the change from emphasis upon leisure time to emphasis upon work time. In the boyhood of many of us it was assumed that the chief Christian witness of most members was made outside of work hours when a man might sing in the choir, teach a church-school class or perform some other useful function for the church. Now what is exciting is the degree to which we understand that it is by men's labor that they are likely to serve the kingdom of Christ most fully. We realize that the work that men do can be a holy thing because a man's work is his major contribution.

You cannot give your talents, because your talents are given you, but you can give your toil, for that is yours. Consequently, we are discovering new insights into the way in which the places of labor can become places in which the life of Christ is demonstrated. There is no reason to suppose that God is chiefly interested in churches; he may be far more interested in factories, because men, whom he loves, spend more time there. Many of the most potent Christian conferences of the last five years have been those concerned with the Christian and his daily work; and one of the great new organizations, that of the Christophers, is devoted chiefly to helping men and women learn how to make every common task a Christian calling.

The fourth hopeful development lies in the magnificent way in which we have discovered the power of the small fellowship. In many colleges, churches and offices there are today groups, usually averaging from eight to fifteen people, who meet regularly for prayer and for the promotion of Christian work in such a way that the participants truly become members of a truth fellowship. These are called by many names, but the names are relatively unimportant. Some are breakfast groups, come are yokefellow groups, some are prayer cells, but all are imbued with the same general spirit.

This movement in the direction of an intense fellowship is in strong contrast to two heresies of the recent past. It contrasts, on the one hand,

(Continued on page 11.)

Dr. Trueblood is a well-known author and speaker. He was on the program at the New Haven meeting of the General Council last year, and more recently spoke at the Chicago meeting of our National Laymen's Fellowship. This article is reprinted from a recent issue of Advance.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Give Your College a Boost

If you are a member of the Congregational Christian Church, the Congregational Christian Church is your church. If the Congregational Christian Church has a college, that college is your college. A church cannot possess a college without assuming responsibilities for its support and well-being. No individual or group of individuals can own a college through the church without assuming responsibility for the on-going of that institution.

Elon College is our church college, conceived, founded, built and supported in part by the church. The college belongs to us, to you and to me. We have a personal responsibility for the guidance and support of our college. If the college does not measure up to our expectaations, whose fault is it? Have we, you and I, done our share to make sure that it measures up to our ideals?

It would seem that the growth and development of the college on all lines and at all levels during the past ten or fifteen years would be sufficient to arouse our interest and enlist our support. At any rate, it would seem too late for the church or individual members of the church to lessen its or their support. The college is on the march and in an upward swing. To continue its momentum, the cooperation and support of all are required.

Give your college a boost. But how? By giving assurance to the administration of the college and the officials of the church of your cooperation and support. If there are conditions prevalent at the college on or off the campus that are not to your liking, make your dissatisfactions known and suggest a remedy. Our college, your college and my college, is at the beginning of a worthwhile and worthy expansion program. Obligations have been assumed and the program moves. It is an ambitious program, but a necessary one. The obligation assumed calls for money, quite a large sum of money. The money does not have to be cash on the barrelhead, but the determined backing of the church, individual members of the church, and alumni, is essentiaal to give the creditors satisfaction and encouragement after the contract is put into effect and the proposed buildings are assured.

Talk is cheap. It may be encouraging; it may be discouraging. A word of faith and optimism spoken at the right time and at the right place could mean the beginning of a new attitude and a new faith in your college and in the program now in progress.

Give your college a boost by your person, your purse, and your word. It needs you now. It may need you tomorrow, but it does need you today.

* * * * *

Recruiting Students

In an effort to make sure that the average college has a capacity student body at least one field secretary is employed whose sole business it is to call attention of high school graduates to the college he represents and its unusual facilities for instruction and guidance. Catalogues, bulletins, and all available materials are placed in the hands of potential college students. These students are urged to apply for admission as far in advance of the opening of college as possible. The increase of high school graduates has resulted in a corresponding increase in college enrollments.

The representatives of the college, Field Secretary, admission officers, and all are encouraged by the increased number of applications for admissions. Time moves on and changes in attitudes and purposes do occur. Some years ago when a student applied to a college for admission and was accepted it was fairly certain that unless something providential hindered that student would enter that college. Not true today. The average high school graduate applies to not less than two and as many as eight different colleges for admission with the hope that he will be accepted by all colleges to which he has applied. Then he will make his selection. This practice injects an element of uncertainty into the question of actual enrollment when the college opens for business.

This element of uncertainty is not confined to any one institution but to all colleges. At Elon College to date we have in excess of two hundred applications to our Freshman Class for 1955-56. One secretary who handles applications for admissions in the college states that she is not expecting over 45 per cent of applicants for admission to her school to actually enter the college. True, there are far more high school graduates to go to college and far more endeavor to enter college than ever before in our country. There are also more colleges, more rooms for boarding students, and increased faculties to carry the teaching responsibilities than ever before. This however does not remove the element of uncertainty but rather increases it.

Elon College today calls for the greatest possible loyalty on the part of those who are really interested in the college, its present and future. Pastors of our churches, superintendents of our Sunday schools, and alumni who are in key positions are given the opportunity to render the college effective and compensative services. A word spoken, advice and instructions placed in the hands of prospective students will mean much to the college and we trust to the student as well.

Prospects for an enrollment equal to if not greater than that of 1954-55 are good, but it will require cooperation and continuous efforts to make these prospects a reality.

* * * * *

Apportionment Giving

Expectancy is an attitude for good or evil, success or failure. If for good and success, it is inspirational and lights up the future with hope. Speaking from experience I should say that Elon College has been in a state of expectancy for more than two score years. Always expecting the day to come when some individual, foundation, or corporation would make a worthwhile contribution for its successful on-going. The college has also been hopeful that the church because of its devotion and out of its generosity would increase its contributions suffently to total what the convention has voted as necessary for the successful and creditable operation of the college in all of its departments. We are still in a state of expectancy and are being heightened with every passing day. The fail-

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Shake Up Plan Adopted

"After some months of consideration, the regrouping of women into more and new circles was adopted. This will provide more circles and offer chance for wider fellowship among all the women. This will be done every two years. It was also voted to call the circles by numbers rather than by names.

"There were differences of opinion among the women as to this new venture. Some had misgivings about its wisdom. Good Christians will let democracy have a chance to work in this new venture. The pastor urges all women to enter into this venture with wholehearted support and give it a fair chance to work."

The above article was copied word for word from a church paper which the writer received from one of the churches in the Southern Convention. I am omitting the name and wondering how many of the groups throughout our convention could place their name to it, and would find themselves moving forward with greater vision should they decide to take this step.

* * * * *

Asheboro Women Give Clothing for Babies in Korea

The Women's Missionary Society of the Asheboro Church met on Tuesday evening, June 14, at the church.

Our Friendly Service chairman, Mrs. J. M. Farlow, lead the program. An impressive worship center was arranged, and our gifts of clothing for babies in Korea were dedicated.

The work of our society is moving along as planned and we are turning our thoughts toward the coming year. We decided to use Mite Boxes for our Thank Offering in November. Each of our members present was given a small coin box. We will keep these at home and put our "extra" money into them from June until November. In this way, we feel that we will receive a larger offering and the churches of South Africa will become more real to us.

Membership in our evening circles is being changed in October. This will give our women the opportunity to work with different people. We plan to use one of the methods for rearranging suggested in the Manual of The National Fellowship of Congregational Christian Women.

All of our circles were well represented at our meeting. Mrs. C. F. Craven and Mrs. Jim Gaddis of Circle No. 1 were hostesses.

Mrs. Roy Moore,
President.

* * * * *

Burlington's June 20 Special!

Yes, today, June 20 was a special day for our Woman's Auxiliary. For today marked the close of our most successful year of Bible Study, as borne out by personal testimonies of the women present.

Beginning last October, each third Monday of the month was set aside for studying the Book of Acts. The morning hour of ten o'clock was chosen, and each lesson was to last one hour. Our women came. At no time were there under thirty present. Sometimes the clothes didn't get on the line, and other things were left undone, but today we know that it had been so very worthwhile. Under the leadership of our competent teacher, Mrs. Russell Clem, the events of Paul's life and those other apostles unfolded before us. Here within the pages of this sacred book were the love and sacrifices of men who established the Christian Church. Did all of this mean anything to us?

Burlington has always felt that the Bible Study is one of the most worthwhile and important projects in the history of the organization. It has been carried out over a period of many years. From Bible study has come our greatest growth and as a result "Stewardship" in all of its phases.

May we always keep the Bible Study in our Woman's Work. The more time we set aside for it, the more we receive from its study.

The Auxiliary also wishes to express its appreciation to Mrs. Ed King and Mrs. W. J. Andes for their assistance in this study.

Someone has well said: "Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every situation of learning throughout Christendom."

Mrs. M. Z. Rhodes,
Publicity Chairman.

* * * * *

Report of Treasurer of North Carolina Fellowship

Following is the Financial Report of the Treasurer of the North Carolina Fellowship of Congregational Christian Women for Third Quarter of 1954-55, ending June 15, 1955:

RECEIPTS.

Women's Societies.

Albemarle	$ 44.90
Amelia	10.00
Antioch (R)	5.00
Apple's Chapel	17.25
Asheboro	35.00
Berea	10.00
Bethel	8.00
Bethlehem (Alamance)	24.90
Bethlehem (Warren)	10.00
Beulah	5.00
Burlington, First Church	176.75
Calvary	35.00
Carolina	3.00
Center, South Boston	10.00
Concord	5.00
Damascus	2.50
Durham	66.70
Elon College	170.25
Ether	5.00
Eutaw Community	10.00
Flint Hill (R)	3.75
Fuller's Chapel	5.00
Gibsonville	7.77
Grace's Chapel	5.00
Greensboro, First Church	172.00
Greensboro, Palm Street	24.50
Hank's Chapel	12.00
Happy Home	20.00
Haw River	32.50
Hebron, Virginia	10.00
Henderson	35.00
Hines' Chapel	17.00
Hopedale	30.53
Ingram, Virginia	16.50
Liberty, Vance	70.00
Liberty, Virginia	4.00
Long's Chapel	12.50
Morrisville	5.00
Mount Auburn	14.50
Mount Bethel	5.00
Mount Gilead	11.00
Mount Zion	20.00
New Lebanon	15.00
Oak Level	4.00
Pfafftown	7.50
Pleasant Grove, N. C.	6.00
Pleasant Grove, Virginia	10.65
Pleasant Hill	20.00
Pleasant Ridge (G)	16.00
Pleasant Ridge (R)	20.00
Plymouth	5.00
Pope's Chapel	5.00
Raleigh	65.00
Ramseur	10.00
Randleman	6.00
Reidsville	205.00
Sanford	58.56
Shallow Ford	55.00

Shallow Well	25.00	
Spoon's Chapel	6.25	
Tryon Cong. Church of Christ	125.00	
Turner's Chapel	15.00	
Union Grove	7.50	
Union Ridge	45.00	
Union, Virginia	15.00	
Wake Chapel	50.00	
Zion	15.00	
		2,000.26

Junior Societies.

Apple's Chapel	$ 6.91	
Damascus	1.00	
Durham	16.39	
Elon College	8.35	
Elon College, Willing Workers	10.25	
Greensboro, First	17.26	
Hank's Chapel	5.00	
Henderson	9.00	
Ingram	2.85	
Reidsville	10.00	
		87.01

Cradle Roll.

Apple's Chapel	$ 7.52	
Durham	11.87	
Greensboro, First	17.26	
Turner's Chapel	5.00	
		41.65
Total receipts		$ 2,128.92

DISBURSEMENTS.

Dept. of United Church Women, N. C. Council of Churches, for Harvester Fund	$ 165.82	
May Fellowship Day	3.56	
Space in Annual	16.48	
Missions Council: "A May Study"	1.50	
Lit. Packet for New Society	2.50	
Florist	5.00	
		194.86
Mrs. W. V. Leathers, Treasurer, for:		
Life Memberships	$ 140.00	
Memorials	40.00	
Thank Offering	5.00	
Bibles for Prakash Bhonsle, India	56.00	
Rachanyapuram School (A. Pappas)	9.00	
Missions, General Fund	1,684.06	
		1,943.06
Total disbursements		$ 2,128.92

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

Which Are You?

There are only three kinds of persons: those who serve God, having found Him; others who are occupied in seeking Him, not having found Him; while the remainder live without seeking Him, and without having found Him. The first are reasonable and happy, the last are foolish and unhappy; those between are unhappy and unreasonable.

—*Blaise Pascal.*

An Historical Sketch of the First Congregational Church of Hendersonville, N. C.

By MRS. O. B. WHITT.

The Community Church of Hendersonville, North Carolina, was organized in the late summer of 1948, by a small group who wanted a church in the community and to have as its pastor Dr. C. M. Heymann, who preached the word they liked and needed. Our church was founded on the simple religion of Jesus, and God is love.

The American Legion Hut was the first meeting place, with services being held on Sunday nights. Later, Sunday morning services were held in the Fourth Avenue School, until the weather was too cold to meet in an unheated building. The church could not afford the expense of heating the school building. The problem was a tough one, but a way was found, and never daunted, we stayed together. One Sunday morning a suggestion was made that we seek council with Mr. Glen Clark, who was conducting his first Camp Service at Camp Carlyle.

DR. C. M. HEYMANN

Dr. Heymann and six others went to see Mr. Clark. He was very interested and helpful. After hearing our story, he said, "Let's pray about this." He made a beautiful prayer and closed by saying, "God, you must find a place for these people to worship. They want a church." As we left him he said, "Keep up your prayers and faith and believe you will be answered with a church." We all felt that his council was worth while, and we did pray and believe.

Shortly thereafter a way was found to purchase a lot on Fifth Avenue. We had the small sum of $350.00 late in 1949. Dr. Heymann and a few of our little band went together to borrow the money to buy the lot. The church building was started in 1950, and was built by our beloved Mr. Maneval, who gave his time and money, also donating the pine panelling. Many were the gifts of bricks. The men of the church gave long hours of labor. By the fall of 1950 the building was near enough completion for services to be held in it:

The first service in the new building was held on Thanksgiving Sunday; and our seats were green benches graciously lent us by the City Fathers. No records were kept, and we had no roster of membership. People came because they loved the simplicity of the service. Many said they found God in the midst. We gained in numbers. Many people asked to belong to this fellowship, and so a record book was provided and is still in use. A simple statement of belief is on the title page, and the signing of the roster is accepted as a declaration of belief in its tenets.

One important phase of the church life was that our beloved pastor received no salary for years. He preached because he loved to do it. Each one of us took over whatever task we found needful to be done. To be helpful is still paramount.

On Thursday, September 3, 1953, we were welcomed to membership in the North Carolina and Virginia Conference of Congregational Christian Churches. The service was conducted by Superintendent Wm. T. Scott. Those having a part in the service were: Dr. Henry E. Robinson of Burlington; the Rev. Orville White of Tryon; the Rev. F. E. Ratzell of Asheville, and the Rev. Wm. J. Andes of Winston-Salem.

We appreciate the work of each and every one who has given of their efforts to make this the beautiful sanctuary it is today. With its richness and beauty today we still find and hold the simple worship of Jesus, and God is love as in the early days.

Many of our first following have left town. Others are ill and are unable to attend services. yet are with us in heart. Some have gone to their eternal home, but in spirit are still with us.

"Let not mercy and truth forsake thee."—Prov. 3:3.

A Page for *Our Children*

Mrs. R. L. House, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

There are many common animals and birds in all countries, but in many places there are creatures not found elsewhere. A good example of this is the odd wildlife in Australia, for in that land "down under" is the kangaroo, wallaby and the kookaburra.

The kangaroo, like the American 'possum, carries its young in a pouch. The young are born blind, but make their way into the pouch of the mother where they stay feeding until they can no longer find room inside.

Australia has other strange animals. The koala, or native bear, is rivaled only by the giant panda for the title of the world's cutest animal. The koala never drinks, but absorbs so much sap from the eucalyptus tree that no vermin can live in its thick sofe fur.

The wombat, another of Australia's strange animals, is a heavy, lumbering marsupial that bores tunnels into hillsides. It is unpopular with farmers because it is so powerful and weaksighted that it will walk through a fence and eat 50 heads of cabbage in one night.

Australia's platypus is the maddest animal in the world. Only once has the platypus been exhibited outside its native land, that being in New York City several years ago. It is difficult to keep in captivity.

The platypus resembles a bird with a duck's bill. It lays eggs like those of a snake and suckles its young in a pouch after hatching them in a burrow bored like a beaver's. Its tail, too, is bare and flat like a beaver's; its fur is short and soft like that of a mole.

In addition to these animal freaks, Australia has 712 species of birds, 70 per cent of which are found nowhere else in the world. There are white, gray, yellow and black cockatoos, and 46 kinds of parrots. Australia, too, is the home of the beautiful bird of paradise, and of the lyre bird which builds a dancing mound and can imitate 100 bird calls and the barking of dogs.

Want a Pen Pal?

The fact is not generally known, but there are organizations in the United States that supply names of boys and girls in other countries who wish to engage in international correspondence. Two of these organizations are the International Students' Society, Hillsboro, Oregon and the Student Letter Exchange, Waseca, Minnesota.

A letter of request to either of these organizations stating the number of names and addresses you desire, or a single name and address, and whether boys or girls, and age, will bring the information desired. See that the request is definite.

As a suggestion, a Sunday school class might obtain a name for each of its members and make letter writing to boys and girls in other lands a class hobby. Ask your teacher for advice.

* * * * *

Next Week . . .

. . . there will be a heart-gripping true story of an orphan who became a great friend to orphans—and in whose memory a statue was erected. Indeed, the first statue erected in the United States to a woman.

Expect to Spend Six Billions on Church Building

Some 70,000 churches and synagogues will be constructed or substantially altered in the United States in the next ten years at a cost of nearly six billion dollars, in the opinion of George Cline Smith, economist of F. W. Dodge Corporation, writing in the June issue of *Architectural Record.*

In addition, he estimates, there will be about 12,500 parish houses, Sunday school buildings and related buildings costing about one and a quarter billion dollars. Parochial educational buildings are not included.

The combined totals are 82,500 projects costing about seven and a quarter billion dollars. Mr. Smith's prediction is based on three assumptions: That there will be no servere depression, no major war, and no major changes in the value of the dollar.

Mr. Smith said all of his figures and estimates are based on F. W. Dodge Corporation's Dodge Reports of contract awards for future construction in the 37 eastern states, with an adjustment to take care of the estimated volume in the other 11 states. The Dodge figures are the only ones available to indicate the total future volume of church construction.

"Current activity in church construction," Mr. Smith says, "is running at the highest rate in history. Contract awards for religious buildings in the 37 eastern states during the first three months of 1955 totalled $128 million. That's an increase of 60 per cent above the previous first-quarter record set in 1951, and 61 per cent above the first quarter of last year.

"The religious category in the first of 1955 accounted for about seven per cent of all non-residential building awards. This represents an enormous growth, not only in dollars but in share of the market, during the postwar period.

"In the corresponding quarter of 1946, the first post-war year, religious buildings totaled only $17 million, and represented just two per cent of non-residential building.

"The spiritual significance of this trend should be obvious," he says. "The current upsurge of interest in religion is actually part of a long-term trend which has been expressed in rising membership of churches, both absolutely and in proportion to the population, through several decades. The outlook for church building is bright."

Mr. Smith says his estimates contemplate an average yearly level of activity over the ten-year period, lower than the current level. "It is entirely possible, therefore," he says, "that the estimate may be on the low side, in view of our rapid population growth, current prosperity and the increasing emphasis on church-going."

Life is only a choice of difficulties. If we avoid them in one direction, it is but to meet them in another. It will cost us much to be true to our vocation; but the penalty will be far greater if we are not.—*Robinson.*

American Missionary Association Scholarships for Indians

Scholarship grants to 41 college students of Indian-American and Spanish-speaking background have been made for the 1955-56 academic year by the American Missionary Association division of the Board of Home Missions of the Congregational Christian Churches, it was announced recently by Rev. Galen R. Weaver, secretary for race relations.

The awards, which total approximately $16,000, went to students from 23 Indian tribes, three of Spanish-speaking background, and one Alaskan Eskimo. Candidates for the scholarships are judged in part on their potential ability to contribute to the welfare of their own groups, as well as to the larger, national community.

"The American Missionary Association scholarships are awarded on merit without consideration of religious affiliation," Mr. Weaver stated. Thirty-four of the recipients belong to 13 Protestant denominations, 5 are Roman Catholics and one is not a church member.

The scholarship fund was established in 1954 because of findings that relatively few Spanish-speaking Americans and American Indians have been financially able to undertake college or university study, Mr. Weaver explained. He reported that students of these minority groups have one of the lowest rates in the country of completion of high school. Even before high school, their "drop-out rate has been at a disturbingly high level."

"There has been little or no motivation for these young people to go on to college, even if they complete high school," Mr. Weaver said. "In the meantime, the problems of adjustment to the surrounding culture have been getting more complex and urgent for both Indian Americans and our Spanish-speaking citizens in the Southwest and those from Puerto Rico who have come to the east coast. These people need and deserve college trained leaders."

The Congregational Christian Board of Home Missions will continue the scholarship aid program for at least ten years. Mr. Weaver announced that grants totalling $20,000 will be made in 1956-57, and will increase to $40,000 for the academic year 1957-58.

"We believe that such a program carried on for a period of approximately a decade will serve to project into the Indian-American and Spanish-American communities excellently trained leaders who will add enormously to the resources available and, hence, to a better solution of the problems of adjustment which are pressing so heavily upon both groups at this time," Mr. Weaver said.

A NEW CHRISTIAN ORDER FOR OUR TIME.

(Continued from page 6.)

with the once modish individualistic religion in which a man tries to stand alone. It contrasts, on the other hand, with mass movements in which people do not know one another as persons but are lost in the crowd.

The alternative to either kind of loneliness is a true fellowship, necessarily small, in which the members accept unlimited liability for each other. Here again we find something approximating primitive Christianity. It was small redemptive fellowships which pierced the paganism of the ancient world. Jesus had twelve in his.

The fifth evidence of new life at a deeper level is the movement away from empty freedom to the voluntary acceptance of inner discipline. A generation ago it was assumed in most Protestant circles that Christian freedom involved no rule of life and sometimes we were a little condescending toward those who required a rule to live by. Now it is widely understood that freedom of this kind is both empty and superficial. Because we are men and not angels, we need ways of living that are accepted without argument so that we are free to go on beyond them.

The consequence is that many have now discovered the wonderful freedom which lies in the discipline of time, in the discipline of money and in the discipline of prayer. A good many thousands of men and women in all denominations now carry cards in their purses or billfolds as reminders to themselves of a rule of life which they have voluntarily accepted. In short, our time has been marked by a rediscovery of what Christ evidently meant when he said, "Take my yoke upon you and learn of me." For the yoke, while it means many things, obviously means a limitation upon wanton freedom. This limitation we now accept unapologetically. The new movement of our day is epitomized in the fact that we have rediscovered the yoke of Christ.

When we take all five of these developments together, the prospect is very exciting indeed. What is meant is that we are seeing before our eyes the emergence of a new Christian order. It is as much an order as was the Dominican or Franciscan or Jesuite. But it is radically different from them all.

It cuts across all denominational lines; it includes both men and women; it includes both laity and clergy; it includes the life of devotion and the life of practical service; it includes both the personal gospel and the social gospel; it includes both study and action. But while it is inclusive, it is also incisive. The order is broad but the cost is high.

Saint Francis, in the thirteenth century, was a real pioneer in the development of what he called the Third Order for men and women who were still in common life but who sought nevertheless to express the mood of genuine commitment. Now we may speak of what is happening in the twentieth century as the development of the Fourth Order because it goes as much beyond what Saint Francis intended as the Third Order went beyond the second and the first.

Our task now is to be conscious of this order and to have some way of recognizing one another as members of a single enterprise. To a remarkable degree, this need is being met by the increasing use of the Yoke Pin which may now emerge as the accepted symbol of dedicated Christianity regardless of denominational ties. We must create in the order a task force of persons who are ready, in spite of their ordinary secular responsibilities, to go on short notice far and near to promote the Christian cause.

But above all, we must guide the movement so that it becomes a movement of depth. We have already had a vast extension of the Christian cause in numbers. The next step in the Christian cause is a movement in the direction of a deeper commitment, with more prayer, more study and more understanding of what the Christian life involves in the midst of the common life. The piercing question of our time now is no longer "How many?" but "How much?"

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Southern Kingdom Overthrown

Lesson IV—July 24, 1955.

Memory Selection: *"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."* Galatians 6:7.

Background Scripture: II Kings 24:20-25; Jeremiah 38:1-39:14.

Devotional Reading: II Chronicales 36:14-20.

A Puppet King.

It should be recalled from our last week's lesson that Nebuchadnezzer laid siege to Jerusalem in 597 B. C., captured it, looted it, and carried off the king, Jehoachin, his mother, the princes, ten thousand trained soldiers and a thousand craftsmen and smiths.

In order to give a semblance of authority and government, he placed a king on the throne. It was, like some of the governments behind the iron curtain, a "puppet" government. Zedekiah was on the throne, but Nebuchadnezzer was behind the throne, pulling the strings. Zedekiah was not so much wicked as weak.

The fact is, Zedekiah started off pretty well. He listened to Jeremiah concerning his foreign policy, caused some nobles and wealthy men to come to Jerusalem to replace those who had been carried into captivity, had slaves set free, sent a representative on a peaceful mission to Babylon, even went there himself—like Tito going to the Kremlin—and advised the people to settle down in Babylon and to behave themselves. He ruled in peace, but it was the peace of the sword, and he became restive under it.

A Bone-Head Play.

But Zedekiah couldn't stand prosperity. He had big ideas. He decided that if he could get Egypt to join with him in an alliance, he could give Babylon a good licking. Hophra, the king of Egypt, liked the idea and promised to send his legions to help Zedekiah. Some of the bordering tribes said they would help too.

But when Zedekiah revolted, his promised help did not come. There was about as much sense in his revolt as if some of the little satelites behind the Iron Curtain should revolt against Russia. And this time Nebuchadnezzer did not fiddle around. He had had enough of this upstart nation, and he determined to put an end to this foolishness. Accordingly, he marched again against Jerusalem and laid siege to it. Zedekiah appealed to Egypt for help, and Hophra sent an army at once. But Nebuchadnezzer turned on them, and the army turned tail and fled back to Egypt. There could be but one outcome of such an uneven struggle.

Exit Judah.

After a long siege of eighteen months, Jerusalem surrendered. The conditions were terrible. The people looking like skeletons roamed the streets. Once rich and proud ladies clawed at garbage piles to get something to eat. Children died in the streets, and in some cases crazed parents ate their own children!

When the invaders finally got into the city through the breaches in the walls, they went to work with a vengence. They tore down the Temple, burned the city, and murdered the inhabitants. The king made a futile attempt to escape, along with his sons, but the enemy was too quick for him. Before his very eyes his sons were murdered, and then his own eyes were put out. He was carried a captive back to Babylon, and tradition has it that he died grinding corn in a Babylonian mill, still in chains, like an ordinary slave.

Thus Judah came to an end as a nation. The year was 586 B. C., another date to be remembered. It seems almost unthinkable. Was not this the "chosen people"? Was not Jerusalem the city of the King? Was not the Temple the dwelling place of Jehovah? How account for it all anyway?

Well, it is the old, old story, the old, old law of cause and effect, the law of the harvest: Whatsoever a nation sows, that shall it also reap. Judah had sown apostasy, heedlessness, idolatry, blasphemy, immorality, godlessness, formality, disobedience to God, and it reaped what it had sown. This was not the will of God, but it was the judgment of God. He did not punish Judah; Judah simply punished herself. Here is the immutable law of life.

The Lesson of History.

The story is told of two fishermen who were driving along a highway, when they came to a sign at a crossroad which read "Closed." They noticed fresh tire tracks around the sign, so they decided to follow the tracks themselves. After they had gone about three miles, they came to a place where the road ended at a broken bridge. The only thing to do was to turn around and to retrace their way. When they approached the sign from that side, they saw this inscription on the reverse side of the sign: "It really was closed, wasn't it?"

Nations are like that. In spite of all warning signs, they have persisted in suicidal courses. The nations know, or should know, why Babylon fell, why Assyria fell, why Rome fell, why Egypt fell. The Russians ought to know their lesson from history. or they ought to review it. And it would help a great deal if the United States and the other nations of the world would take a "refresher course" in history too. As a writer has put it, "God has his 'Road Closed' signs set up all over the world—but somehow or other, we do not take time to stop and read them."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

LALMEN AND THE CHURCH.

(Continued from page 3.)

dom come on earth as it is in heaven. This I believe.—*Ernest G. Hildner, Jr.*

Questions for Discussion.

1. Why was the church established?
2. What principles govern man's reaction to God and his fellowmen?
3. Why take a positive stand as a Christian?
4. When is God most real to man?
5. What can man do to better understand God?

Special Note.

Ernest G. Hildner, Jr., of Jacksonville, Illinois, was the author of this meditation. Mr. Hildner is the Dean of Illinois College at Jacksonville, Illinois, also State President of the Laymen's Fellowship for the State of Illinois.

A Letter From Dr. Sloan

This is the eighth time I have been in the British Isles. To me they seem much closer to America than ever before. I wonder why. They are not as close in time as on other trips. Last September, we left London after midnight and were in New York the next noon. This time we spent five days crossing on the Queen Mary.

This sense of nearness partly comes from my growing familiarity with things British. Britain is adopting more American words and ways. I have heard the older English term wireless but once; the American term radio numerous times. The American word shoes is taking the place of the English word boots. An English friend called my attention to the adoption of American styles, for example the use of blue jeans. He might have added brown shoes.

A theological student told me yesterday, "We are turning to America for leadership in theology," and quoted a number of American theologians. I managed to work my schedule today so as to attend the morning service of the great Carrs Lane Congregational Church. The pastor did not know there was an American in the congregation. In an excellent sermon on "Laughter as a Sacrament," he told a story of Abraham Lincoln and quoted Rhinehold Niebur without identifying either of them as Americans. In another church this afternoon I heard Henry Ford quoted.

Of course there is a jealousy of America. In so many things in which Britain used to be supreme she must now take second place to America. The British are proud to be the mother land of America, but there is no adulation of America such as we found in New Zealand and Australia when we were there a year ago.

It was good to be with Dr. Sidney Berry of the International Congregational Council in London. We had so greatly enjoyed him at Elon College last fall. Here at Birmingham we are among friends of Dr. and Mrs. James Hess who are living in our home at Elon College. Last summer we were at their home in Madurai, India. We are spending a few days participating in the program of a training institute for younger ministers. It is being held on the campus of a teacher training college. Here we found two young Indian women from Singapore. They are close associates of the American Methodist district superintendent with whom we stayed in Singapore last summer. It seems like a small world.

We are doing considerable speaking. I preached last Sunday in the two leading Congregational churches in Belfast, Ireland, and Mrs. Sloan in two others. However, we are here chiefly to learn. As we discuss the problems of the church with ministers we are getting a broader picture of the task of Christianity. This afternoon we attended the Sunday school of one church and this evening the annual summer festival of another. In both places we saw anew the possibilities of informal dramatization as a means of religious education. At one of these we were both drawn in as actors. This morning in a clerical collar, gown and academic hood, I gave a communion address; this afternoon I was a king's knight. Our English cousins can still teach us ways to express the Christian gospel.

W. W. SLOAN.

EXTEND GREETINGS TO S. S. CONVENTION.

(Continued from page 3.)

The Rt. Hon. Louis St. Laurent, prime minister, said, "At a moment in history when the Christian faith is faced with such a great challenge, it is heartening to learn that thousands of citizens of our two countries will meet to stress the importance of the teachings of Jesus Christ."

Governor Lausche stated, "Ohio is happy to welcome an organization devoted to the spreading of Christian truth among the children and teenagers of our nation. In these days of unrest and tension our citizenry need to maintain strong spiritual bulwarks and a constant faith.

"Manifestly the thousands of Christian educators who attend the convention will find new challenges in Christian teaching during the deliberations and will take back to their local community a new sense of responsibility for the moulding of the moral fiber of our American youth. The youth of our nation is our hope for the future and the function of moral and religious teachers is vital to the welfare of our nation. Personally and officially as Governor of Ohio it pleases me to lend our official welcome to the delegates and guests attending the Twenty-Third Quadrennial Sunday School Convention at Cleveland, July 27-31."

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.

—Henry Ward Beecher.

"THE LIVING WORD"

"Ye Allow the Deeds of Your Fathers"

Sixth of a Series of Eight Articles

By DR. LUTHER A. WEIGLE.

The word "allow" is used five times in the King James Version of the Bible. In each case it has the sense of praise, approve, or accept—the common meaning of "allow" in the sixteenth and seventeenth centuries, derived from the Latin *allaudare*, to praise. Jesus' accusation of the lawyers (Luke 11:48), "ye allow the deeds of your fathers," does not imply that they had any power to permit or prohibit what their fathers did. That was history, past and done. What he said was, "you approve the deeds of your fathers." The Greek word means literally "join in thinking well of." The revised versions use the word "consent"—"you consent to the deeds of your fathers."

When the King James translators used the word "allow" in Paul's vivid description of the predicament of the sinner (Romans 7:15)—"that which I do I allow not: for what I would, that do I not; but what I hate, that do I"—they used it in the sense of "approve." Their rendering would be expressed today in the words, "I do not approve what I am doing." But in this case they mistranslated the Greek verb, which means "know" or "understand." What Paul said was, "I do not understand what I am doing." The Revised Standard Version translates the verse: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

Paul's statement in I Thessalonians 2:4 does not mean merely that God permitted him to be entrusted with the preaching of the gospel, but that God approved him for this mission. The Revised Standard Version uses the word "approve" in Romans 14:22 also, and the word "accept" in Acts 24:15.

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

Thank you for the gifts and offerings this week. By them we are much encouraged. With them we can do a better job. It is a joy to work when we have something with which to pay our bills. If everyone who knows this work and appreciates it would just remember us only a little more frequently it would not be so hard on any of us. The spirit of your giving is reflected in every place here, and we are all able to do finer things.

I play my rounds of golf by mowing the large lawn at the superintendent's home. It is so nice to see the grass come even and smooth. It is good to see the long straight swaths reaching from one end of the lawn to the other. When I was a lad on the farm, I learned early to run straight rows. "Lift your eyes, sonny; your rows will be straighter." Since those days I have learned that the language was not simon pure (it being hard to make straight any straighter!), but not yet have I found any fault with the philosophy. Down across the years I have often said to myself—remembering—lift up your eyes, sonny, your rows will be more nearly straight. By experience I know it works. It is a joy to teach little boys and little girls to take the long view. Not that they do it now, but they will. If I worried about their not heeding the advice *now* I would be defaulting on my own philosophy. By holding steady and keeping my eyes far front—in those yesteryears—the rows came out all right. Thank you for helping me make straight paths for little feet here at the orphanage.

When I look at the names of the seventeen churches in the regular column this week, I wish it were possible for me to stand in the midst of those several groups and tell them "thank you" for every boy and girl here and on behalf of each matron and worker. I believe there would be several people in every group who would be especially thrilled by a visit to the orphanage. They would see bright, happy faces. They would see children growing in body, mind and spirit. If they think the orphanage is a drab place, and the children abused or unhappy, they would get a big surprise. They would find just the opposite.

This week a "boy" who has held for many years a responsible place in a city postoffice returned here for a visit. It was the Fourth of July. Said he, "I love to come to this place. I love it. It did so much for me." His brother was here, too. He is now a retired navy man with a lovely home and family, and is also a frequent contributor to the orphanage.

To all the friends who have helped us this week, many thanks.

John G. Truitt,
Superintendent.

REPORT FOR JULY 6, 1955.

Commodities for the Week.

Coupons:
Women's Fellowship, Mt. Lebanon Church, Shenandoah, Va.
Mrs. J. H. Booth, Jr., Hampton, Va.
Bethlehem Cong. Christian Church, Broadway, Va.
Hank's Chapel Missionary Society.
Woman's Society, Church of Wide Fellowship, Southern Pines, N. C.
Miss Gertrude Herring, Richmond, Va.
Lakeview Community Church.
Missionary Society, Calvery Christian Ch., Greensboro, N. C.
Circle No. 6, First Church, Greensboro, N. C.
Bethel Missionary Society, Elkton, Va.
Center Cong. Christian Church, South Boston, Va.
Mrs. B. B. Johnson, Fuquay Springs, N. C.
Beginners' Dept., Suffolk Christian Church.
Mt. Carmel Missionary Society, Walters, Va.
Mrs. Ethel Burgess, Leaksville, N. C.
Glasses:
Mrs. G. C. McIntyre, Bethlehem Church (N. C.-Va.).
50 Copies of "The Upper Room":
J. H. Johnson, Norfolk, Va.

Sunday School Monthly Offerings.

Amount brought forward		$10,208.33
Eastern N. C. Conference:		
Hope Mills	$ 2.00	
Pope's Chapel	10.00	
		12.00
Eastern Va. Conference:		
Liberty Spring S. S.	$ 10.00	
Rosemont, Special	60.00	
		70.00
N. C. and Va. Conference:		
Belew Creek	$ 37.50	
Burlington, First, S. S.	85.48	
Durham S. S.	24.05	
Hebron S. S.	10.00	
Ingram	25.00	
Reidsville S. S.	53.00	
Union (Va.), S. S.	5.00	
		240.03
Western N. C. Conference:		
Brown's Chapel	$ 50.00	
Pleasant Grove	10.00	
		60.00
Virginia Valley Conference:		
Bethlehem S. S.	$ 17.50	
Concord S. S.	14.00	
Newport S. S.	22.05	
Winchester S. S.	10.00	
		63.55
Total		$ 445.58
Grand total		$10,653.91

Special Offerings.

Amount brought forward		$22,156.75
New Hope Christian Ch., Roanoke, Ala.	$ 5.00	
Chester H. Roth Co., Inc. (dividend)	15.00	
Farmers' Cooperative Exchange (dividend)	12.69	
Philathea Class, Suffolk Christian Church (for Johnston Hall Shower Room)	50.00	
Union Vacation Bible School, Metropolis, Ill.	60.08	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
A Friend	20.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

FOSTER.

Whereas God has called to her final reward our beloved friend, Miss Gussie Foster, who for many years was a member of Liberty Vance Congregational Christian Church:

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father, realizing that he doeth all things well.

2. That we extend to her family our deepest sympathy in their great loss.

3. That we as members of the church deeply feel the loss of our beloved member.

Mrs. GEORGE GRISSOM
Secretary.

AYSCUE.

It is with deep sorrow that we, the members of Liberty Vance Congregational Christian Church, record the passing of our beloved friend, Mrs. J. Sid Ayscue, on the 15th day of March, 1955.

She was the oldest living member of the church.

Therefore, be it resolved:

1. That we extend our deepest sympathy to her family, and commend them to the Great Comforter who said, "Let not your heart be troubled."

2. That we as members of the church deeply feel the loss of our beloved member.

3. That we shall cherish the memory of her friendship and loyalty to her Church and try to emulate the good characteristics of her life.

Mrs. GEORGE GRISSOM,
Secretary.

HOLLAND.

God in his wisdom saw fit to call one of our beloved members of the Woman's Auxiliary of Liberty Spring Christian Church, Mrs. Nora Lee Holland, to her eternal home on February 11, 1955. Her home and her church were her major interests and she gave herself with diligence and devotion to both.

There be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

2. That we extend to her husband our deepest sympathy and commend him to God who can heal the wounds of sorrow.

3. That a copy of these resolutions be sent to the husband, a copy placed upon the records of the Woman's Auxiliary, and a copy sent to The Christian Sun for publication.

Mrs. JAMES C. LYNCH,
Mrs. THURMAN COPELAND,
Committee.

BAKER.

On January 4, 1955 our Heavenly Father saw fit to call from our midst, Mrs. Robert L. Baker, A beloved Charter member of the Newport News Congregational Christian Church.

Because of her deep devotion and loyalty to the church, Sunday school, and women's fellowship, we offer the following resolutions:

1. That while we miss her, we know God doeth all things well.

2. That we shall always cherish the memory of her friendship.

3. That we Extend to her son, Wilbur H. Baker and her daughter-in-law, Blanch Newman Baker, our deepest sympathy.

4. That a copy of these resolutions be sent to the family, a copy be placed on the Women's Fellowship records and a copy be sent to The Christian Sun for publication.

Mrs. B. W. ASHBURN,
Mrs. C. L. ROUNTREE,
Mrs. A. LANSON GRANGER, JR,
Committee

Mau Mau Prison Camps Open to Testament League

The Governor of Kenya Colony, Africa, has written a letter of recommendation for The Pocket Testament League which is opening wide the doors of Mau Mau prison camps to Scripture distribution and mass evangelization by Pocket Testament League workers in Africa.

During the first week of May, PTL evangelists reached 25,000 Mau Mau prisoners — some of them "hard-core"—in prison camps at Manyani and MacKinnon Road. Later in May they reached other thousands at Athi River, Kamiti, Makutano, Fort Hall and Emzu.

Glenn Wagner, Foreign Secretary of The Pocket Testament League, reports that response to the Gospel has been phenomenal in Kenya—Africa's No. 1 trouble spot. At a typical meeting in Mombasa, on the coast of Kenya, 1200 Arabs, Hindus and Africans packed into a hall which seats 700, and over 2,000 more stood outside. Interest shown in the Gospel message was such that veteran missionary George Lyon, acting as interpreter for PTL evangelists, said he had never seen anything like it. In accordance with Pocket Testament League methods, missionaries are personally following up the names of all those who express an interest in the Gospel.

Glenn Wagner states: "The sound trucks are proving just as valuable in Africa as they have in the Orient to get people out to the meetings. Before a mass meeting, we drive through the towns announcing it over the loud speakers. The Africans respond to the invitation by the hundreds.

"The opportunities for evangelization here in Africa are tremendous. We feel most urgently the need of prayer support back home in order that we might make the most of every open door!"

NEWS OF ELON COLLEGE.

(Continued from page 7.)

ure of today does not cloud the morrow or dismay the expectant. Some day fortune will favor us and all will rejoice. In the meantime could we do our part to make our dreams come true?

Previously reported		$ 7,811.77
Eastern N. C. Conference:		
Bethel	$ 4.00	
Hope Mills	4.75	
New Hope	37.00	
Pope's Chapel	10.00	
Shallow Well	54.00	
Eastern Va. Conference:		
Centerville	$ 32.00	
Dendron S. S.	3.40	
N. C. and Va. Conference:		
Apple's Chapel	$ 15.00	
Ingram	50.00	
Lebanon	83.50	
Lynchburg	5.00	
Mt. Zion	50.00	
Western N. C. Conference:		
Brown's Chapel	$ 25.00	
Pleasant Grove	15.00	
Virginia Valley Conference:		
Antioch S. S.	$ 22.80	
Bethlehem S. S.	30.50	
Dry Run S. S.	28.00	
Linville S. S.	25.67	
Newport S. S.	29.78	
Winchester S. S.	10.00	
		559.40
Total to date		$ 8,371.17

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

In Memory of Elmo J. Norfleet	7.50	
In Memory of Dr. I. W. Johnson	7.50	
Special Gifts	339.48	
		527.25
Grand total		$22,684.00
Total for the week		$ 972.83
Total for the year		$33,337.71

It was said by a celebrated orator in the House of Lords a century ago, that an Englishman's house is his castle, that the winds of heaven might enter by every window, that the rains might penetrate through every cranny, but that not even the sovereign of the land dare enter into it, however humble, without its owner's permission. God treats you in the same way. He says: "Open your heart to me, and I will give you every blessing; but I must be made welcome."—*Warner.*

DEMOCRACY GONE TO SEED

By W. R. CULLOM, Wake Forest, North Carolina

The word that I would pass on here had its birth in a country church a few weeks ago. It came about in this way: When I walked into the front door of the church, a plain, godly countryman was leading in prayer. Of course I stopped, hat in my hand, stood quietly and reverently, and tried to join in the beautiful prayer the man was making.

The feeling of humble reverence in the man's soul transmitted itself to the atmosphere about him as far as his voice could be heard. My feeling was, and is now, that that man's spirit was a rebuke to those who would approach our Maker in the spirit of slapping him on the shoulder. In saying this I am reminded of several things in the Holy Word: (1) When our Lord was responding to a request from his immediate followers for instructions in the sacred art of praying, his first word after the address, "Our Father," was "Hallowed be thy name"; (2) When God spoke to Moses in the burning bush (Exodus 3), his first word was, "Put off thy shoes from off thy feet." In this connection, it may be well to remind my readers that the Bible is an Eastern book. In the West we remove our hats when we go into places of worship. In the East they remove their shoes to show reverence. Mrs. Browning had this in mind when she says that every bush is aflame with the Divine presence, but only those who take off their shoes see it; (3) In our Lord's parable of the Pharisee and the Publican (Luke 18), the one that went to his house with the approval of God resting upon him, was the one who would not so much as lift his eyes toward heaven, but kept smiting (imperfect tense) on his breast, saying, "God be merciful to me the sinner."

Much more of the same sort might be gathered from the Word, but this is enough. I believe in Democracy with all my soul, but real Democracy places the Holy God as the center of all life, keeps him there, and adjusts every detail of life to this elementary and fundamental fact.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, JULY 21, 1955 NUMBER 28

Copy of da Vinci's "Last Supper" Presented to Suffolk Class

In memory of her husband, Dr. J. E. Rawles, Sr., Mrs. Rawls has presented a copy in oils, which she herself painted, of Leonordo da Vinci's famous fresco, "The Last Supper," to the Philathea Class of the Suffolk Christian Church. A special presentation and unveiling ceremony was held at the church on Sunday morning, June 26. At the left, Mrs. Harvey Brown, president of the class, and Mrs. Rawls, view the painting.

News Flashes

Elon College will award diplomas to approximately forty graduates at the end of of the summer session in August. This is the largest number yet to graduate at the summer session. We congratulate the college and the graduates.

The many friends in the Southern Convention of Mrs. J. E. Rawls, Sr., will regret that she is now a patient at Obeci Memorial Hospital in Suffolk. At the last report, she was making satisfactory progres toward recovery. THE CHRISTIAN SUN trusts that Mrs. Rawls may soon be entirely well again.

Under the caption, "Teaching is My Business," there appears in the July 27th issue of *Advance* an interesting and informative article about Elon College's Dean J. Earl Danieley. We of the Southern Convention are proud of Earl, and we appreciate this recognition of his outstanding abilities by our national magazine.

Mrs. J. E. Rawls, Sr., Presents Memorial Painting

A special presentation and unveiling ceremony was held at the Suffolk Christian Church on Sunday morning, June 26. At that time, Mrs. J. E. Rawls, Sr., gave the Philathea Bible Class a copy in oils of Leonardo da Vinci's famous "The Last Supper," which she herself painted, as a memorial to her husband, the late Dr. Rawls.

Mrs. Harvey Brown presided at the presentation. Miss Susie Powell presented Mrs. Rawls, who in turn presented the painting to the class, which Dr. Rawls taught for many years. Dr. Rawls two sons, Dr. J. E. Rawls, Jr., and Dr. Charles Rawls, unveiling the painting, which was accepted on behalf of the class by Mrs. Brown.

"For All the Saints" was used as the opening hymn, and it was followed by a prayer offered by the Rev. George D. Alley, pastor of the Suffolk church. The scripture was taken from the thirteenth chapter of I Corinthians.

A communion service was held immediately after the ceremony, which closed with the singing of "O Master, Let Me Walk with Thee," and a benediction by the Rev. Mr. Alley.

Over one hundred people, including 42 members of the Rawls family, were present.

It is interesting to note that all eight of Dr. and Mrs. Rawls' children were educated at Elon College.

Prayer Offered at Presentation of Painting of da Vinci's "Last Supper" by Mrs. Rawls

The following prayer was offered by the Rev. George D. Alley in the Service of Presentation of the Painting of da Vinci's "Last Supper" by Mrs. J. E. Rawls, Sr:

"Almighty and Eternal God: we have come together in this sacred place and in this holy hour that we might give thee thanks for all the saints who from their labors rest, and for one in particular: Dr. J. E. Rawls, Sr. We are grateful to thee for the love which prompted his years of faithful service to this thy church and especially for his outstanding contribution as the teacher of this class. We remember with praise to thee that his life was spent not only in those healing arts which were his chosen profession, but also in a ministry of thy truth and thy word. We praise thee that the love which was between him and his dear wife became the foundation of a home from which their children have gone out to follow in his path in medicine and in their love and service to thy church, wherein they continue steadfast to this very day.

"We come now, to dedicate a picture which has been painted in his memory and which is to be so presented. We give thee thanks and praise for those talents and abilities which thou hast given to her who has done this noble work. We are grateful for the time and energies which she has so freely given to this labor of love. May we, this day, and at each future time, view this picture with grateful remembrance of him in whose memory it is about to be given, and may it ever remind us of that blessed communion which we have with thee, through Jesus Christ our Lord; in whose name we pray. Amen."

The Psalmist found the testing times difficult, too. But in the storm he had a reliable anchor—faith in God.—*A. Purnell Bailey.*

Home Missions and the Merger

Dr. Truman B. Douglass, executive vice-president, in his message to the Board of Home Missions of the Congregational Christian Churches, meeting on June 29, characterized the forthcoming union of the Cangregational Christian Churches with the Evangelical & Reformed Church as the " . . . greatest opportunity of this century for gaining recruits and strengthening the Free Church movement in America."

In this message to the nineteenth annual meeting of the Board, Dr. Douglas told the group that "the 'spirit of unity' is not enough," and urged the members to "consider with utmost seriousness" the role which the Board of Home Missions will play in the new United Church.

Because of illness, Dr. Douglass was not able to present his report in person. It was read for him by the Rev. Howard Spragg, general secretary of the Board of Home Missions.

The union of the Congregational Christian Churches with Evangelical & Reformed Church was first proposed officially in 1948. The date of June 25, 1957, has been set as the day when the two groups will unite to become the United Church of Christ.

The Board of Home Missions has been particularly concerned with the plans for the union, for it is this board that serves the denomination in the areas of church extension, evangelism and Christian education.

The annual budget of the board, as reported by the treasurer, Rev. William F. Frazier, is $2,135,155.94.

Attack on the Schools

The combined attack of Unitarians, Jews and Roman Catholics on the public schools is growing in intensity. It seeks to destroy every semblance of religion in the schools, although religion has been an integral part of the American public school system from the beginnings. Bible reading, prayer and Christian ethics are now under terrific onslaught.

A recent outbreak of this war occurred in the Minneapolis area when Jews and Catholics forced the abandonment of the traditional baccalaureate services in connection with the graduation exercises of the St. Louis Park High School. At Beardsley, in the same state, prayer was not permitted. The Roman Catholic priest

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

What Are Our Laymen Doing?

The fact that they are not reporting their activities, does not mean that our laymen are not at work. The results shown at Moonelon and in many of our local churches show that they have been busy. But they seem too timid to report the results of their labors. What about that quotation in the Bible about a light hid under a bushel? Wake up and tell what your fellowship is doing. It may be an inspiration for some other group that has not been so active.

If you do not have the knack for writing, at least send in the facts to the editor of this page. He will see to it that the story is told.

It is almost too early for a report on the Eastern Carolina Conference Laymen's meeting, but it is hoped that a full report of this meeting at Clayton will be received in the near future.

"Education"

What is an education? Have you not seen a man who had a string of degrees tacked behind his nam, who was uneducated? Schooling helps, and today is almost essential to an education, but it does not guarantee that you will be educated. Here are the definitions given education by some outstanding authorities:

William James: The purpose of an education is to enable you to know a good man when you see one—that is to say, to cultivate a sense of values and the capacity for accurate judgment.

Henry Ward Beecher: Education is the knowledge of how to use the whole of one's self. . . . Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to employ every faculty.

John Milton: I call a complete and generous education that which enables a man to perform justly, skillfully, magnanimously all the offices, public and private, both of war and peace.

Woodrow Wilson: A liberal education is that which enables the mind to comprehend and make proper use of the modern world and of its opportunities. There is no end to definitions of education. Great teachers have defined education as "that which is left after we have forgotten all that we have learned at college"; "that which teaches us how to use the instruments of learning to the best advantage in enriching our afterlife"; "that which gives us the power to discriminate."

An educated man is not a man who knows everything, but a man who can put to the best use what he knows, however limited that knowledge may be.—*Selected.*

Nothing is inherently or invincibly young except spirit. And spirit can enter a human being perhaps better in the quiet of old age and dwell there more undisturbed than in the turmoil of adventure. . . . Old places and old persons in their turn, when spirit dwells in them, have an intrinsic vitality of which youth is incapable; precisely the balance and wisdom that come from long prespective and broad foundations.—*George Santayana.*

A little girl, not yet fully prepared, got up to recite Psalm 23 in a church school program. She didn't recite the psalm as most of us know it, but what she said is true: "The Lord is my Shepherd; that's all I want."

—*Exchange.*

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Churches and Integration in the Public Schools

We have believed, since the United States Supreme Court, in May 1954, declared segregation of the races in the public schools unconstitutional, that the churches of this country should do all within their power to help solve the problems which would inevitably arise in connection with integration of the races in the schools. In May of this year the Supreme Court issued its decree of Implementation. It made it mandatory that states, counties, and local community school boards show good faith of willingness to comply, but it left dates, and methods to be determined by the communities involved. This decidedly strengthened our conviction that local churches have a definite responsibility to work for peaceful and constructive means and methods of integration.

One of the best editorials which has come to our attention, appeared recently in the (N. C.) **Durham Morning Herald.** The title of the editorial was, "An Obligation for a Prayerful Leadership." We quote three sentences from the editorial. "Because segregation and desegregation involve people and human relations, the churches properly have an interest in these issues." "The churches and the people of the churches have an obligation to provide a prayerful leadership in the approach which must be made to the solution of a problem complicated by the conflict of current pressures and ancient custom." "It is in the demonstration of the finest sort of Christian spirit that the best solution to the difficult problem can be found."

The Negroes of Durham recently asked the City Board of Education to grant a hearing on integration to a committee representing them. The Board readily granted the request and fixed July 11 as the date. About 50 Negroes met with the Board and presented a six-page petition which requested that the Board "take immediate steps to reorganize" public schools here "on a nondiscriminatory basis."

The Durham Ministerial Alliance (Negro) was one of the seven Negro organizations whose representatives officially signed the petition. Negro ministers of the city were also members of the committee which formulated the petition. The chairman stated that the request was formulated locally and was signed by 740 Negro citizens.

Two paragraphs set forth the spirit and content of the petition: "We, therefore, call upon you to make immediate steps to reorganize the public schools under your jurisdiction on a nondiscriminatory basis. As we understand it, you have the responsibility to reorganize the school system under your control so that the children of public school age attending and entitled to attend public schools cannot be denied admission to any school or be required to attend any school solely because of race or color.

"The May 31 decision of the Supreme Court, to us, means that the time for delay, evasion or procrastination is past. Whatever the difficulties in according our children their constitutional rights, it is clear that the school board must meet and seek a solution to that question in accordance with the law of the land."

The Chairman of the Board of Education opened his remarks by saying, "We are delighted, as always, to have our fellow citizens show interest such as is displayed here.

"It's quite a problem. We are not postponing it or seeking to avoid it. We are cautiously and earnestly making a study of the problem . . .

"It's a matter of arriving at a satisfactory solution that will be in the best interest of both groups." He added that the material presented by the delegation would help the board in arriving at such a solution. He also thanked the group in behalf of the board.

According to all newspaper reports, the meeting throughout was on a dignified, courteous and cordial basis. It was the initial approach to the problem by two official groups. It was a good beginning, but it was only a beginning. No one can foretell what future developments will be. It certainly will not be easy to work out the problem. Every one can in some measure help or hinder the success of future efforts.

Now is the time for local churches to consider how they can help to meet a difficult problem which they have helped to create. Every preacher who has proclaimed without equivocation the Christian gospel of love, brotherhood, and the inherent dignity and worth of human personality has been laying the foundation upon which the present problem rests.

The assistant attorney-general of North Carolina, Mr. Beverly Lake, recently made a speech in which his main contention was that every local community should begin immediately to raise funds by contributions from individuals to set up private schools for the white children of the State. He emphasized the fact that he was stating only his private and individual opinion. The attorney-general and Governor Hodges issued statements that Mr. Lake was expressing a private opinion and was not speaking for the state officialdom. If North Carolina should seek to avoid integration by setting up private schools for white children the cause of public education in the State will be set back at least 100 years.

The public schools of the nation were facing a crisis before the announcement of the 1954 decision of the Supreme Court which declared segregation in public schools unconstitutional. The larger crisis is being forgotten as attention is centered upon a lesser issue. The worst thing that could happen to public education in the South would be the attempt to substitute private schools for the present system of public schools. It would be especially deplorable to seek to lease public school buildings in which to conduct private schools. Local churches and the various denominations within the areas should do every thing in their power to avert such a tragedy.

Blessed Is The Church . . .

Which Gives Its Minister an Annual Vacation

By Rev. GEORGE D. ALLEY
Pastor of Suffolk Christian Church

One of my minister friends in a more conservative denomination once told me that it had been more than ten years since he had taken a vacation. When I asked why, he replied, "Because the Devil never does!" I felt compelled to say, "My friend, that's *why* he's a Devil!" Any person who remains chained to his job year after year, with never a change of pace or a change of scenery, runs the very grave risk of getting a strangely warped perspective on his work, himself, and all of life in general. In addition to this, it is almost a foregone conclusion that he will be impossible to live with.

Now, those folks who labor under the naive delusion that the minister has nothing to do except to preach on Sundays, (how often we have heard that incredible tale!) will never think of applying the need for a vacation where the man of the cloth is concerned. Yet there is no other vocation or calling in which the need is greater, or more apparent to those who would take time for a careful analysis of the facts.

While it is true that the minister is privileged to share intimately in those occasions of joy which come to his people, principally in matters of birth and marriage, the fact remains that he is more closely associated with grief and sadness than any other person in the community. His untold hours of counseling with those who are in trouble, his journeys into those homes where Death has cast his long shadow in the middle of the day or the middle of the night, his position as close witness to those failures and disappointments which come, eventuaally, to all of us . . . these add up to a tremendous load in the course of the average church year. The opportunity to be of service in time of need, or to simply stand by when there is nothing else to do, is one which every minister covets. But in the long run it involves great strain and takes its toll of body, mind and spirit. Why, then, should it be unreasonable for the minister to seek opportunity for the renewal of his strength, or for the church to be expected to provide for it? When a minister or a church feels that he can somehow "get by" without an annual vacation which gives time for such renewal, they are simply deceiving themselves.

The minister's fatigue rarely comes from purely manual labor. He might sometimes wish that it did! The tiredness of mind and heart can be even more debilitating than that of physical exhaustion, since it is the sort of thing which one or two good night's sleep can't overcome. Thus it is that many a conscientious man has had to pray for an extra measure of God-given strength just to get him through another day's activity. With such tiredness, there is a corresponding depletion of ideas and inspiration, for no minister has an ever-flowing stream of these. A fresh sermon every Sunday (for some men it is two or three), one which he hopes will be at least as good as last week's, is not easy to come by. Add to this an average of at least one formal address or talk for each week in the year, and you have a total of nearly one hundred speeches of one kind or another which people expect will have as much of quality and as little of quantity as possible. Sooner or later the well runs dry. If there is to be a high quality of output, then there must be also a similar quality of intake. It is only as he has opportunity to get completely away from his routine responsibilities that the minister can "prime the pump" for the months ahead.

What do ministers do while they are on vacation? This depends on the man and his church or churches. It depends, too, on how much time he is allowed, the size of his family and the ages of his children, his financial resources, and a host of lesser things. If he is wise, the minister will do his best to get entirely away from the community where he works the balance of the year. If he stays at home, he will really have no vacation at all. It's too easy for folks to use him and for him to let himself be used for all kinds of things which might be done just as well without him. If he is to spend his vacation within a reasonable commuting distance of his parish, then he may let himself be "on call" for emergencies; otherwise he should not be asked to come home until the vacation is over. Many times it is possible to arrange for another minister to fill

(Continued on page 13.)

Where Can We Leave Our Wraps?

By JOHN R. SCOTFORD

This is becoming a lively question for both Sunday school and church, particularly with two groups—the little children and the men. The emergence of this problem is also evidence of increasing attendance. If the church is to be a happy and homelike place for both young and old, they must have a place to put things.

This is most necessary for the very small members of the Sunday school family. The younger a child, the more it is wrapped up when it is taken out. A three-year-old is likely to arrive at church with hat, coat, leggins, and mittens. Even on warm days, they come well bundled. Before they can even be comfortable, they must be disentangled from their gear, which is a job for someone.

After the child has been released from its bondage, what should be done with his things? They cannot be hung on a hook because they are too numerous. To pile them up in a corner is to invite future trouble. Even the parents may be in doubt as to which rubber belongs to which boy. To provide baskets such as are used at public bathing beaches for clothes might be a good idea, although we never heard of anyone doing it.

Another angle is that little Jimmie and Jane need to have one spot in the church which they feel is unmistakably theirs, to which they go each Sunday when they arrive and to which they return before they leave. Even small children like the idea of possession, and will quickly recognize it as theirs. Their proprietorship can be helped along by putting their names above it, or designating it with the picture of some interesting animal.

This can be done by building open face lockers along the wall, with a hook for the major garment and plenty of floor space for footwear and other impedimenta. These should be suited to the sizes of the child, and should always be within easy reach. The area above can be used for general Sunday school storage, which will be out of reach of the children. This will take some space, but will pay large dividends in convenience for everyone.

The older children and the young people come lightly clad, and can manage their own things — except that the Sunday school teachers should be provided for. They commonly lead too active a life to keep their wraps with them.

The men are another story. If they wear hats, it is not for protection from the cold so much as to maintain their dignity. In cold weather they have coats, and these are not improved by being sat upon. Women seem to regard their outer apparel as a part of their personal setting, while men consider them something to be disposed of.

If you should happen to be building a new church, or remodelling an old one, the matter of coat rooms should be given careful consideration. It should not be ignored or left to be taken care of later.

Probably you must make do with what you have. In this case we have some suggestions to offer.

Hooks are most undesirable for adult wraps. They look badly; what is hung on them falls off early and often, and they take up more space than is necessary. The answer is an iron rod for coat hangers, with a shelf above it for the hats. If at all possible, this should be mounted on casters so that it can be rolled away during the summer months and also brought further out when the snow flies.

The usual problem is how to locate these coat racks so that they will be most handy without getting in the way. If there is an entry way of any size, the far sides may often be used for them. If this is impossible, it may be necessary to place them in the church itself. Most churches have too many back pews. To take out one or two to provide space for wraps would often be a help to everyone.

Somebody in every church should give this matter real thought. Nearly always something can be done to improve conditions. Physical conveniences are never to be despised.

Fortunately, accommodations for wraps can neither be bought in a store nor ordered out of a catalog. They must be built to order, and the people who do the building should be the men of the church. Here is a ready-made project for some class which is within the talents of amateur carpenters but which will add much to the attractiveness of both Sunday school and church.

Reflections from Deering

Nestled amid the green, rolling mountains of Southern New Hampshire is Deering Community Center. 1500 acres dotted by well-kept, white, modest buildings, typical of the prevailing New England architecture. Named after a small township now almost extinct, the center is the gift of a charitable Baptist, Mrs. Elenor Campbell, who had confidence in the Congregational Christian Churches and the use they would make of the property.

Sponsored by the Board of Home Missions the Center has become a permanent institution during the past decade. Outstanding in the summer program each year is the Pastor's School of which your writer is now participating. Fifty ministers are gathered from east of the Mississippi for three weeks of serious effort toward mental and spiritual refreshing.

These men as a group are unusual —all are volunteers; some from city churches, others from county parishes; some from the North, others from the South, even Puerto Rico; some from the Evangelical and Reformed Church as well as from our Congregational Christian churches. This mixture in itself offers opportunities for exchange and growth.

The big plus of the school is the top flight instructors—men like Gibson of McCormick; Schubert of Yale; and Shinn of Vanderbilt are only a few who work hard at this business of helping the minister to reach up for a fresher prospective of his task.

Still in the first week of this new experience I am anticipating the remainder of my stay here with eagerness. Truly this phase of Home Mission work is good and I am grateful for this opportunity.

Carl Wallace.

To know how to grow old is the master work of wisdom, and one of the most difficult chapters in the great art of living.—*Amiel.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Founders' Day

In 1889 the General Convention of the Christian Church in the South, now the Southern Convention of Congregational Christian Churches, in an extra ordinary session at Old Providence Church in Graham, North Carolina, voted to establish a four year liberal arts college—place and character of buildings to be determined later. The important thing was a definite decision to found a college for the Christians in the South. The place selected was Mill Point, North Carolina, now Elon College, North Carolina. Two buildings were erected, the Administration Building that housed all the facilities of a modern college and one dormitory which was christened East Dormitory. This dormitory was for girls.

The college has been in constant operation from September 1889 to date. From a very small beginning it has grown and expanded into a modern institution of higher learning with adequate facilities for instruction. The college opened with 68 students. It closed the 1954-55 session with a total enrollment, not including summer school, of 1070.

For a number of years the third or fourth Sunday in September has been observed as Founders Day. For the past few years this historic occasion has not been celebrated. The college administration and the Southern Convention have authorized the observance of Founders Day this year. The date is set for September 27. Pastors, churches and Sunday school officials should note this date and plan to attend that the occasion may be observed with dignity and effectivness. The program will begin at 11:00 o'clock with an address, lunch at the college, an address in the afternoon, separate conference sessions, and the corner-stone laying of one of the new buildings as a climax for the program of the day.

This is only a brief announcement of this historic occasion and plans to observe the same. Publicity acquainting our people and the general public with Founders Day and the purposes of the same will be given through the press and properly edited and widely distributed materials having to do with the same. Special announcements will appear in THE CHRISTIAN SUN at different intervals. The entire constituency of the college, students, faculty, alumni and friends, will be interested in this announcement and greatly concerned with the success of this undertaking.

* * * * *

Elon, the Convention and Moonelon

More and more Elon College is proving its worth to churches in the Southern Convention. As the convention grows and its program expands, mass meetings representing the churches of the convention become more advisable if not necessary.

Churches of the Convention are adding another unit to the Elon College group, our Convention center, Moonelon. The Junior High meetings previously held at Crabtree and other camps will be meeting at Moonelon, Elon College. The ones in charge have done an excellent job in improving the site and erecting new buildings. The buildings are complete, adequate, and attractive. All of which is a valuable addition to the programs of our convention. The Training School for Young People of our churches was held at the college the week of July 3-9. Reverend James Lightbourne, Jr., Holland, Virginia, was the Dean of the school and did an excellent job. Everyone connected with the school seemed to feel that it was the best school we have had in years. At the college we know that it was a very fine group of youngsters, well-behaved and co-operative in all programs throughout the entire week. The Administration and officials of the college were delighted to have these young people on our campus.

This week, July 12-15, the School of Missions of the Woman's Fellowship is in session. The registrar reports an unusually large attendance. Many of our churches are represented, a splendid program is in progress and everything seems to be moving smoothly and effectively. It is a pleasure to welcome this delegation from our churches to our college campus and to have them here for their study aimed at acquainting them with the opportunities of our churches at home and abroad and enlisting the entire membership in our efforts to carry the Gospel to all men everywhere and to open the doors of the Kingdom of God in all lands.

It is profitable to the college and to the church to have this personal contact with different ages of our constituency representing the local churches of our convention.

* * * * *

Apportionment Giving

As you walk across the campus of Elon College you are inspired by the three new buildings now in the course of construction. You have a feeling that a long-felt need is being met. Students as they have come and gone have realized the completeness and efficiency of the college curriculum and of its faculty, but there are deplorable living conditions on the campus, dormitories and dining room. The Administration has shared students opinion and hoped for a better day. All are delighted that provisions for removing these inadequacies are on the way.

Of course it costs money, a great deal of money, to build today. It will tax the capacity of Elon College's constituency to meet the recurring demands of this building program. We shall be compelled to look to usual sources for current expenses. Our churches and Sunday schools in the Southern Convention are the main sources for the ecomic support of the college beyond the campus. The summer months with increased expenses require increased funds. As our churches and Sunday schools realize this fact I know that they will come to their college's assistance.

Previously reported		$ 8,371.17
Eastern N. C. Conference:		
Mt. Gilead	$ 25.00	
Eastern Va. Conference:		
Rosemont	$ 86.00	
Spring Hill S. S.	2.56	
N. C. and Va. Conference:		
Asheville	$ 10.00	
Greensboro, First	56.75	
Virginia Valley Conference:		
New Hope S. S.	$ 8.25	
		188.56
Total to date		$ 8,559.73

The strange thing about Jesus is that, although he is always being crucified, never does he die.—*Tittle.*

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Mary Halstead Booth

At the suggestion of Mrs. C. E. Newman, and upon the request of Mrs. Lester, I am happy to introduce to the readers of The Christian Sun the new editor of the Woman's Page, Mary Halstead Booth.

"All who know Mrs. Booth appreciate her ready and cordial spirit and consecration to the total ministry of the church." This quotation from *The Torch,* the fortnightly newsletter of the Elon church, serves quite well to frame this word picture of the new editor of this page; for Mary Halstead, out of a sincere Christian life, has given generously of her time and talent through the years to the work of the Christian Church.

As a young person Mary was active in the Virginia State Christian Endeavor, and was always faithful and ever busy in her home church, the Rosemont Congregational Christian Church of South Norfolk. Mary was assistant to the Rev. Howard Bozarth in the Elon College Community church during the year 1952-53, and is at present the Church Visitor for our new church in Warwick. She has had the unusual experience of being an active laywoman in churches in at least seven states and Hawaii.

Writing and editing are not new to Mary Booth. From 1941 to 1945, she edited a devotional page called "Hill Top Views" in the Navy Family Magazine, "published monthly in the interest of families of men serving or having served in the United States Navy and Marine Corps and Coast Guard.

When the Rosemont Church came to its fiftieth anniversary and wanted a history of the church written, it was Mary Booth who compiled and edited a very complete and adequate 72-page booklet. Virtually no records had been kept, and she drew on every possible source to reconstruct the story of this church's life and growth.

Mary has also written many poems to be sung to familiar tunes, including a Virginia State Christian Endeavor theme song, the Y-Anna Club Song of the Y-Anna Club in Newport, R. I., of which she was a charter member, and more recently, "My Prayer for Rosemont," which was set to music by the organist and used in the fiftieth anniversary observance. She also composed a "Tribute to Oscar Frommel Smith," which was printed on the program of a memorial service for him at the Rosemont Church.

The other day I had a chance to see Mary Booth's scrapbook, and I do not think she would mind my sharing in brief some of the interesting facts I found there:

MRS. MARY HALSTEAD BOOTH

Mary Halstead Booth is the oldest of eight children — four boys and four girls. She was elected "most intellectual" in high school; attended business college; and was Deputy Commissioner of Revenue of Norfolk County for eight years before her marriage. She met and married James H. Booth, Jr., when he was in training in the Naval Hospital in Portsmouth, and until he was recently retired after 20 yeaars' service, travelled with him across the country and to Hawaii, where they were stationed at Pearl Harbor when it was bombed at the beginning of World War II.

Since retirement, the Booths have lived in Raleigh, N. C., where Mr. Booth studied at State College; in Elon College, where he was graduated; and now in Hampton, Va, where Mr. Booth teaches at the Buckroe Junior High School. The Booths have a seventeen-year-old daughter, Mary Lou, who will be a senior at Hampton High School next year, and is looking forward to attending Elon College.

Just today, I was talking with Mary on the telephone, and she said, "If there is any credit due for serving as editor of the Woman's Page, I hope it will be reflected to the Warwick Church. I hope the Southern Convention will think of Warwick as rendering a small service to the Convention for the great help it is receiving."

It would be impossible to capture in words alone the largeness of Mary Booth's spirit. But time will prove the new editor of the Woman's page to be devoted, diligent and dependable.

Frances Granger.

* * * * *

School of Missions Acclaimed Best

The Women of the Southern Convention are probably watching our page for a coverage on the Sshool of Missions. That will be forthcoming.

Many requests for a copy of the lovely vesper service held at Moonelon have been made. I understand that many of those who felt the beauty of this service conducted by Mrs. Robert Whitten of Winchester would like to use this program for the vesper service they have scheduled for August. I have written to Mrs. Whitten and asked for a copy of the entire program. You will see it in The Sun soon.

At the closing session of the School of Missions, when the opportunity was given for expression of "impressions," Mrs. Annie Staley Calhoun of Suffolk arose and said. "From the Morning Watch to the Friendship Circle at night, I think this is the best School of Missions I ever attended." I heard of no one who disagreed with her.

You will be interested in these figures on registration:

North Carolina — Full time, 44; part time, 5; day registrations, 62.

Eastern Virginia — Full time, 48; part time, 7; day registrations, 1.

Virginia Valley — Full Time, 5; guests, 3.

Total registrations, 180.

The Fellowship of Campus Ministers . . .

The annual meeting of the Fellowship of Campus Ministers was held this year at the Chicago Theological Seminary, June 23-29. Among the sixty ministers attending were three from the Southern Convention: R. L. Jackson of Chapel Hill, W. J. Andes of Elon College, and Wm. T. Scott, Jr., of Durham.

The Fellowship of Campus Ministers is an organization of Congregational Christian and Evangelical and Reformed men and women who serve in the college and university communities of the nation. Meeting annually, the FCM seeks together to discover more adequate means of relating the Christian gospel to the academic community. Some of its members are college town pastors, others college chaplains, ministers to students and faculty members. All are brought together simply by their common concerns, problems and joys.

Because of the tremendous increase in the number of students and faculty on the campuses of the country, the importance of a Christian witness on those campuses is multiplied greatly. In past years the church has been at the forefront of the moves for higher education, many denominations setting up their own schools for higher education. Now, however, with the whole country committed to higher education, with enrollment at an all-time high in denominational schools and at state institutions, a realization of the first magnitude has come acress the mind of the church. It must continue to support as best it can the denominational college, helping that college to discover its unique roll in Christian higher education. At the same time it must maintain and support a Christian witness *wherever* its people are. For example: the numbers of Congregational Christian and Evangelical and Reformed young people at Duke University and at Elon College are approximately the same, with a slightly smaller number at the University of North Carolina. The Churches are beginning to refer to our campus ministry as the "new missionary opportunity."

Out of this background of opportunity and problem, the FCM arose.

This year's meeting of the FCM featured a program of study and discussion. Dean Harold Schilling of the Graduate School of Pennsylvania State University led the group in a series of four highly important lectures on the role of the university as it seeks to serve God. Dr. Howard Kee of Drew Seminary led in a study of the book of Colossians. Dr. Ross Snyder of the Federated Faculty of the University of Chicago led in the study of Group Dynamics. The afternoons were devoted to "Swap Shops" in which, as the name implies, the ministers "swapped" information and problems with their fellows. The schedule began at eight-thirty each morning and ended at approximately nine-thirty each evening.

R. L. Jackson was elected to the Executive Committee of FCM, an honor both to him and the Convention.

Notice of Installation Service

To the Churches and Ministers of the Eastern Virginia Conference:

A Service of Installation for Reverend Jack T. Akin will be held at the Berea Congregational Christian Church, Great Bridge, Virginia, on Sunday, July 24, at 7:30 p. m. The churches of the Eastern Virginia Conference are cordially invited and urged to send representatives to this service and the ministers of the conference are invited and urged to attend.

Jas. H. Lightbourne, Jr.,
Secretary,
Eastern Va. Conference.

"THE LIVING WORD"

"Conversation" is "Behavior"

Seventh in a Series of Eight Articles

By Dr. Luther A. Weigle.

The word "conversation" in the King James Version of the Bible always refers to conduct, behavior, or manner of life, and is never used in the sense that it has today as a term for the give-and-take of talk. "The end of their conversation" (Hebrews 13:7 KJ) is now translated, "the outcome of their life (RSV). The "vain conversation received by tradition from your fathers" (I Peter 1:18 KJ) is "the futile ways inherited from your fathers" (RSV). Lot is said by the King James Version (II Peter 2:7) to have been "vexed with the filthy conversation" of Sodom and Gomorrah, but it really means that he was "greatly distressed by the licentiousness" of these cities.

The injunction to the Christian wives of unbelieving husbands expressed in the King James version of I Peter 3:1-2 is confusing to the reader of today: "Likewise, ye wives, be in subjection to your own husbands that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." That conveys the impression that these wives are to talk their husbands into becoming Christians, though it seems strange that husbands are to behold the conversation rather than listen to it, and one can only wonder what being coupled with fear has to do with it. But there is no word in the Greek for "coupled," and no justification for dragging it in; the word "fear" stands for the reverent fear of God which is the mark of a good Christian and the "conversation" of these wives is their behavior. The Revised Standard Version translates the passage: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior."

Writing to the Corinthians, Paul, referring to himself as "we," expresses rejoicing in "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (II Corinthians 1:12 in the King James Version). Note how much more clearly this reason for rejoicing is expressed in the translation of the Revised Standard Version: "the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

This is a true story about an orphan who herself became interested in orphans. Since the story so beautifully expresses the orphange spirit, it is dedicated to Superintendent Truitt of the Christian Orphanage and the host of faithful and loyal supporters of that institution. The story is about . . .

Margaret of New Orleans

In the center of the garden district of New Orleans stands the first statue erected in the United States to a woman. It is the likeness of Margaret Haughery, who shared the roles of orphan, wife, mother, widow, laundress, dairymaid, baker, businesswoman, benefactor and angel of mercy. In each role she won a place in the hearts of those with whom she came in contact, and after her death they showed their appreciation by having her likeness carved in marble.

Seated in a crude chair, this woman who knew poverty and riches, but could not write her name, is dressed in a plain calico gown, the only type of costume she ever wore in all the days of her unusual career. On her shoulder is the likeness of the cherished crocheted cape, the handwork and gift of a New Orleans orphan. As her living arm had done for 46 years, her marble arm embraces a ragged orphan. Her family name was never used. She was known to tll as Margaret, and on her monument this single name is carved.

Margaret was born in Baltimore, Maryland, in 1815. Her parents died when she was only a child. Margaret married when in her teens, but her husband's health soon failed. In 1836 she and her husband moved to New Orleans in the interest of his health, where a few months later her only child was born. Later her husband died, and shortly thereafter the child died.

Being in a strange community, Margaret sought consolation in doing work for others. While the wealthy women of New Orleans danced in the parlors of the Saint Charles Hotel, Margaret worked in the hotel laundry, and managed out of her scant earnings to save money. Having been an orphan, she had a desire to help orphans.

With her savings she started a dairy, and with a little cart went about the streets of New Orleans selling milk and begging food and money for the orphans of her adopted city. All her earnings from the sale of milk, she gave to orphanages.

Later, as her dairy business prospered, she brought to realization a dream of many years—the building of an orphanage which she called her baby girls. Later, she built another orphanage for older girls, where they could learn trades so as to prepare themselves for employment.

Margaret possessed a remarkable faculty for judging business ventures. Many businessmen came to her for loans. Among these was one who operated a bakery. His business declined and he insisted that Margaret take his bakery in payment for the loan. She added it to her other business ventures and at once made it profitable.

In the bakery business, however, Margaret saw only another opportunity of doing charity. Although she gave large quantities of bread to orphanages and poor families, her business eventually became the largest bakery in New Orleans. Despite her success, she continued to make deliveries of bread in a cart, as she had done in the dairy business.

When the Fourth Louisiana Regiment of the Civil War was brought captive to the west bank of the Mississippi River below New Orleans, Margaret's heart was touched by the sight of hungry men. When she went to cross the river to the camp with baskets of bread, she was halted by a Federal sentry, who refused to allow her to pass. But Margaret, being a strong woman, took the sentry in her arms, pushed his rifle aside and set him out of the way. She delivered the bread to the soldiers. In the future she was never halted.

Margaret never wore expensive clothes, yet her gifts to the orphans and the needy were magnificent. For others she forgot herself completely, and in her will, which was signed only by a crossmark, she bequeathed all her property to the New Orleans orphanages — Jewish, Catholic and Protestant, white and colored.

When Margaret died on February 9, 1882, her body was followed to the cemetery by the orphans of eleven institutions, and a vast throng of white and colored people representing all walks of life. Two years later, following a public collection of funds, the statue to her memory was unveiled by orphans in the presence of several thousand people. At the unveiling ceremonies it was aptly said: "The substance of her life was charity; the spirit of it, truth; the strength of it, religion; the end, peace—then, fame and immortality."

* * *

Next week the story will be about two Virginia boys—Tom and Dabney. At the age of 15 Tom began construction of one of the most beautiful homes in the United States. Later he became President of the United States. A likeness of Tom's house is shown on one side of a coin widely used, while on the other side is the likeness of Tom.

Tom and Dabney made a promise to each other while only lads. Guess what the promise was, and read the story to see how good you are at guessing.

"Southern School News"

For those readers of THE CHRISTIAN SUN who would like to know all about integration of the races in public schools in the 17 states where segregation has been practiced, *Southern School News* provides that information. Its purpose is set forth as follows:

"*Southern School News* is the official publication of the Southern Education Reporting Service, an objective, fact-finding agency established by southern newspaper editors and educators with the aim of providing accurate, unbiased information to school administrators, public officials and interested lay citizens on developments in education arising from the U. S. Supreme Court opinion of May 17, 1954, declaring segregation in the public schools unconstitutional. SERS is not an advocate, is neither pro-segregation nor anti-segregation, but simply reports the facts as it finds them, state by state."

The subscription price is $2.00 for one year, $3.75 for two years. The address is Southern Educational Reporting Service, P. O. Box 6156, Acklen Station, Nashville, Tenn.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

Fine Group at Young People's Conference

The following paragraph relative to the recent Young People's Conference, held at Elon College, N. C., is taken from a personal letter written by the Rev. George D. Alley, who was one of the teachers at the conference:

"We've had a good week, with one of the finest groups of young people with whom I've ever been privileged to work. That they gave up the week-end of July 4th to come, and that many have gotten leave of absence from summer jobs, attests to their seriousness of purpose, which means so much to the success of a conference. I always regret the conclusion of these affairs, because one short week is just time enough to get well acquainted with the group. So much might happen for good, were it possible for us to be together for a longer period."

* * * * *

"Bouneva Farlow Likes Uduvil," Reports Dr. Dudley

The following is from a letter from Dr. Sydney Bunker of the Ceylon Mission to Dr. Raymond A. Dudley, and is about Miss Bouneva Farlow. Dr. Dudley wished to share the good news with the friends of Miss Farlow in the Southern Convention: "Bouneva Farlow seems to be most happy at Uduvil. She takes to the place and the people—and even the food—in such a way that they are sure she was a Jaffna Tamil in a previous incarnation! She was not very happy in Kodai, being away from Uduvil and her friends there. She is pressing us to allow her to take Grace Raju up with her next year, and we are considering the matter. She found no one very congenial of her own age up there, so she was a bit lonely. Yet the stay was good for her. When I saw her a week or so ago at Uduvil, she was very happy and contented. . . . "

Justice Oliver Wendell Holmes at eighty said: "It is faith in something, enthusiasm for something, that makes life worth living."—*Exchange.*

North Carolina and Virginia Church School Convention

The annual meeting of the North Carolina and Virginia Church School Convention was held at Concord Church July 12, 1955. The theme was "Communicating the Gospel."

Invocation and welcome were by Rev. Terry Sutton, pastor of Concord Church. The worship service was conducted by Miss Pat Ferrell, one of the young members of Concord Church. It was very graciously presented.

The roll call gave the following revealing facts. Out of the 50 churches in this convention 34 reported. About 150 in attendance including dents.
18 ministers and nine superinten-

Dr. William Arthur Kale, professor of Christian Education at Duke Divinity School and a member of the Advisory Board of the "Understanding and Use of the Bible" project, spoke on "Communicating the Gospel." The address was so thought provoking that I want to add a few of the highlights of his address.

He stressed the communicating of the Bible to our young people since the birth rate is stepping up so rapidly. He used a form of questions, viz:

1. Upon what level are they thinking? We as church people should seek in every way to lure them to choose the higher level of thinking.
2. To what voice will they listen? Christian or anti-Christian?
3. To what guides will they turn to find consolation and restoration when in trouble? Mother, father, grandmother, sometimes to their day school teachers, Sunday school teacher.
4. The church must communicate to the 3 groups in most need today.
    a. Children.
    b. Young people.
    c. Older people.

Communication is transferring ideas to someone. Appropriating the Bible message to the behavior of life.

Dr. Kale said our few minutes each Sunday to teach the Bible was leaving our young people biblically illiterate. We need a better method, Christ taught 12, they went out and taught others. We should follow his method of every converted Christian teaching others. Are we? Know something about God and share that knowledge. Have a "Goal" and make it a high one.

Lunch was served in the beautiful new basement. It was bountiful and delicious, and served in a most wholesome social atmosphere.

Following the lunch hour, memorial moments were held for Mr. A. J. Gerry, superintendent of Salem Chapel for 10 years, who passed away recently, but had sent in his report for the convention.

Rev. Carl R. Key gave a short but forceful talk on "Search the Scriptures"—for the history of God's revelations to us; for the law of God; for the message of God; for the new way of life.

We are quite aware of great changes in communities where new churches and good schools have been erected.

Then Mr. Key reported on the literature for our use in many ways. Also Visual Aid, how secured, cost, etc.

The Committee on Place, Rev. Fred Allred, chairman, reported Apple's Chapel for the convention in 1956.

The Nominating Committee, Mrs. Mark Andes, Mrs. Austin and Mrs. Littiker, presented the same officers as last year: Rev. John R. Lackey, president; Leonard Powell, vice-president; Mamie Flynt Neal, secretary; E. W. Kellam, treasurer. Therefore installation of officers was omitted.

Reports were given by John Graves and Mr. E. W. Kellam, treasurer, followed by closing prayer and benediction.

MAMIE FLYNT NEAL,
Secretary.

George A. Sloan, American industrialist of Greenwich, Conn.: "In a world that is still made up of the 'haves' and the 'have-nots,' one may ask, 'Have or have not what?' And my answer is, 'Have or have not the freedom to own, to use, and to risk the mechanical means of production —have or have not the right to just rewards of their honest labor—have or have not the right to determine and to control their own destiny as free men.''—*Sunshine Magazine.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The People Left in Judah"

Lesson V—July 31, 1955.

Memory Selection: "The Lord is *my strength and my shield; my heart trusted in him, and I am helped.*" Psalm 28:7.

Background Scripture: II Kings 25:10-12; Jeremiah 40-44.

Devotional Readings Ecclesiastes 5:1-5.

Skinning a Fox.

The story is told of a woman who was touring a fox farm in the northwest. She asked innumerable questions about foxes: what they were fed, how many baby foxes a mother fox had, and so ad infinitum. Finally she asked, "And how many furs do you get from an average fox?" The guide, worn down by her incessant and foolish questions, replied, "Madam, we don't usually skin a fox more than three times; after that he gets kind of irritable."

The point of this story is that at long last Nebuchadnezzer became irritated by the action of the Jews. They were a cantankerous crowd, and he decided to put an end to the matter. Accordingly, he marched against Jerusalem, beseiged it, captured it, and laid it waste, leveling it to the ground. Then to make sure that the thing did not happen again, he carried off all the people, except he left "the poor of the land to be vinedressers and husbandmen." He liquidated all the leaders who might make trouble or who might be the rallying point for a new insurrection. It was the end of Judah as a nation. It was the beginning of a long exile.

A Preacher is Spared.

Nebuchadnezzer's captain did not carry off all the leaders. He did not take away all the strong men. He left Jeremiah with the people of the land, the poor folks who were left behind to be "vinedressers and husbandmen." Of course, he did not think this fellow could do anything. It would be all right to leave him behind. What could a preacher do about the situation anyway?

The fact is that Jeremiah was given his choice of going or staying? He stayed. He knew that his people would need him, and need him very much. So instead of going to Babylon where he could have fared well, he stayed with the rabble and did not fare so well. Like a true man of God, he put the good of his people above his own personal comfort and convenience. He was a tower of strength to the people during those critical years.

Fox Hole Religion.

The people had fallen on hard times. The going was rough. They had learned that they could not do as they pleased with impunity. They were in a tight place and on a hot spot. So they asked Jeremiah to find out from the Lord what they ought to do. Like many a modern man, they never have anything to do with God until they get into trouble. Then they call on him and ask him to get the out of their trouble. Listen to their solemn promises—what these people told Jeremiah: "The Lord be a true and faithful witness between us, if we do not according to all things for the which the Lord God shall send thee to us. Whether it be good or evil, we will obey the voice of the Lord our God to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God." Sounds interesting and promising. "God get me out of this mess, and I'll do anything you say."

Broken Promises.

These people asked the preacher for his advice, but they did not take that advice when he gave it to them. They promised to do what God told them to do, but immediately broke their promise to do so. Jeremiah told the people not to go to Egypt. The people immediately went to Egypt. "So they came to Egypt; for they obeyed not the voice of the Lord."

Before we condemn these people, let us remember our broken promises and vows. How many times have we made solemn and sacred promises to God, especially when we were up against it, and then broken them or forgot them when the danger or the emotional splurge had passed away. The story is told of the boy who started to slide off a roof, who cried out, "Save me Lord, save me." As he slid along, however, the seat of his trousers caught on a nail, and he added, "Never mind, Lord, I'm caught on a nail." That is a true characterization of the attitude of many of us. We are so pious when we are poor, but we become proud when we get a little of this world's goods. We call on God when we are in trouble and then forget him when the trouble passes. Our lives are marked by broken promises.

Does It Pay?

When these people went into Egypt, they did exactly what Jeremiah felt and said they would do. They began to worship the false gods of the land into which they went. They burnt incense to the queen of heaven, poured out drink-offerings to her, and worshipped her. And they gave a good reason—in their thinking—for doing this. It paid off. When they were burning incense to the queen of heaven and pouring out drink-offerings to her, they "had plenty to eat, were well, and saw no evil," I quote their words. But what did they get when they served God? They "wanted (that is lacked) all things" and had been consumed by the sword and famine. "Why serve God? It doesn't pay." That is what the people of that day said. It is what the people of this day often say. "What is there in it for me?" "What do I get out of it?" Or to put it another way: "Preacher, I have tried to serve God and to do right, and what did I get out of it? Look at the people around me who do not give God a thought, and they have fine cars and fine clothes and lots of money and lots of fun. What the heck? I do not see where it pays to serve God."

Well, it doesn't always pay in dollars and cents to serve God. And those who serve him are not spared sickness and misfortune and disappointment, and suffering and trouble. If you are religious because you think it will pay in dollars and cents you may get fooled. But there are dividends in religion. It pays to serve God.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven," *Matthew* 10:32.

Blessed Is The Church . . .

WHICH GIVES ITS MINISTER AN ANNUAL VACATION.

(Continued from page 5.)

in where needed, assuming that he has had, or will take his vacation at some other time. Some ministers deliberately arrange things this way, either with someone of their own denomination or of another where the people and the ministers are closely associated.

While he is away, the minister will probably divide his time almost equally between his family and his thinking and planning for the life and program of the church in the coming year. For a lot of men, this is the one best opportunity for doing things with their families and it means a chance to get re-acquainted with those people who mean the most, but who of necessity must often be neglected while their husband and father attempts to meet the needs of other people. We catch-up, in a sense, with the growth of our children, who somehow are eleven months older than the last time we had a really good conversation with them. We get a new perspective on the value of our wives, whom we tend to take too much for granted during the course of a busy church year. And we share with the family in doing things for the sheer fun of being together, many of which have been postponed far longer than we would have liked.

Most conscientious ministers take along a portion of the church office and a part of their library when they leave for vacation. Most of them put these materials to good use. They catch up on reading, both for pleasure and for professionaal guidance. They outline plans for the coming church year. They carry on correspondence, both with the folks in the church who may need to hear from them and with friends who have not been contacted via the mails since the previous summer. And a lot of them actually do some study. Some even go so far as to outline a full year's preaching schedule, or one which will take them through the Lenten and Easter season eight or nine months away. And whether he be driving through the countryside, sitting idly by while waiting for the fish to bite, or engaged in some more strenuous activity, the minister is literally soaking up impressions and inspiration for his work in the days ahead. From all of these experiences, gained while he is free of the normal responsibilities of parish life, he is "priming the pump" for the months ahead.

The advantages here are not just a one-sided affair. The church can benefit as much from giving its minister ample time for such renewal as does the man himself. He returns to his labors refreshed in body, mind and spirit. His health is therefore improved over what it was when he left, and he returns better able to render all of the service expected of him and which he expects of himself. Besides, there is nothing which can serve to provide a more wholesome attitude toward the church and his responsibility to it than this opportunity to get completely away and to view it, for a while, from afar. Things which have been disturbing begin to seem less so. Problems take on their proper proportions. Ambition, in the best sense of the word, is restored. And there are few men, adequately dedicated to their ministerial tasks, who do not return from vacation with a new appreciation for their job and for the people with whom they work. In all of this the church and its people are the beneficiaries, plus the fact that their man comes home with some new and therefore fresh ideas for sermons, even though they may be preached in the same way as before.

From what has been said above, the layman should be able to see that the minister's vacation is unlike that of any other person. He needs it for a different set of reasons, he uses it to a different advantage. Now, finally, let me set down a few general principles which have proved their worth in the majority of our churches: (1) There is good scriptural basis for this business of vacations for ministers. You may find frequent references to how Jesus and his disciples "went apart unto a quiet place." No one ever recognized the necessity for making such preparation before the beginning of a task, nor the need for a change of pace in his work more than did our Lord. (2) Let each church ask itself, "Are we paying our minister a salary adequate enough for him to lay by the funds which will make it possible for him to properly use such vacation time as we provide?" (3) Is the amount of time ample for him to derive the benefits desired? (4) Is the church willing to arrange for the supply of the pulpit in the minister's absence? All of these are important questions. The church which does not pay an adequate salary for the needs of the minister and his family is handicapping him for the entire year, to say nothing of the vacation period. It would seem that a minimum of four Sundays, usually to be taken in July or August, is preferable regardless of the size of the church. It is very possible that the minister of the smallest of our churches needs just as much time for vacation as the minister of the largest because, usually, he has no help during the year at all, and therefore has a greater variety of responsibilities from which and for which to rest up.

Some churches, quite wisely, are arranging for their minister to take some time off in the summer and again in the middle of the church year, since an eleven month's stretch of activity with just one break in the year can work real hardship on the minister's health. Certainly, every church should assume the obligation of supplying the pulpit, at its own expense, during its minister's vacation period. Some have been known, strangely, to require that he meet such expense out of his own pocket! Such smacks of saying, "If you're going to have this cake, you'll have to put the icing on it yourself!"

While ministers naturally enjoy being in a setting where they do not have to wear a coat and tie for a season, where a few ants may crawl over the cover of the Bible when they lay it aside in some rustic spot, where the telephone is not ringing constantly, and where the concern over next Sunday's sermon may be forgotten for a while, the real reason for all of this is simply that all work and no play makes the Reverend a very dull boy, and that the whole life of the church, including everybody in it, is to be greatly enhanced thereby. In fact, we might well coin a new Beatitude, one which would almost surely meet the approval of our Lord: "Blessed is that church which gives its minister an annual vacation, for it shall come closer to the Kingdom of God."

The older I grow—and I now stand upon the brink of eternity—the more comes back to me that sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God and to enjoy him forever."—*Thos. Carlyle.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thanks for this, another good report, which you have made it possible for me to make. The total for the week is $619.12. As most of our readers know, when the total is less any week than $1,000, something has to go undone. I suppose that is why we have the special Thanksgiving appeal. How nice it would be if we were in a position to pay our bills each month. I hope the "chart of the churches" for July will show something from most of our churches. Eighteen churches this week have made an entry on the chart of the churches.

We have been very busy here during the past week. We have canned 420 gallons of stringed beans, made 100 quarts of blackberry jam, and put up several gallons of pickles—and the canning season here has just begun.

Many of our children are away these days on a one week's vacation; some of them for two weeks. And throughout the summer there is this visiting of classes, friends and relatives.

Last week the Southern Convention Young People's Conference was held at Elon. One late afternoon the young people and their leaders visited us here at the orphanage. They saw the children and the matrons, the buildings and the campus, and they went into the Holt Chapel and conducted their evening service. I was thrilled to see John King of Suffolk reading the scripture and leading the prayer. He is one of hundreds of children and young people I used to see so often when I was pastor of his church in Suffolk.

One of the great joys of serving here at the orphanage is that of seeing so many people whom I know from all sections of the Southern Convention. This week the Women's Missions Conference is being held at the college. They will graciously visit the orphanage while here. The women of the church are doing a good part by the orphanage in so many ways. For instance, I have just received this word from Mrs. Raymond Goodwin of our Oak Grove Church in the Eastern Virginia Conference: "Thank you so much for letting Ella Jean spend her vacation with us. She seems to be enjoying her visit. She fits right in with the family and we love her." That is typical of many notes we have from good friends of homeless children.

"He who gives a child a treat
Rings joybells in heaven's street;
He who gives a child a home
Brings to earth God's Kingdom
Come."

Through the thoughtful contributions of men and women of our churches, many little homeless children have found joy and shelter and security in the arms of the church. This week four new children have been received: Ava, Carolyn, Elbert and Marie Ellen Turner. May God bless the hands—your hands—that bless these little children. Thank you for the fellowship of Christian good works.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 13, 1955.

Commodities for the Week.

Clothing, books and toys:
Mrs. Annie Ruth Millikin, Sanford, N. C.
Coupons:
Christian Temple, Norfolk, Va.
Martha's Chapel.
Bethlehem (Nans.) Christian Church.
Mrs. J. C. Darden, Suffolk, Va.

Sunday School Monthly Offerings.

Amount brought forward		$10,653.91
Eastern N. C. Conference:		
New Hope	$ 33.00	
Beulah	125.00	
Damascus	47.09	
		205.09
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 54.00	
Dendron S. S.	21.50	
Norfolk, Bay View S. S.	9.23	
Windsor S. S.	30.00	
		114.73
N. C. and Va. Conference:		
Apple's Chapel	$ 10.00	
Lynchburg	5.00	
		15.00
Western N. C. Conference:		
Pleasant Cross S. S.	$ 13.65	
Zion	30.00	
		43.65
Virginia Valley Conference:		
Dry Run S. S.	$ 3.98	
Linville S. S.	14.67	
		18.65
Total		$ 397.12
Grand Total		$11,051.03

Special Offerings.

Amouunt brought forward		$22,684.00
Vacation Bible School, First Cong. Christian Ch., Portsmouth, Va.	$ 12.00	
Philathea Class, Suffolk Christian Church	5.00	
Vacation Bible School, Little Creek Cong. Christian Ch., Norfolk, Va.	35.00	
Mrs. Belle F. Robinson, Albany, N. Y.	10.00	
Young People's Class of First Christian Church, Reidsville, N. C.	15.00	
In Memory of Christine Joyce Askew	5.00	
In Memory of John H. Barnwell	10.00	
In Memory of John H. Barnwell	5.00	
In Memory of John H. Barnwell	5.00	
In Memory of John H. Barnwell	10.00	
In Memory of John H. Barnwell	10.00	
Special Gifts	100.00	
		222.00
Grand Total		22,906.00
Total for the Week		$ 619.12
Total for the Year		$33,956.83

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

Central Committee of the World Council of Churches to Meet

American church leaders, clergy, laymen and laywomen, will be among the members of the Central Committee of the World Council of Churches meeting in Davos, Switzerland, August 2-9.

Bishop Henry Knox Sherill of the Protestant Episcopal Church, one of the six presidents of the World Council of Churches, and Dr. Franklin Clark Fry, United Lutheran Church, chairman of the Central Committee, both of New York, are among the 90 members of the Central Committee composed of church leaders from all continents and practically every denominational family.

The Davos meeting of the Central Committee of the World Council of Churches is the first full scale meeting since last summer's big Evanston, Ill., Assembly where the Committee was elected. Between its assemblies which are held every five or six years, the work of the World Council is directed by the Central Committee.

Special attention will be given during the meeting of the Central Committee to Christian action in international affairs. The meeting is scheduled to take place between the Geneva Conference of the "Big Four" heads of state and the Conference to be held in Geneva on the peaceful use of atomic energy.

Reports will be received from the Commission of the Churches on International Affairs, an agency of the World Council of Churches. They will survey what has been done by the churches in various countries in following up the appeal of the Evanston Assembly for efforts toward the agreement between the great powers on living together and on the progressive reduction of armaments. Dr. O. Frederick Nolde and Dr. Richard M. Fagley, staff members of the Commission of the Churches on International Affairs and Dr. Walter W. Van kirk, secretary of the Department of International Affairs of the National Council of Churches, all of New York, will be present.

The meeting is expected to be the largest and busiest on record. It will be preceded by important meetings of the Divisions and Departments of the World Council. The Divisional Committees dealing with Studies, Ecumenical Action, and Inter-Church Aid and Service to Refugees meet between July 25 and 30. On the same days the meetings of Departmental Committees within these Divisions are to be held.

From July 31 to August 2, the Executive Committee of the World Council will be in session.

Two other important meetings will be held during the last week of July: a meeting of West European churchmen to consider Christian responsibility in the present international situation; and the meeting of the Joint Committee of the International Missionary Council and the World Council of Churches.

Two main themes which will receive special discussion at the Central Committee meeting are "the various meanings of Christian unity and the unity which the World Council of Churches seeks to promote" and the "implications of Christian unity for Inter-church aid for assistance to underdeveloped countries."

Also to be discussed is the reception of a letter from the Patriarchate of the Russian Orthodox Church concerning Christians and the international situation. Other Central Committee business includes the report of a special commission dealing with proselytism and religious liberty; future meetings of the Central Committee including the possibility of holding a meeting in Hungary in 1956; and plans for future Assemblies of the World Council of Churches.

Moderate Drinkers

By Elaine Elrick,
in The International Student.

Moderate drinkers are responsible for the drink problem today, for it is they who give all drinking an air of respectability. If there were no *moderate* drinkers, the nature of alcohol would be shown up in its entirety.

The effects of excessive drinking are for the most part quite apparent and unappealing. The effects of moderate drinking, although harmful, are not so evident to the ordinary observer. Choice wines and liquors have become associated with pleasure, wealth and success.

The movies show rich, attractive people enjoying themselves at elaborate cocktail parties. Newspapers give reports on the banquets of the elite and tell of the hundreds of alcoholic drinks that are consumed. High-pressure advertising uses millions of dollars a year.

Many people begin to drink because of the invitations or suggestions of their friends. After taking a drink, a person feels calm, poised, relaxed, self-sufficient and self-important. No one bothers to suggest that these reactions are, in truth, indication of harmful bodily changes. Nor is it publicized that three out of every ten drinkers become addicts. It is no wonder that there are over three million victims of habitual drunkenness in the United States.

Moderate drinkers are responsible for this state of things as it exists today. The leaders of influential society should be made to realize the part they are playing in bringing about the destruction of a vast number of people, who unwittingly follow the apparently desirable example which is set for them. Is it not essential that these leaders should now create a new effective public opinion?

ATTACK ON THE SCHOOLS.

(Continued from page 2.)

was named by the chairman of the school board as directly responsible.

These incidents are indicative of what has happened or will happen in every community in America where Unitarians, Jews and Catholics think they have a chance to intimidate or completely stultify the efforts of Christian citizens who seek to preserve religion in the public schools.

Aiding and abetting the enemies of traditional American public school practice are weak-kneed Protestants who hold that Bible reading and prayer create ill-feeling in the community and who put community peace and goodwill ahead of God, righteousness and morality. Pagan elements in community life simply do not care what happens.

We believe that the time has come to requdiate minority rule of the American public schools. Let the majority of the electorate determine whether religion shall remain in the public schools in a given community. If the vote is against religion, then let Christian people build Christian Day Schools. If the majority favor prayer and Bible reading and instruction in Christian morality in the schools, then let those who oppose it get out and provide schools of their own.—*Editorial in Action.*

Whatsoever we beg of God, let us also work for it.—*Jeremy Taylor.*

These Things I Know

I KNOW that this day will never come again and that I should make it the best day in which I have ever lived.

I KNOW that true happiness is a thing within and that when I begin to search for it, I have it. It is always very natural to me, and when I get it and begin to give it away it comes back double.

I KNOW that work is a stimulus, keeping the world alive and moving. Those who have love in their hearts, directing their work, are the real doers and benefactors of mankind.

I KNOW that my life is exactly what I make it. Other people and other forces can influence me and my life only as I follow them.

I KNOW that if I live youth I am young, that if I live happiness I am happy, that if I attempt worthwhile things I shall accomplish that which I purpose.

I KNOW that the world's greatest thinkers are those broad-minded men and women who labor to make society a symbol of human friendship.

I KNOW that this earth is not man's abiding place, else why the human aspirations which spring from our hearts and remain for a time unsatisfied.

THESE THINGS I KNOW. I know, too, that the greatest thing I can ever do is to do my best at all times and under all circumstances.

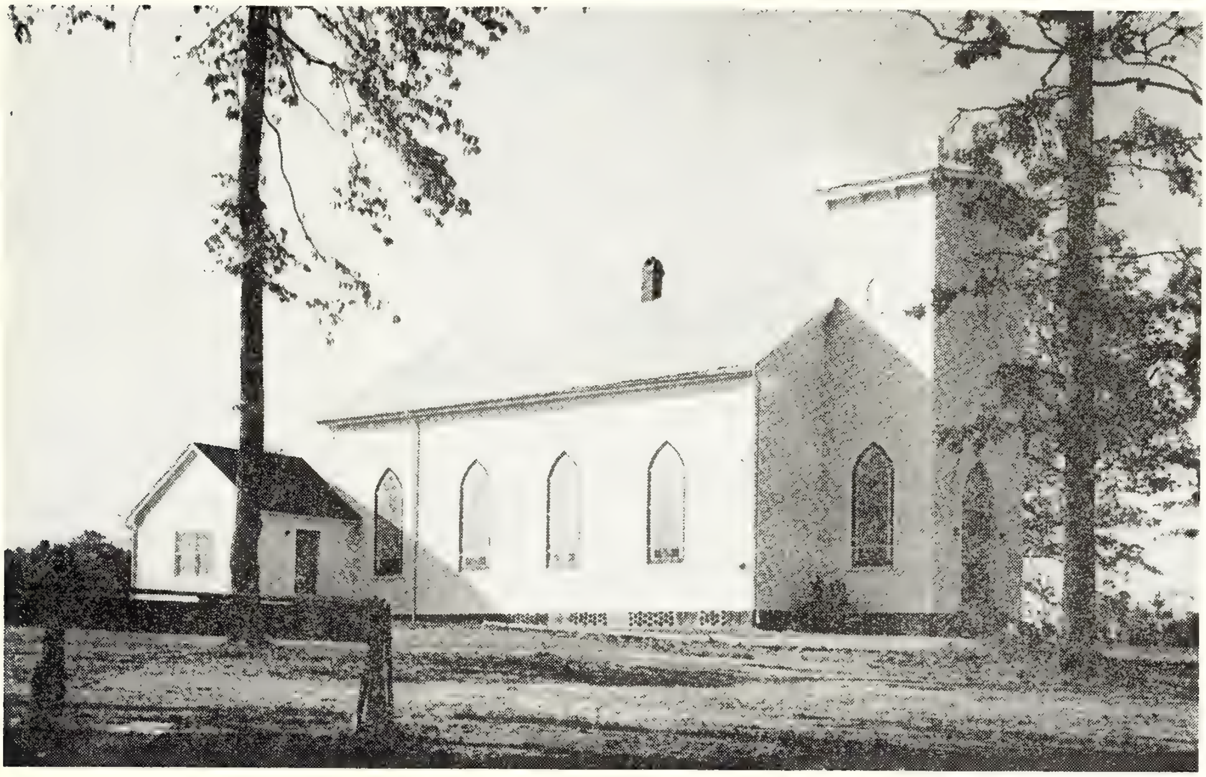
—*Anonymous.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, JULY 28, 1955 NUMBER 29

Historic Mt. Auburn Church



Mount Auburn Congregational Christian Church was organized about 1820. It was moved to its present site in Warren County, North Carolina, in 1856. The present building was erected around 1913. The Sunday school rooms were added at the back of the church building only recently. The Rev. William A. Rich is the present pastor of Mt. Auburn. An interesting historical sketch of the church appears in this issue.

News Flashes

Rev. and Mrs. Earl T. Farrell have announced the birth of a son, Terry Wayne, at the Rex Hospital, Raleigh, North Carolina, on July 14. Our congratulations to Mr. and Mrs. Farrell.

Mrs. Florence Neff Peel, widow of the late Rev. R. H. Peel, died on Monday, July 18, 1955, at Gasport, N. Y. Her death resulted as a consequence of complications which developed following a fall which she sustained recently. The funeral was held Wednesday, July 20, at Barker, N. Y.

Dr. Wm. T. Scott was a participant in the Dedication Service of the Hank's Chapel Christian Church, near Pittsboro, where they have built an Educational Building and renovated the Sanctuary. Rev. Bill Simmons is the pastor there. The building program was conducted during the pastorate of Rev. R. T. Grissom.

The Richmond Church has spent several thousand dollars in the recent past upon the educational and recreational facilities of its church plant. The past week it let a contract for the renovating and painting of the church auditorium, choir and cloak rooms, and foyer at a cost of approximately $2.000. This work is to be completed before the first week in September.

Superintendent Wm. T. Scott was the speaker at the Dedication Ceremony of our Concord Congregational Christian Church, near Burlington, N. C., on Sunday, June 26. The Concord Church has a beautiful building, which was constructed during the pastorate of Rev. W. W. Snyder. Rev. Thomas D. Sutton is the present pastor and is doing a wonderful job among his people there.

The Christian Sun's deepest sympathy is extended to Deacon W. J. Stephenson of our church in Richmond, in the loss of his wife, who died in a local hospital on Thursday of the past week. Interment was in Franklin, Virginia, on Sunday afternoon, with her pastor, Dr. Roy C. Helfenstein, and Rev. Harvey Carnes of the Franklin Church, in charge. Mr. Stephenson is the Senior Deacon of our Richmond Church, both in age and in length of service.

Your attention is called to the sermon, "Free and Bound—or Bound and Free?" by Dr. James H. Phillips. It was especially appropriate for the Sunday on which it was delivered, July 17. It was preached in the Duke University Chapel on the day before the opening of the Geneva Conference. Dr. Phillips is Associate Professor of Biblical Literature. He was ordained to the Congregational ministry while a student at Yale. At that time he was minister of a Congregational church at Waterbury, Conn. He is now a minister of the Western North Carolina Methodist Conference.

Superintendent Scott writes: "On Sunday, July 17, I had the privilege of conducting a service at our new church at Warwick, Virginia, where about sixty people were in attendance at the 9:30 service. I rushed immediately to the First Church, Newport News, for the service there at 11:00, and met with the pastoral committee in the afternoon. That evening I attended the service at the Central Congregational Christian Church in Norfolk, and afterwards met with their pastoral committee. I attended the Eastern Virginia Sunday School Convention held at Rosemont on July 19, and on Sunday, July 24, visited the Bayside Church and participated in the Ground-Breaking Ceremony at 3:30 in the afternoon. At eight that evening I shared in the Installation Service of Rev. Jack T. Akin of our Great Bridge Church. These are busy weeks, but they are joyful ones, and we are encouraged by the development of our work in the Southern Convention."

Western North Carolina Sunday School Convention

The Sunday School Convention of the Western North Carolina Conference met at Pleasant Hill Congregational Christian Church, near Liberty, on July 14, 1955, for its annual meeting.

The theme of the program was "The Use and Understanding of the Bible." The highlights of the day were the two speeches given by Dr. W. A. Kale and Rev. Carl Key. Dr. Kale, professor of Christian Education of Duke University, gave an inspiring address on the subject, "Communicating the Gospel." Mr. Key, staff member and director of the Committee on the Use and Understanding of the Bible of the National Council of Churches, centered his message on the subject, "Searching the Scriptures." Special emphasis was placed on the Bible, which is the center of all other curricular materials. Our church needs to make progress in order to fill the needs of our growing population.

Good delegations from most of our Congregational Christian Churches of the Western North Carolina Conference were present, including 147 members, 12 ministers and five visitors. In the 28 reports from the various churches, we found that progress is being made in church attendance, new departments and equipment, remodeling and improving facilities, and providing a more desirable place of worship.

New officers of the Sunday School Convention were elected as follows:

President—Mr. Sybrant H. Pell, Pleasant Ridge.
Vice-Pres.—Mr. W. H. Hughes, Jr., Asheboro.
Secy.-Treas.—Mrs. Sherman Maness, Ramseur.
Assistant Secy.-Treas.— Miss Jackie Riddle, Pittsboro.

Rosser L. Clapp,
Chn., Press Committee.

The Rev. W. A. Grissom Resigns Pastorate at Liberty Vance

The Rev. Robert Bennett of Greensboro, N. C., a ministerial student at Elon College, was guest speaker at Liberty Vance Congregational Christian Church, Sunday, July 17, in the absence of the pastor, the Rev. W. A. Grissom, who was on vacation.

Mr. Bennett brought a most inspiring message, using as his topic, "Ye are Witnesses of These Things." He emphasized the fact that the need for witnesses is just as important today as when this charge was given to the disciples. He pled with us to tarry in prayer in humble pentitence until the Holy Spirit descends upon us; to tarry in prayer until we see the condition and need of the people, and do something about it; to tarry in prayer for power from God; and to tarry in prayer until God gives us a message. When we tarry in prayer, he said, and follow Jesus daily, we will be better prepared to witness for him. We need to stop

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen to Meet at Moonelon on August 10

The regular summer meeting of the North Carolina and Virginia Conference Laymen's Fellowship is to be held at Moonelon, August 10, beginning at 4 p. m. The following activities have been scheduled:

4:00 Swimming, Fishing, Tour of Moonelon.

Anyone who wishes to do so may come to work during the early afternoon. Some cleaning remains to be done, and this would be a good time to do it.

6:30 Dinner served by the Moonelon Staff.

Each layman will pay for his dinner; the amount will be reasonable; it will be necessary to send in reservations from each church in advance.

7:15 Program.

An outstanding speaker, and good singing by a quartet.

8:30 Adjournment.

All laymen of the Southern Convention are given a special invitation to attend this meeting. Much progress has been made at Moonelon, and we are anxious for you to see what has been done. There will be no solicitation of funds at this meeting; but it will give you an opportunity to inspect the buildings and enjoy the facilities. We urge you to come and bring your friends.

Truby A. Vincent,
Chairman.

* * * * *

South Boston-Danville Laymen Will Meet

The Laymen's Fellowship of the South Boston-Danville District will hold their regular quarterly meeting at Union Congregational Christian Church of Virgilina, Virginia, on Friday, August 5, 1955. Dinner will be served by the ladies of the church at 7:00 p. m., at the church.

All of the laymen of this district are urged to be present.

E. Irving Anderson,
President.

Southern Preachers Attending Deering School

Among the fifty pastors from twenty different states and Puerto Rico attending the 1955 Eastern Summer School for Ministers, July 6-27, held at Deering Community Center, in Hillsboro, New Hampshire, under the auspices of The Board of Home Missions were:

Rev. and Mrs. Arnold Slater of Chattanooga, Tennessee; Rev. Raleigh Briggs of Suffolk, Virginia; Rev. Terry J. Burly of Chattanooga, Tennessee; Rev. J. Scott Morris, Jr., of Braselton, Georgia; and Rev. Carl E. Wallace of Fayetteville, North Carolina.

The school is intended as a retreat for study, worship and fellowship, with down to earth, practical consideration of the all round work of the Christian minister. With a carefully planned schedule, and equally carefully selected faculty, the ministers are given an opportunity for spiritual, mental and physical refreshment away from the problems of the local parish.

It aims specifically to help in the use of the Bible for present day teaching and preaching, to arouse fresh interest in theological thought with special emphasis upon reading, to help ministers in problems of speech and to give them aid in the use of radio, TV and other forms of communication.

In addition to its courses, the min-

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

Isolation Impoverishes People

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Romans 12:4, 5. This is written with specific reference to Christians, but it applies to the entire human family.

This principle has a strong social application. To disregard it is to court dire consequences. The touchy individual who separates himself from other people generally does so because there is something wrong in his personal relationship. The fact that he has cut himself off from his former associates lessens the possibility of righting real or fancied wrongs. He has created within himself enmity which may lead to strife.

If one is seeking evidence of the fact that isolation impoverishes people, it can be found in the realm of the spiritual. It sometimes happens that church members disagree with other members, or dislike the program and policies of the church. Not infrequently a disaffected church member stays away from the worship services of the church and avoids other members. He does not grow in spirit. He becomes lean of soul and his spirit is embittered. Thus he comes to spiritual poverty.

Churches are members one of another, whether they know it or not. If right relations exist between churches, when one church prospers other churches prosper with it. Most community churches have found that their church life is not satisfying and complete until they have established fellowship with a larger communion. Churches are planted "one to a hill," but they do not thrive if the hills are too far apart. The list of churches which have died when they severed relationships with the denomination of which they had been a part is a long one. Isolation impoverishes people.

Many Congregational Christian churches very greatly fear that something exceeding terrible will happen to them if the pending merger with the Evangelical and Reformed Church is ever consummated. We know some people who are certain that it has already happened. If evidence is desired, see the material which has been put out by the Committee for the Continuation of Congregational Christian Churches.

There were a few individuals and churches in the Christian Church who viewed with dire apprehension the merger with the Congregational Churches when it was under consideration. Their fears were without foundation. Those of the former Christian Church who have been most active in the work of the Congregational Christian Churches, do not hesitate to declare that our fellowship has been spiritually enriched and blessed in a measure which is beyond our ability to evaluate. And, in so far as we are able to determine, the Congregational Churches have not been materially hampered by the union. Christian cooperation and Christian fellowship bring believers closer to the Christ.

The Ministry of Prayer

There are two types of service which Christ requires of every one who would be his true disciple. The one is prayer for the coming of God's kingdom. The other is bearing witness to the saving grace which God has provided for men in Christ. The two are inseperably bound together.

Let us consider the ministry of prayer. Prayer is a natural expression of religious faith. All the most primitive religions we know about had some form of prayer by which they invoked the help of the power they believed in. When we read the Gospels we find that prayer was a vital factor in the daily life of Jesus. It had a large place in the Jewish religion. Jesus made prayer an intimate personal communication with a loving heavenly Father.

Prayer is the heart of all true worship, whether it be the worship of the congregation or the worship of the individual in the solitude of his home. Prayer is always the highest point in congregational worship. The sermon has not achieved its purpose, if the people are not led by the sermon to an eagerness to seek divine aid to accomplish the ideals which the preacher has set forth.

Only prayer can prepare a people for the Holy Spirit to work in and through them. We must always remember this truth about Pentecost. When the disciples gathered with Jesus for the last Passover they were to share with him, each was thinking about his place and power in the kingdom which was to come. "And when the day of Pentecost was fully come, they were all with one accord in one place." Personal desires and ambitions were all forgotten: they were ready to lose themselves in the task to which Jesus had appointed them.

Christian prayer identifies people with God in Christ. It identifies the people of God one with another. Christians of the world are praying themselves together into "one body" in Christ. We have already come a long way. It seems a long way yet to go, but it may be closer than we think.

Christian prayer identifies Christians with all the "lost" ones whom Jesus came to seek and to save. We are still prone to think of them in terms of their ethnic origins and national affiliations. Prayer makes it possible for us to see them in the light of love, even as Jesus saw them.

Let's Stick to the Facts . . .

The Information Committee was created by the executive committee of the General Council to circulate the fundamental documents concerning the union with the Evangelical and Reformed Church—such as the *Basis of Union and Interpretations*—and to keep our churches and members informed of the activities of our national agencies, conferences, associations and churches in preparation for the union.

Free Discussion.

The committee is not an agency to influence the opinions of Congregational Christians on the union. It operates in the dual belief that Congregational Christians, given facts, (a) can draw their own conclusions and (b) will ignore propaganda and pressure and make up their own minds.

The committee has tried to answer the searching questions about the union that have come from our members and to communicate and freely discuss the views and actions of the General Council and its executive committee, Such *pro* and *con* discussion has been healthful and useful to our fellowship.

But there exists a form of opposition to the union which brooks no discussion denies or ignores facts, impugns the montivation of every act of the elected national boards and committees of our fellowship. The Information Committee believes it is duty bound to analyze this opposition and report frankly the committee's understanding of the essential purpose of the opposition groups.

These organized anti-union groups are small in numbers but well supplied with money and staff. They are tax exempt and contributions to them may be deducted from income tax. Their present propaganda clarifies no facts or issues. It is designed to divide, confuse and embitter. It is important that our churches and ministers understand the tactics being employed.

The League to Uphold Congregational Principles lists its membership on its letterhead as being twenty-six laymen. It has a paid staff director and lists a Congregational Christian minister as adviser. It has constantly attacked the organizations and officers of the Congregational Christian churches. Its crowning achievement to date has been the *Black Book,* slurring the Council for Social Action.

Recently, this League sent a document to Congregational Christian churches concerning an analysis, made in 1947 by Dr. William F. Frazier, treasurer of the Board of Home Missions, of minimum net assets of the Evangelical and Reformed Church. Dr. Frazier studied Evangelical and Reformed Church assets at the request of the executive committee in an effort to determine rock-bottom solvency—"*net realizable* worth under conditions of forced liquidation."

Dr. Frazier spent several weeks at this study and submitted a fifty-four page report to the finance committee of the executive committee, together with numerous supporting documents. He found the Evangelical and Reformed Church solvent and its *net* worth, after deductions all certain and all contingent liabilities, to be over $3,000,000, largely in Government bonds and cash. He did not include in his estimate of net worth the Annuity Fund or any other organization or asset which was not owned absolutely and outright by the Evangelical and Reformed Church.

Now comes the anonymous League author attempting to compare the *net realizable worth* of the Evangelical and Reformed Church with a compilation of the *gross* assets of certain Congregational Christian organizations. This is the sort of thing that evokes cries of "Foul!" in political campaigns and is not tolerated in reports of research results or in business financial reports. At the least it evidences statistical incompetence.

Furthermore, the figures cited by the League are not the audited reports of the named Congregational Christian organizations for the time of the Frazier Report on the Evangelical and Reformed Church. They are a compilation submitted by the plaintiff Cadman Church in pleadings in its unsuccessful suit against the General Council.

Even if the Cadman Church pleadings were accurate, they could not be compared on a basis of equality with the figures of the Frazier Report on the Evangelical and Reformed Church since they include assets that were rigidly excluded from the Evangelical and Reformed *net* worth. A proper statistical comparison would have eliminated the same funds from the Congregational Christian figures.

Unequal Comparison.

Even the comparison of organizations in the League report is statistically indefensible. For example, the gross assets of the Annuity Fund for Congregational Christian Ministers and the Retirement Fund for Lay Workers were included in the compilation of Congregational Christian funds. Both of these funds belong to their members, not to the Congregational Christian Churches. They are neither assets nor liabilities of the Congregational Christian churches. They have no place in a compilation of Congregational Christian funds. Their counterparts were properly excluded from the Frazier Report on Evangelical and Reformed assets because they, too, belong to their members.

The other League charges are of a piece, with their statistics and their interpretation of executive committee votes, by sentences pulled out of context.

The Frazier Report was never kept secret from any Congregational Christian. It was first carefully examined by the finance committee of the executive committee, which reported that the Farzier analysis went far beyond what the committee had expected in detailing Evangelical and Reformed Church financial conditions. The finance committee voted unanimously (*See footnote 1.*) that they found the Evangelical and Reformed Church to be solvent and that the Frazier study satisfied the request of the executive committee that financial matters be "clearly tabulated and a statement concerning this tabulation accompany the *Basis of Union.*" (*See footnote 2.*)

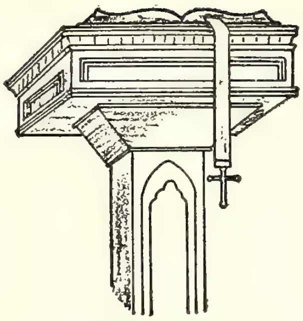
The executive committee members next examined the Frazier Report and concurred in the opinion and report of their finance committee.

The report was next submitted to a meeting of fifty-one representatives

(Continued on page 13.)

Editor's note: The above article is printed in The Christian Sun that our readers, and especially ministers and church secretaries who are receiving communications from The League to Uphold Congregational Principles, may know the source and purpose of such communications. Advance is carrying a series of articles from The Information Committee. The Christian Sun, due to lack of space, can not carry the entire series.

S. C. H.



"Free and Bound—or Bound and Free"

A Sermon

By Dr. James H. Phillips,
Durham, North Carolina.

Scripture: John 8:31-36;
I Corinthians 3:16-23.

The desire to be free is one of our deepest passions. In this half-century alone, we have fought three wars at collosal price to stay free. This is an awesome illustration of the fact that we believe the price would still be greater if we were not free.

This desire for freedom touches many areas of life. Here we see a home chained down by a small income. Natural needs and desires are blocked by want of financial means. And then, by a streak of good luck, the family strikes it rich, and there is a sudden elation of spirit. It seems as though someone is saying, "Now, you are free. There is no end to what you can have."

Or here is a young person brought up in a home or community where, he feels, his behavior is cramped because of restricting moral codes. On every hand, it seems to him, he hears, "Don't do this," or "You can't do that." Then he goes away to college or joins the service, and now he becomes free, free from restrictions, free to behave as he pleases.

Or here is the whole of mankind, struggling slowly upward since the birth of the race for the material needs of life. And then there dawns the scientific age with its fantastic developments, and man's economic freedom is no longer a utopian dream but a reality within his grasp.

Everywhere, in personal and in social life, there is this deep rooted desire for freedom, and men and nations will resort to extreme means to get it and to keep it.

But hold on—something is the matter with all this, there is a catch somewhere. Many families gain financial freedom and yet make misery out of it; many young people gain freedom of self-expression and yet wreck themselves on it; the human race has entered the most prosperous era in human history and stands on the verge of winning freedom from want, yet men talk fearfully everywhere of possible extinction.

Something must indeed be wrong with this freedom—that fact is being brought home to us every day in striking ways.

Look at a problem in education. We Americans have great pride in the democratic character of our public education. To teach our children the American ideal of freedom is one of its cherished aims. And yet, at its annual meeting in Chicago several weeks ago, the National Education Association had to face a grim fact; rowdyism has become a major problem in the American classroom. The seriousness of the situation was dramatically demonstrated by the launching of an intensive survey by the NEA, a survey of 10,000 teachers regarding this "blackboard jungle" to determine its cause and what can be done to correct it.

Something is wrong with this freedom, and we could continue to dwell on even grimmer testimonials to its wrongness, especially as seen in juvenile delinquency. States a judge of a Brooklyn criminal court: "The young criminal today, though he may be barely out of knee pants is more brazen, more cynical and more sadistic than the toughest gangsters of the Capone era. He has absolutely no fear of or respect for the law." We could quote other authorities who are expressing increased alarm about this problem, but surely you do not need persuading. The headlines of crimes committed by young people are splashed on almost every daily paper.

Something is wrong here. What is it? Surely this is freedom gone wild, freedom out of control — or is it? Now, why do I ask that? I ask it because these young people are not as free as they may think. Their so-called sense of freedom which makes them boast, "Nobody can tell me what to do," is a false sense of freedom. What I am saying is that they may think they are free, but they are in reality bound. They are so bound to distorted concepts of values and patterns of behavior that, according to the Judge, from whom we quoted a moment ago, little can be done to change them. This, he says, is the most tragic part of the situation. This means that the solution to the problem of juvenile delinquency lies a generation away. Our only real hope, he contends, lies in a new generation brought up by parents and schools and churches that teach the young to have respect for law, both civil and moral.

This is graphic testimony of a truth that cuts across the whole of life—not simply across criminal behavior—and yet it is a truth that many people do not see. That truth is this: when we assert our freedom to do as we please, and we assert it long enough and often enough, we become bound to that which we had thought we were free to do. Then we are no longer free but bound, however loudly we may assert our freedom.

Look at this truth operating in the area of drinking. Someone has said, perhaps half in jest and half in seriousness, that there are two stages in the life of a drinker: the first stage is when he could stop if only he would, and the second stage is when he would stop if only he could. Such a statement would be wrong if it sought to imply that all drinkers in the first stage will sooner or later reach the second; but this we can say, no drinker can take that possibility lightly. Prof. Seldon D. Bacon of Yale, considered the foremost authority on alcoholism, has reported that there are just short of 4 million drinkers in this country who are losing, or have lost control, and that their lives are beginning to show, or have already shown fully, damage in one or more aspects. Most of these alcoholics were free to drink or not to drink in the beginning, but now they are bound to it in a way that is at once terrible and pathetic.

Look at this principle operating in the area of love-making. There are young people who begin this experience in life in an indiscriminate way. Love for them is free. But is it free? Those persons who think it is free will establish habits of indiscriminate expression that in time will bind them so that the free lover is not free but a slave to his passion. That kind of freedom has a high price to it—it can close the door to the deepest and most precious experience of marriage: one love, faithfully and wonderfully expressed. And marriage without that has been robbed of its deepest expression. So, the philanderer is not free, but in truth he is bound.

See what we are saying! There is no such thing as freedom in the sense that we can continue to be free to do whatever we want to do. We simply are not made that way. There is a law and order about our nature that takes our free expressions and in time binds us to them — and unless we come to have profound respect for that natural law we run into trouble, just as surely as young criminals who, in their distorted version of freedom, run into trouble when they flout civil law.

This truth is part of the teaching of our morning Scripture lesson. Jesus warns of our becoming slaves to sin, and much of his teaching elsewhere points to the tenacious hold of sin, and how nothing short of a radical decision to turn to God will break that hold.

Paul in that portion read from his first letter to the Corinthians was saying the same thing. "Do you not know that you are God's temple?" he was asking those Corinthians who were doing very immoral things with their bodies. "If," he warns, "anyone destroys God's temple, God will destroy him."

Now we are not saying that our Lord and Paul were resorting to threats to turn people to God. I do not believe they would commend the action of a Headmaster of Eton who is reported to have stood in his chapel pulpit and said to his students: "It's your duty to be pure in heart. If you are not pure in heart, I'll flog you." Jesus knew that would not do. Purity of heart cannot be forced. We hear him saying instead. "Blessed are the pure in heart." That was symbolic of his great attraction—that was the key to his dramatic power, and people followed him out of love and not fear.

But we must not let this fact obscure the overwhelming evidence in the teaching of Jesus that he also preached about a God of judgment, a God who wove moral principles into the fabric of our nature and ordained that a man's life must be built upon these principles or he would destroy himself. It is sobering to remember that Jesus ended his great sermon on the mount with a parable of a house built on rock and a house built on sand. God has made life so that it must be built on the rock of his moral principles or life crashes.

Let me see if I can illustrate the way I think God is dealing with us now with a story told by Dorothy Thompson in a recent issue of *The Ladies Home Journal.* Miss Thompson included this story in an article entitled, "Respect for Law Begins at Home," and states that it was told her by an internationally famous psychiatrist.

Two well-to-do parents came to see this psychiatrist about their nine-year-old son, who, they reported, was wielding scissors on everything in the house. He had slit the furniture coverings, demolished the draperies, cut his mother's best dresses to ribbons, and currently was satisfying his mania on his father's shirts and suits. Through questioning, the psychiatrist learned that the only reactions of the parents before the boy's destructive behavior were a mother's tears and a father's reprimands.

The psychiatrist arranged to call upon the family as a visitor in order to observe the boy. Then at a follow-up meeting with the parents this is what he told the father: "Mr. X, go home and tell Bobby you've had all you intend to take. Tell him the next time he cuts or otherwise destroys anything in the house, you are going to lick the pants off him. Do not hide the scissors. And then when he starts again being Jack the Ripper, give him a hiding. One time will not be enough. He won't believe you mean business. Then lick him again. I think it will take at least two."

The parents were not only flabbergasted; they were outraged. "No one has ever lifted a hand to that child," said the mother indignantly. "We believe in love."

"So do I believe in love," replied the doctor, "but love is a two-way street, and it includes respect. Bobby is a perfectly normal boy, but he has no respect for either of you. And because he has none for his father and his mother, he also has none for his teachers or any other authorities."

This is a story which this doctor told in a discussion of juvenile delinquency. He used it to butress his assertion that a cause of delinquency greater than poverty, slums, inadequate recreational facilities for youth and other commonly designated evil environmental influences is the failure of parents to teach their children respect for law. A child who kicks his mother without encountering 'the wrath of God' will kick his teacher next, and go on to worse brutalities. "The first and most basic training, without which all further education will fail," this psychiatrist contends, "lies in deportment. If a child is permitted to be rude to his father or mother or teacher, he will become a rude youth and a rude man, and crime is only the ultimate expression of a rude mind and soul."

All too long now, I suggest to you, we have looked upon God as having the attitude of these parents—expressing only an indulgent love and reacting to humanity's destructive behavior with tears and light reprimands. It is no wonder that our religion has been powerless so often in the face of the destructive nature of man. We had better heed the psychiatrist's advice, because that is more in line with what God is doing. Surely he believes in love, but the Bible constantly proclaims, as the psychologist proclaimed, that love is a two-way street and it includes respect for God's laws.

I believe that the world is in its present crisis because we have not had great enough respect for those laws. We still love Mammon more than we love God; we still seek pleasure and personal advantage more than we follow the ideal of service; we white people still seek to deny peoples of other colors equality of mind and spirit; people still exploit other people; nations still exploit other nations; nations still believe that armaments are the only insurance against war and that friendship and understanding are so much idealistic nonsense.

On and on we could go, and in the face of all this blatant disregard for God's laws, he has been more than patient. Surely he has hoped that his supreme action of love demonstrated 2,000 years ago would be sufficient to inspire man's obedience, but most men have not been so inspired.

And what has all this led us to? Could it be that the series of wars and crises in this Twentieth Century is pointing to the fact that the Almighty has had enough? Could it be that the very threat of destruction is his way of telling us that he means business, that his love is a two-way street and it includes respect for his laws? I am not suggesting that God has "licked the pants" off us, but disregard for his laws has made it inevitable that humanity should suffer self-imposed lickings, lickings that will long be remembered!

Perhaps two lickings and the aftermath of the last one will prove suffi-

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

A Note from the Editor

Those of us who attended the Vesper Service at Moonelon, led by Mrs. Robert A. Whitten of Winchester, Va., will long remember the inspiration of the hour.

Shortly before the School of Missions, the Young People had held their Work camp at Moonelon, and they had built the lovely outdoor chapel on "the other side of the lake." A path had been made from the picnic grounds around the lake to the "chapel." At one point a short footbridge had been constructed and painted. A sign had been placed on one of the trees near the entrance calling for "Silence." Rustic seats had been made from trees which had been cut down. A rugged cross had been erected. The setting was lovely.

David Andes, son of Rev. and Mrs. W. J. Andes of Elon College, sounded the call to worship on the trumpet from the opposite side of the lake. It was most effective.

I trust that many of our groups will use this vesper service. Though your setting will be different, God's world is full of beauty, and it will not be hard to find an effective place to hold it.

I would like to thank Mrs. Whitten for this service. The fact that you find the things you like on our Women's Page is what makes you like it.

Many of the ladies at Elon said to me, "I am enjoying your page." I appreciate very much their thoughtfulness in telling me. I told them, however, the credit went back to the people who send in the material. I want to say "Thank you" now to everyone who has given me anything for publication. I had thought I could write little thank-you notes to those who sent articles to me, but before I can write them, it is time to write another "page."

In addition to thanking those who have given me articles, let me also thank in advance, all those who are going to send me those things you want to see on "OUR" page.

Mary H. Booth.

Vespers—"Moonelon," July 13, 1955

Arranged by

Mrs. Robert A. Whitten,
Winchester, Virginia.

Theme: "The Beauty of God's Handiwork."

Trumpet Call to Worship: "Day Is Dying in the West."

Invocation:

Thou who hast made Thy dwelling fair
With flowers beneath, above with starry lights,
And set Thine alters everywhere—
On mountain heights,
In woodlands dim with many a dream,
In valleys bright with spring,
And on the curving capes of every stream,
Thou who hast taken to Thyself the wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshippers to come to Thee
In Thy great out-of-doors!
To Thee I turn, to Thee I make my prayer,
God of the open air.—Henry vanDyke.

Hymn: "Day Is Dying in the West."

Poem: "I Am the Cross."

I am the cross of Christ.
I bore his body there
On Calvary's lonely hill.
Till then I was a humble tree
That grew beside a tiny rill;
I think till then
I was a thing despised of men!

I am the Cross of Christ!
I felt his limbs along
My common, broken bark;
I saw his utter loneliness,
The lightning and the dark;
And up till then
I thought he was as other men.

I am the Cross of Christ!
My form they used to crucify
The outcasts of the earth;
But on that lonely hill that day
My kind received, in blood, new birth,
And ever till this day
A weary world bows at my feet to pray!

I am the Cross of Christ.
They say I tower "o'er the wrecks
Of time." I only know
That once, a humble tree,
This was not so. But this
I know—since then
I have become a symbol for the hopes of men.—Wm. L. Stidger.

Poem: "Immanence."

I never think of God
As a God afar
When he lifts his torch
To the first white star,
I never think of him
As a spirit aloof
When his kind rains dance
On my wet roof.

I never think of Jesus
As in Gallilee
When I wander on the shores
Of a gold-rimmed sea.
I never think of him
On a shining throne
When I walk at high morning
In a wood, alone.

I know a path
Where the hollyhocks nod:
And when I go there
I grow friendly with God.
And when young daffodils
Dance before my eyes
I cannot think that Heaven
Is away in the skies.

I have a friend
Whose hands feel in mine
Like the very same hands
That turned water into wine.
And when, at the day's end,
I look in his face
The whole wide world
Is a God-filled place.
—Wilson MacDonald.

Responsive Scripture Reading and Hymn: "For the Beauty of the Earth":

Leader—"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge.

Hymn Response—First verse of "For the Beauty of the Earth."

Leader—"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

Hymn Response—Second verse.

Leader—"So God created man in his own image: male and female created he them. And God blessed them." Jesus said: "Thou shalt love the Lord thy God with all thy heart and all thy soul. . . . Thou shalt love thy neighbor as thyself."

Hymn Response—Third verse.

Leader—"If then ye be raised together with Christ, seek ye the things that are above. And let the peace of Christ rule in your hearts.

Hymn Response—Fourth verse.

Prayer—

Meditation: "The Life of Loveliness."

(The leader closes the meditation with the poem, "Seeds.")

(Continued on page 10.)

Historical Sketch of the Mt. Auburn Congregational Christian Church

We have no records that show the history of the church as far back as 1820, but from oral reports it would appear that the organization of Mt. Auburn took place in the neighborhood of that year. Apparently the teaching of James O'Kelly found receptive ears and there was established a Christian Church which went by the name of Old Kedar.

The first recorded mention of Old Kedar is in connection with the meeting of the North Carolina Conference, which met at Old Kedar in the year 1833. Major Joseph Sims provided room in his dwelling house of the ''sitting of the conference.''

Perhaps the best-known personage at this meeting in 1833 waas Rev. Daniel W. Kerr, who later became the founder and first editor of THE CHRISTIAN SUN. At this time, it was decided to publish a church paper for the young Christian Church, and the name of the paper was to be the *Christian Intelligence.* Fifty dollars was provided for the support of such a paper.

Apparently Old Kedar was moved to its present location and the name changed to Mt. Auburn in the year 1856. In this same year Mt. Auburn joined the Southern Convention.

The following is the covenant that was entered into by the Mt. Auburn Church on this occasion:

> ''We whose names follow, for the glory of God and our own spiritual benefit, desire to organize ourselves into a church capacity to be known under the name Christian Church, at Mount Auburn, Warren County, North Carolina. We desire to be designated only by the name and title of Christians. We agree to take the Holy Scriptures of the Old and New Testaments for our only rule of faith and practice, and Christian character shall be our only test of Christian fellowship. It shall be our purpose to secure regular ministerial services to attend to the ordinances of the Church of Christ, and united our efforts to the promotion of the cause of God; and agreeable to the custom of the Primitive Church, we call Bros. John H. Fleming and Austin Newman to the office of Deacon by ordaining and setting apart to the work and office of Deacon by El'd John N. Manning. We hereby assume the authority of appointing and holding Ecclesiastical courts, and deciding upon questions pertaining to this body, confiding in the promises of the Gospel we shall ever pray for the Superintendence of that Omnipotent Being, Who doeth all things well.''

From 1856, Mt. Auburn continued to serve the community under the guiance of the covenant. Regular quarterly meetings were held and minutes of those meetings are available. From these minutes we receive the information that Mt. Auburn first came into the ownership of the property on which the church was built in the year 1864. This land was held under the Trusteeship of John H. Fleming, William H. Read, and Austin Newman.

During the Civil War, Mt. Auburn continued to hold regular services as well as the regular quarterly meetings. One would gather that the main purpose of these meetings was the ''appointing and holding of Ecclesiastical courts, and deciding upon questions pertaining to this body.''

Perhaps Mt. Auburn's real contribution to the ongoing purpose of the total church came in the years 1866 and 1867. It was during these two years that the Southern Convention met at Mt. Auburn to regroup and reform its forces after the Civil War. At the meeting in 1866, the ''Principles and Government of the Christian Church'' was seriously considered but not completed. The purpose of this work was to define the powers and duties of the churches, to improve the organization of the Convention and Conferences, and to prepare a directory of worship. The basis of this work was laid at the Convention in 1846, at the session held at Union Ridge, in Alamance County. The work was not completed in the regular session of the Convention in 1866, and an extraordinary session was called for 1867 at Mt. Auburn in order to complete the work of the ''Principles and Government'' of the Church.

At this same session of the Convention, it was decided to publish the ''Christian Hymn Book,'' and the hymn book was completed in 1870 by Dr. W. B. Wellons. It was also decided to resume the publication of THE CHRISTIAN SUN at this same session. The war had interrupted its publication until this date.

Dr. Wellons, in his address before the Convention at the 1867 session, said that the purpose of publishing the ''Principles and Government of the Christian Church'' was ''to bring order out of confusion, beauty out of deformity, symmetry out of irregularity, system out of derangement.'' This was the aim of those lovers of our church who met in council at Mt. Auburn in the spring of 1867.

In the year 1868, the Negro members of Mt. Auburn were granted permission to withdraw from the church and establish a church of their own. Up until this time both white and colored were members of the same church, and the rolls are still available.

In the year 1880, additional land was bought from H. R. Moss. This land was to be used for cemetery purposes. In 1888, the minutes record the suggested remodeling of the church building. This was to include the lengthening of the church by twelve feet and the removing of the gallery. This, however, was not carried out until the middle 1890's.

The present church building was erected around the year 1913, and it has served the congregation since that time. The Sunday school rooms were added in 1950 to the back of that church building.

Mt. Auburn has served the community well during the years. For over one hundred years it has given to its parishioners spiritual guidance and care. In addition to cooperating with the churches of the community, Mt. Auburn has also cooperated with the churches of it's own communion. As early as 1879, Mt. Auburn waa in a parish with Union, Halifax, Va., and as early as 1882, Mt. Auburn was in a parish with Hebron and Union. As late as 1951, it served in a parish with Liberty (Vance) and Mt. Gilead, and at the present time is associated with the Warren County Parish of Congregational Christian Churches. This parish includes Mt. Auburn, Antioch and Bethlehem.

Mt. Auburn Congregational Christian Church will continue to lead in those things spiritual and ''Confiding in the promises of the Gospel we shall ever pray for the superintendence of that omnipotent being, who doeth all things well.''

A Page for Our Children

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

This is the story of Tom and Dabney, two Virginia boys who lived in colonial days. For lack of available history, only Tom's family name is known, and that is revealed later in the story.

It was on a hot summer day that these two lads, who attended school together, climbed a low mountain in Virginia. It was a new experience for them, a new venture, to reach the top of the mountaain. They looked over the vast wilderness, and it seemed to them that what they saw was as boundless as the sea. Thrilled as they were by the beautiful sight, Dabney said to Tom: "Whichever one of us should die first, let us promise that the other will see that he is buried right here." Tom agreed, but told Dabney not to talk about anything so sad as that. And then Tom added: "I am going to live up here—this is where I shall build my house."

Tom was then only fifteen years of age, but as he developed into manhood and became known as Thomas Jefferson, he began to plan his home. At that time there were no architects, no house planners, in the colonies. But during his college days at William and Mary young Jefferson came across the books of the great Italian architect, Palladio. From designs in the book Jefferson drew the inspiration for building a home on the beautiful mountain top, and when he completed his college course he began to dig the foundations, to make bricks, and season lumber. However, years went by and still there was no mistress for the home of his dreams.

In colonial Virginia, the law-making body was called the House of Burgesses, and young Jefferson was a member. The story goes that a group of young men, including Jefferson, was gathered at the home of Barbara Skelton, a beautiful widow of less than twenty years of age. All the young men were present for the same purpose—each to win the hand and heart of the young widow. The suitors drew lots, so the story continues, and the winning lot was drawn by Thomas Jefferson, whose proposal was accepted.

Jefferson brought his bride to the mountain top in the dead of night, during a raging snow storm, over trails so rough that they were forced to ride horseback. And from this time onward work moved at a faster pace on the unfinished home, which Jefferson named Monticello, the Italian word for "little mountain."

Jefferson built a brick plant in which nearly all the bricks used in his house were made, and he even found it necessary to establish a factory for making nails. In order to encourage home-building he supplied nails to his neighbors free of charge.

It was Thomas Jefferson, who occupied such high offices as Governor of Virginia, Minister to France, Secretary of State under President Washington, and President of the United States, that introduced to America the tall, stately, white columns of colonial architecture. Jefferson's face is shown on the five-cent piece which is now most widely circulated . . . and on the other side of the coin is a reproduction of Monticello.

During Jefferson's career, Monticello became the most famous house in America, if not the entire world. Even to this day visitors are amazed at the many conveniences which Jefferson invented for his home. While in France in the service of his country he wrote to a friend: "All my wishes and where I hope my days will end—at Monticello."

This last wish was granted Jefferson, for on July 4, 1826, the fifteenth anniversary of the great Declaration of Independence which he had written, Jefferson died at Monticello.

And just as they had planned it many years before when they were lads of only fifteen, the two boyhood chums—Tom and Dabney—lie sleeping on top of the mountain which they climbed on that hot summer day.

Wisdom is not finally tested in the schools;

Wisdom cannot be passed from one having it to another not having it;

Wisdom is of the soul, is not susceptable of proof, is its own proof.

—*Walt Whitman.*

CHURCH WOMEN AT WORK.

(Continued from page 9.)

"SEEDS."

What shall we be like when
We cast this earthly body and attain
To immortality?
What shall we be like then?
Ah, who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay?
To fit the heavenly mansions and the light of day?
Ah, who shall say?

But this we know. . . .
We drop a seed into the ground,
A tiny, shapeless thing, shrivelled and dry,
And, in the fullness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare
The perfect emblem of its Maker's care.

This from a shrivelled seed? . . . .
Then may man hope indeed!

For man is but the seed of what he shall be,
When, in the fullness of his perfecting,
He drops the husk and cleaves the upward way,
Through earth's retardings and the clinging clay
Into the sunshine of God's perfect day.
No fetters then! No bonds of time or space!
But powers as ample as the boundless grace
That suffered man, and death, and yet, in tenderness,
Set wide the door and passed himself before. . . . .
As he had promised . . . to prepare a place.

Yea, we may hope!
For we are seeds,
Dropped into earth for heavenly blossoming.
Perchance, when comes the time of harvesting,
His loving care
May find some use for even a humble tare.
We know not what we shall be . . . only this. . . .
That we shall be like him . . . as he is.

—John Oxenham.

TAPS: (Congregation sings first verse and stands with bowed heads while a small group of singers from some distance sings second verse as the benediction.)

"TAPS."

Fading light
Dims the sight
And a star
Gems the sky
Gleaming bright
From afar;
Drawing nigh
Falls the night.

Day is done,
Gone the sun
From the hills
From the lake,
From the sky:
All is well,
Safely rest,
God is nigh.—Anonymous.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College

Have you passed by Elon College of late? If so you have seen some major alterations and changes in progress. Walls are beginning to creep up from the footings—walls which one day may give housing to your boy or girl—walls which reflect the faith and vision of the trustees of the College that Elon must grow in her ability to meet the needs of Christian higher education for our young people.

Beneath the rising walls there is concrete for a foundation. But there must be more than concrete. There must be faith in the whole enterprise of education by the church. There must be faith that learning must be undergirded by Christian teachings. There must be a spirit of cooperation between church, convention, and college. There must be a genuine loyalty in the heart of each one of us toward the college and the things for which it stands. There must be a spirit of sacrifice manifested in behalf of Elon in terms of our gifts which will pay for bricks and mortar. There must be prayer from pulpit and pew that our efforts for Elon may spring from pure motives and dedicated lives.

It is difficult to catch the spirit of an undertaking until we see it. Your presence at Founder's Day on September 27th will do something to you that will make you glad you came. You will see new buildings rising from the soil. These buildings have long been needed. They will pay big dividends in providing useful equipment to do an important job. You will be glad to feel yourself a part of a growing institution which feels deeply its obligation to future generations. When you see these walls going up in the spirit of progress you will feel something grow within you—something that wlil be satisfied only as you share in the work and claim your fair portion of the load.

HENRY E. ROBINSON.

* * * * *

I thank God for my handicaps, for through them I found myself, my work, and my God.—*Helen Keller.*

The Road Ahead

More than 60 years ago the Christian Church in the South blazed a new road for her peoplee—a road of Christian higher education for the information, enlightenment and culture of her constituency.

This road was meant to enter every home, cross the threshhold of every church, and pause at the door of every public school with its appealing invitation to join in this new endeavor to preprae the youth of our church for effective leadership in church and state and for joyous and successful living.

The tides of time, adverse economic trends, and unstable human emotions, have obscured the road at times, but by no means have obliterated it. It has come down through all these years and runs more plainly today than in all of its history.

As the college grows and continues to grow, her needs increase and her calls become more insistent. Today there are three buildings rising on her campus. These buildings are for the comfort and improvement of all who enter her halls—faculty and students. As you observe these improvements and realize what they will mean to our church, to our young people, how they will assist in the building of Christian character and in development of men and women for useful living, you will surely feel a compulsion to do your share in providing these needed facilities for our college, our church, our sons and daughters.

Truly the road ahead is plain, its purpose clear, and its need imperative. Its demands are necessary but considerate.

We, all of us, who are interested in our church, our college, have a definite sense of obligation to contribute out of our earnings as the good Lord has prospered us, that these improvements may be paid for as quickly as possible.

* * * * *

Apportionment Giving

The program of Elon College is so arranged that June, July, and August constitute the most expensive period of the entire year. In addition to regular salaries that are paid on a twelve-month basis, the business office has to provide funds for the summer school, such as salaries, books, and other necessary articles. Also, the college has found it advisable to purchase the winter supply of coal during this period. This means a cash outlay of more than $30,000. To pay the entire accumulating expenses of the summer months, at least $130,000 is required. These are not probable but actual figures.

Fortunately, money paid by the churches and Sunday schools on conference apportionment is for the current operating fund. As you read this article, you may wonder how much the small contributions from your church will help. They help a great deal. Were it not for these contributions, the task of the college would be greatly increased.

The report for this week is encouraging. One of our larger and more generous churches sent in a fine contribution. Contributions during this month and the month of August will be of great assistance and most appreciated.

Previously reported		$ 8,559.73
Eastern N. C. Conference:		
Liberty (Vance)	$ 60.00	
New Elam	8.00	
Eastern Va. Conference:		
Bethlehem (N.)	$ 26.00	
Franklin	529.00	
N. C. and Va. Conference:		
Elon College	$ 80.00	
Western N. C. Conference:		
High Point, First	$ 50.00	
Virginia Valley Conference:		
Palmyra S. S.	$ 10.00	
Wood's Chapel	9.00	
		772.00
Total to date		$ 9,331.73

SOUTHERN PREACHERS AT DEERING SCHOOL.

(Continued from page 3.)

isters have opportunities to visit historic and scenic spots in New England, and one such tour included a visit to the international headquarters of the American Board and the Christian Education Division in Boston, Massachusetts.

Your place may seem small to you, but if through it the glory of God and the love of God are shining, what more could you possibly wish?

—*Maurice Grigsby.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Courage of Daniel" (Temperance Lesson)

LESSON VII—AUGUST 14, 1955.

MEMORY SELECTION: *"It is good, neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."* Romans 14:21.

BACKGROUND SCRIPTURE: Daniel 1, and 5.

DEVOTIONAL READING: Ephesians 6: 10-18.

No Shilly-Shallying, Teachers.

This is a temperance lesson, the temperance lesson for the quarter. Do not shilly-shally. Teach it. It needs to be taught. Through billboards, magazines, radio and television, pamphlets and propaganda, people, and young people, are being urged to drink alcoholic beverages. The purpose of all this advertising is to get more people to drink, and to get people to drink more. It is only fair and right, that people, and especially our young people, should hear the other side of the question. And the Sunday school is a good place for them to hear it. So make this a temperance lesson. Present the evils of alcoholic beverage. Appeal for abstinence. Teach the truth in love. You do not have to be a fanatic. People may not agree with you, they may not like what you say. But why should a teacher teach only what folks want to hear? The fact is, people will respect you more if you do teach this lesson uncompromisingly, courageously, sympathetically, persuasively. The church sins when it keeps silent on the liquor question. It is one of the giant evils in the land, and a denial of the things for which the Kingdom of God stands. So do not shilly-shally, do not dodge the issue, do not talk about the sin of eating too much or working too hard—that can be intemperance too, but the lesson is not about that—talk about the evils of drinking. Teach the truth of this lesson.

Courage to Say, "No Thank You"!

This young man Daniel had inspiring moral and spiritual courage. Here he was, a prisoner of war, a captive in a strange land, faced with the question of whether he should drink or not drink. And more than the derision of his fellowmen and friends was at stake. In a way, his future and his life were at stake. But Daniel had purpose in his heart that he would not defile himself with the portion of the king's meat, nor the king's wine. And he politely, but firmly, said, "No thank you, I do not drink!" It doesn't take any courage to say, when asked to have a drink, "Yes, if you please!" A fellow without any backbone, one as spineless as a jellyfish, can say that But is does take backbone to say in private and even more in public, "No thank you, I don't drink!" What we need is more folks, both youth and adults, who have the moral and spiritual courage to say, "No thank you!" when asked to have a drink. And it helps tremendously if one has purposed in his heart that he will not defile himself with alcoholic beverages. God will strengthen and help him.

A Wild Party.

The king was having a wild party. It was a big affair, with wine, women and song. A thousand guests had been invited, and things were warming up a bit. In order to give the folks an extra thrill, Belshazzar ordered his servants to bring the sacred vessels which had been used in the Temple worship, and which his father had brought back to Babylon, so that the folks could drink from them. That is an example of how liquor will cause one to lose his self-control and his judgment. Think of it, using the sacred vessels from God's house for cocktail glasses! Scientists tell us that the last part of man to be developed in the long process of development is the cerebral covering of the brain—that which is called the "gray matter" of the brain. It is the seat of reason and self-control and judgment. It makes man a man. And this delicate, highly-developed part of the brain, the last to arrive, is the first to suffer from alcohol. The first thing that alcohol does is to attack the center of self-control, judgment and reason! Ever notice how folks who have been drinking have a tendency to talk loudly and a lot? Ever notice how folks, good folks, decent and self-respecting folks when sober, will do the darndest things when they have had a drink or two? Things that make them ashamed of themselves when they sober up.

Many Americans have a strange idae of what makes a good party. They think that one cannot have a good party, or a good time, unless everybody gets helf drunk. And the things that folks do at such parties are a shame to be mentioned. Furthermore, many of these folks who take part in these parties are members of the church! All too many people in America today have little or no conscience on the matter of drinking liquor. Because it is legal, they do not trouble to even consider whether it is in keeping with Christian ideals or practice.

A Wierd Warning.

In the midst of the party a strange thing happened. There suddenly appeared against the wall a hand, writing some cryptic words, "Mene, Mene, Tekel, Upharsin." That handwriting on the wall scared and sobered the king and his companions. He who had been so bold and arrogant a few minutes before, was now humble and afraid. What did the words mean? Nobody knew, the king's wisest men frankly said they did not know. They were about to give up when the queen reminded them that there was a young Jew named Daniel who was good at interpreting such things, and forthwith the king sent for him. Scorning the king's offer of wealth and advancement, Daniel forthwith proceeded to interpret the handwriting. It took courage, lots of courage to tell the king what the words meant. He told the king that like many another man, like all of us for that matter, he had not learned the lessons of life. His father had been an example of what happens when men forget God and give themselves over to the worship of gold and brass and silver and stone and wood. There it all was, written in letters so large and so plain that any man could read what was written. But Belshazzar had gone on in his own weak and wicked way, and doom had struck. Even that night, the eenemy would strike, take his kingdom, and he himself would be slain. And so it was. It is not always as sudden and as sweeping as this. But it is just as sure. The nation whose leaders drink, and whose people drink to excess, is on the way out.

(Continued on page 15.)

LET'S STICK TO THE FACTS.

(Continued from page 5.)

of state conferences, chosen by the state delegations to the General Council.

All other Congregational Christians who have asked to see the report were shown it by Dr. Frazier, and it is still available though long since outdated.

A summary of the Frazier Report, together with the vote of the finance committee approving it, was sent to the churches in accordance with vote 47-1E19 of the executive committee. (*See footnote 3.*) The entire Frazier Report was not circulated because of its length and the impossibility of including the numerous supporting documents.

Other errors in the allegations are clear from published reports of corporations named and minutes of the General Council and its executive committee.

Dr. Frazier has stated that the summary of his report is not, as claimed, an exact copy of the report.

It is not true that the *Basis of Union* provides that members of the Evangelical and Reformed Church will have 50 per cent control of Congregational Christian funds, or of the funds listed in the League document. It is true that the *Basis of Union* provides for equal representation by Congregational Christian delegates and Evangelical and Reformed delegates in the first General Synod of the United Church and for virtually equal representation on the new home and foreign mission boards. But all funds held by corporate bodies of either communion at the time of union will remain the property of the corporations or trust legatees that now hold them. Neither will monies held in trust by the Corporation for the General Council be turned over to the Evangelical and Reformed Church when the union occurs under the *Basis of Union and Interpertations.*

The General Council elects the members of the corporation. The agreements between the Congregational Christian and Evangelical and Reformed churches provide that the General Council of the Congregational Christian churches shall continue to exercise all of its legal functions. The corporation, by the terms of its character, must perform all of its acts in accordance with instructions given it by the General Council. No proposal has been made that there should be any change in the status or control of the Corporation for the General Council.

More deplorable than the inaccuracies of this attack is the revelation of the inordinate value placed upon money by its anonymous writer. Added to this is his imputation that fellow Christians, elected to positions of trust, are devoid of honor and honesty and his blindness to the spiritual values of the Christian church that are epitomized in the union.

The Information Committee believes that attacks similar to the foregoing will continue to come from the League. We have been informed reliably that this organization is presently preparing a professionally made motion picture to be distributed, free of charge, to all Congregational Christian churches. The Picture will deal in dramatic form with the arguments now being made by the League.

A source of similar activity is the Committee for the Continuation of the Congregational Christian Churches, which lists on its letterhead the names of sixty-seven clergymen and ninety-five laymen. The activities of this organization are well known. Its present strategy seems to be an attempt to split our individual churches internally by persuading a minority of from two to five members to threaten to sue for the church property if the congregation continues to favor the union. While this attempt to intimidate the congregations seems to be widespread, only one church has retreated before this kind of threat.

This same organization, in its printed propaganda, is continually threatening legal action against the General Council. Its spokesmen studiously ignore the actual decision of the Court of Appeals of the State of New York—the only legal pronouncement resulting from the Cadman Church suit—and quote constantly from opinions presented in testimony in the trial court or from the opinion of the trial judges, who were reversed on appeal.

This organization also has a penchant for calling upon the executive committee—with loud protestations of Christian brotherhood and love—to cease obeying the will of the majority to consummate the union and to expand its energies showing churches how to shun the union.

The Information Committee is convinced that attacks of the sort described here are designed to create issues where no issue exists. It is more important to these groups to disrupt and frustrate democratic procedure than to resolve any differences that may exist between them and the majority of our fellowship.

How can our fellowship successfully resist these attempts to sow dissension and ill will? Not by spending enormous sums of money in replies and counter-arguments. The General Council cannot match the funds enjoyed by the anti-union groups; nor does the executive committee feel it would be proper to spend denominational money to carry on a counter-propaganda campaign. We need have no fear that any of our fellowship can be mislead if the ministers and members of our churches know the facts about the union.

The lay and ministerial leaders of our congregations should be clearly aware of the nature of the attack being made upon the union. They should become thoroughly grounded in the content of the documents pertaining to the union. If they know the facts, they can transmit them to all Congregational Christian church members.

The Information Committee will continue to publish the facts. As planning goes on between our fellowship and the representatives of the Evangelical and Reformed Church we will report in detail what is said and what is decided. It is our earnest concern that each member of a Congregational Christian church shall, at all times, know exactly what steps are being taken to carry out the will of the General Council so often expressed—that the United Church of Christ shall come into being in triumph and in love.

Footnotes.

1. Two of the three members of the finance committee, Raymond Fiero and P. D. Folwell, were actively opposed to the union, but honorably attested to the solvency of the Evangelical and Reformed Church.

2. "The *Basis of Union* should not go out to the churches until financial matters are clearly tabulated and a statement concerning this tabulation accompany the *Basis of Union.*"

3. "That Messrs. Frazier and Scribner, in association with their corresponding officers of the Evangelical and Reformed Church, and with the assistance of accountants of their own choosing, audit the books of the Evangelical and Reformed Church in

(Continued on page 15.)

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Dr. and Mrs. Truitt were able to get away for a few days of vacation this week. While we are sweltering in 95 plus temperatures, they are enjoying the cool mountain air of Western North Carolina.

However, the soaring temperatures of this past Sunday did not wilt the spirit of the Young Adult Class of Apple's Chapel. The class and their pastor, Rev. Bland Leebrick, came with a bountiful picnic supper, which they shared with our children and the staff. The fried chicken, country ham, potato salad, biscuits, sandwiches, homemade pies and cakes, grape juice and lemonade, etc., were greatly enjoyed by all. We were glad to welcome these young couples and their minister and we appreciate their generosity.

Again this week we have a good report. We are most grateful to the Sunday schools, churches and our friends for remembering the orphanage with their offerings during the busy summer months.

Four of our children are attending camps this week: Jo Ann Arnold and Angelee Haith are at the Junior High Camp at Moonelon; Raymond Arnold and Larry Jones are attending the Elks' Lodge Camp at Hendersonville. It is most generous and fine of good friends to make these camping experiences possible for the boys and girls.

Today the Girl Scout office in Burlington gave us eight cases of cookies which were left from their Cookie Sale. This contribution will be a great help to our kitchen matron in planning desserts.

We have so many blessings for which we are thankful: gifts of money and materials, good health of the children, bountiful crops, and good friends who are interested in our work.

Thank you for all your kindness.

MELVA FOSTER,
Secretary to Dr. Truitt.

REPORT FOR JULY 20, 1955.

Commodities for the Week.

Clothing:
Mrs. Walter Medley, Henderson, N. C.
C. E. Talley, Reidsville, N. C.
Mrs. W. H. Baker, Newport News, Va.
Mrs. Garland Gray, Waverly, Va.
Mrs. Roy Richardson, Suffolk, Va.

Clothing and coupons:
Mrs. Wallace Truitt, Greensboro, N. C.

Shoes and coupons:
Philathea Class, Suffolk Christian Church.

Coupons:
Beginners' Dept., Suffolk Christian Church.
Mrs. A. E. Cox, Fayetteville, N. C.
Antioch Church, Zuni, Va.
Windsor Sunday School Class.
Shady Grove Christian Church.
Women's Missionary Society, Asheboro Congregational Christian Church.
Missionary Society, Bethel Christian Church.
Women's Fellowship, South Norfolk Church.
The Challengers' Circle, Winchester Congregational Christian Church.

Cookies:
Girl Scout Office, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$11,051.03
Eastern N. C. Conference:		
Christian Light	$ 74.00	
Mt. Gilead	25.00	
Wake Chapel	52.42	
		151.42
Eastern Va. Conference:		
Newport News S. S.	$ 11.65	
Rosemont	62.00	
Spring Hill S. S.	4.90	
		78.55
N. C. and Va. Conference:		
Asheville	$ 53.00	
Burlington, First S. S.	59.85	
Greensboro, First	55.86	
Mebane	5.00	
		173.71
Western N. C. Conference:		
Antioch (C), S. S.	$ 29.64	
Hank's Chapel	120.00	
Smithwood	60.00	
		209.64
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
New Hope S. S.	8.75	
		10.75
Total		$ 624.07
Grand total		$11,675.10

Special Offerings.

Amount brought forward		$22,906.00
First Cong. Christian S. S., Roanoke, Ala.	$ 10.15	
Ladies' Bible Class, Henderson Church	25.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	70.00	
Lawrence S. Holt Trust Fund	150.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
Daily Vacation Bible School, Hunterdale Ch.	45.25	
United Cong. Christian S. S. Columbus, Ga.	11.16	
In Memory of John H. Barnwell	10.00	
In Memory of John H. Barnwell	5.00	
In Memory of John H. Barnwell	25.00	
In Memory of Mrs. W. T. Cheatham	25.00	
In Memory of John H. Barnwell	5.00	
Special Gifts	60.00	
		466.56
Grand total		$23,372.56
Total for the week		$ 1,090.63
Total for the year		$35,047.46

"FREE AND BOUND—OR BOUND AND FREE."

(Continued from page 7.)

cient. There are signs that we are coming to our senses. The prodigal had to do that before there was any hope. The father—and let us remember that in the father Jesus was demonstrating God's action—the father let him suffer the filth and misery of his own choosing until he came to himself, until he became the penitent and turned again to live in his

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address...

father's house, with an expressed desire to live as an obedient servant.

Let us pray that the signs we see mean that the human race is doing just that. Let us pray, and we have earnestly done so in this service, that the four leaders of the great nations have gone to Geneva for the summit conference this week committed to the proposition that there can be no freedom from fear of humanity's extinction, no freedom from the spiral of growing suspicion and mistrust abroad in the world, no freedom from the crushing burden of an armament race that has gotten out of hand, no true freedom at all anywhere until all nations come to a genuinely profound respect for international law, and international law in its final form is God's law. If this is not done, no matter how loud and long the free peoples of the earth shall shout that we are free, we shall in truth be bound—horribly and tragically bound.

I deeply hope and I sincerely believe that President Eisenhower will enter this conference in this spirit. Millions of Americans must have felt their hopes rise as they listened to the President's earnest talk to the nation last Friday evening. When he said that he is going into these momentous meetings with the Russian delegation in an effort to change the spirit of growing suspicion and mistrust to one of conciliation and understanding, I breathed a prayer of relief and thanksgiving. Here is the level on which, finally, our problems must be and can only be solved. For this fact seems certain: we shall be bound to tension, anxiety, armaments, and at last horrible conflict, unless the American and Russian governments and peoples learn to live together in this world in this spirit of conciliation and understanding. As the President holds out his hand in friendship, to use his own words, let the American people support him with the prayers that he asks us to raise to Almighty God. This will be a mighty force to create a new spirit, a spirit that can end the cold war and make impossible a hot one. Then and only then will humanity be set on the road to true peace and freedom.

Freedom, then, has its conditions. If we are to be free, whether as persons or as nations, we must first be bound to those conditions. Something is wrong with a freedom that asserts itself alone. Something else is needed. Paul saw that. "All things are yours," he wrote to the Christians at Corinth, but he continues with the condition—"and you are Christ's and Christ is God's." There it is. Christians can never think of freedom by itself. Theirs must be a faith that freedom does not come at all unless bondage to Christ precedes it.

Dr. E. Stanley Jones tells in a recent sermon of hearing two men in an important conference say, one after the other, that the most important thing in life is to gain human freedom. Dr. Jones' reaction was, "No, No! The most important thing is to gain a bondage, to say, 'Jesus is Lord.' " "A strange thing happened to me," he confesses with joy, "when I fell at his feet and said, 'You're Lord.' A vast freedom set in. Life began to add up to sense, not nonsense; sins dropped away in the light of this mighty thing that had broken into my life. For my life had found its Lord; and that's the biggest thing that we need and must have."

Here is the proclamation of the gospel: When we become bound to Christ, we are free. He put it this way: "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free. If the Son makes you free, you will be free indeed."

Have you found true freedom by being bound to him?

Let us pray:

> In the closing moments of this hour of worship, enable each one of us, O Lord, to ask ourself this question, "Do I claim that I am free and yet must confess that I am not free but bound, bound to the ways of thinking, to concepts of values, bound to desires, to ways of acting that keep me from being what I know in my truest self ought to be?" If, O Lord, with searching honesty I must say "yes" to this question, give me the grace to confess this is not true freedom but a terrible slavery. Then let me say, "Jesus is Lord—I will be bound to him so that I may be free indeed." Amen.

REV. W. A. GRISSOM RESIGNS.

(Continued from page 2.)

and meditate, for God is seeking us to go and witness for him.

The Rev. Mr. Grissom came to Liberty Vance three years ago, and with his very efficient wife, has done a most wonderful work in every department of the church. He resigned effective September the first. His resignation came as a severe shock to all the people. We hate very much to see him leave, but wish for him and his fine family God's speed in their new field. He has accepted work in the Congregational Christian Church at Windsor, Virginia.

At present the field of work at Liberty Vance is still open.

Mrs. Fletcher Fuller,
Church Reporter.

Rt. 1, Henderson, N. C.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

A "So-What?"

Well, what of it? "I can take a drink or leave it alone." Are you sure of that? Are you sure of that? But even though you are sure of it: as a member of the church, do you think you ought to contribute to the support and the success of something that is a denial of the thing for which the church stands? And what about your social responsibility to others? Ever think about that? To be sure there will probably always be drinking. But do you want to be a part of the problem or a part of the solution? Who gets your vote, Christ or John Barleycorn?

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

LET'S STICK TO THE FACTS.

(Continued from page 13.)

the various headquarters found necessary, and secure a summary of the auditor's report of the Congregational Christian national organizations; that they submit their report to the Committee on Finance for study; that on completion of said study the committee, with Dr. Scribner as a co-opted member, shall submit their report to the executive committee, who may transmit it to the churches if they deem it wise and proper; that no proposed *Basis of Union* be released until such time as the executive committee may report that the audit is to be prepared and included."

It should be noted that the executive committee was also concerned to demonstrate to the Evangelical and Reformed Church the solvency of Congregational Christian bodies.

Prayer for the Geneva Conference

Intercessory Prayer at the Service of Worship in the Duke University Chapel, Sunday, July 17, 1955, prayed by the Rev. Barney L. Jones, Chaplain of the University.

O God of the Nations, who through the prophets of old hast foretold the day when armaments of war shall be beaten into implements of peace, and who didst send thy Son to be the Saviour of men and the Prince of Peace, we give thee thanks that at this time the heads of governments which now, with ours, have grave responsibility for the welfare of the world are met again to speak to one another and to remove the burden of fear and suspicion that lies heavily upon all men. We are grateful for every genuine impulse and motive that now seeks the reconciliation of the nations. We implore thy guidance and blessing upon our President and upon each of those with whom he confers that there may be realized at least the asperations for peace and justice which thou hast put into human hearts.

We pray for the perception of thy presence at the Geneva meeting, that the leaders of the nations, having true reverence for thy laws and thy glory, and working in an atmosphere of comradeship, with a sense of divine commission, may realize by friendly words and consistent deeds those conditions in which, under God, our world may go forward in a new and living way.

At this special time, O God, may the people of our nation achieve the grace of true humility before thee. Take from us the spirit of arrogance and superiority, for if thou shouldest mark iniquity, O Lord, who would stand? We cannot truly pray for peace except as we acknowledge our share in the sin and misery of the world. The evil of our own injustice and inequity and indifference are not hidden from thee who looketh upon the heart. Thou knowest altogether how even in our sacrifices for others we have sought our own advantage. And thus the scourge of war, the terrible instrument of thy judgment, justly imperils us with other nations. Give us grace to see our faults more clearly that we may the more readily forgive the transgressions of our powerful neighbor, and that the vision of what we might be may convict us of what we are, so that mercy may redeem us from our sins. Forgive what thou hast seen in us of selfishness and pride, remove for from us the tempers which provoke the spirit of strife, that we may with honor live in friendship with all men, and be, by thy blessing, the makers of peace.

And finally do thou grant, O God, that our petitions, with the prayers of God-fearing people of the world, may, by thy grace, descend as a mighty power upon the national representatives in their assembly that, at the summit, God may be king, that thy will may be done, and thy peace reign upon earth among men of goodwill, through thy Son, our Lord, Jesus Christ.

Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, AUGUST 4, 1955 NUMBER 30

Great Bridge Breaks Ground for Parsonage

Above are pictured members and friends of the Great Bridge Congregational Christian Church at Great Bridge, Norfolk, Virginia, gathered for the ground-breaking ceremonies held recently for the beginning of construction of a new parsonage. The five men and one woman in the front circle are, from left to right, Ernest Waterfield, chairman of the Finance Committee; Harvey Sullivan, the member-contractor, who is building the house at cost; Rev. Jack T. Akin, the new minister; and holding the shovel are Milton Godfrey, chairman of the Board of Deacons, and Edgar Eason, the church treasurer. Next to them is Mrs. Sam Frost, president of the Ladies' Auxiliary. Shown in the background is the new Great Bridge High School.

News Flashes

Dr. L. E. Smith has made public this week his resignation as president of Elon College. Further details are given on page six.

The installation service of the Rev. Jack T. Akin was held at the Great Bridge Congregational Christian Church, Sunday night, July 24. The service was presided over by the Rev. J. Everette Neese, president of the Eastrn Virginia Conference. A splendid attendance was on hand for this service of installation, including representatives from many of our Eastern Virginia churches and pastors.

Groundbreaking Ceremony for Bayside Church

Sunday, July 24, was an important day in the life of our new Bayside Congregational Christian Church in the Eastern Virginia Conference. At 3:30 in the afternoon the official groundbreaking ceremony was conducted on the beautiful new building site which the church has purchased with the help of the Christian Missionary Association of the Eastern Virginia Conference.

Construction is expected to begin immediately on a chapel and an educational building, as the first unit of this newly organized church. Rev. Ernest F. Brickhouse is the pastor. The church has conducted a financial campaign and has about $16,000 in pledges for their new building. The Building Society of our denomination has made a loan and a grant to this new church. Bayside is a rapidly growing community, and with the fine group we already have, we anticipate a splendid church in this area.

It was our pleasure to be present for the Groundbreaking Ceremony as well as for the Sunday school and for Morning Worship. The Sunday school has 130 on roll, and there were 87 present. There were around 6$ present for the Morning Worship.

We have been promised a photograph of the Groundbreaking scene, for an early issue of The Christian Sun.

These new churches are a great inspiration to us all, and we feel that they are going to be a blessing to the future work of our denomination in this area. Wm. T. Scott.

The Foltz Family Receives a Prize Award

The Irvin Foltz family of Page County, Virginia, has been selected as one of eight families in Virginia to be a "Master Farm Family." The Page County Farm Agent said, "Irvin Foltz has learned how to take twice as much from his farm with half the effort." Mr. Foltz said of his work, "All my life I have tried to diversify my crops and livestock so that I would have something to sell at all times of the year."

The family was nominated by a local committee and passed upon by representatives of the Virginia Extension Service and the "Progressive Farmer." Since the award was first announced in 1929 only 53 Virginia families have been thus recognized.

There are six members of the Foltz family. In addition to Mr. and Mrs. Foltz there are four children; a son, Max, who has served in Korea and plans to stay on the farm and raise Hereford cattle, Miss Dorothy Foltz of Winter Park, Fla., Mrs. Irma Sellers of Harrisonburg, Va., and Miss Margaret Foltz of the home.

Mr. Foltz not only diversifies his farming, but he diversifies his activities. For more than a quarter of a century he has been president of the Page County Farm Bureau. He is a director of the First National Bank of Luray and is active in the Leaksville Congregational Christian Church. He is also a director of the Rockingham Poultry Marketing Cooperative.

Miss Dorothy Foltz is well known to the young people of the Southern Convention. She was the director of Religious Education at the Elon College Community Church and at First Congregational Christian Church, Burlington, before going to the Hartford Seminary Foundation for her Master's Degree in Religious Education. She is now with the First Congregational Church of Winter Park, Florida.

The award for Master Family is not a contest, but is based on a 1,000 point scoreboard. Each of the eight Virginia families named this year will be further honored this fall when a large plaque will be presented in their community to the family. The Foltz said they'd like to have their's presented in August when their daughter is home from Florida. They do not know the date, but at least Max will be here, they said.

Ground-Breaking for Parsonage at Great Bridge

The picture on the front page of this issue of The Christian Sun is that of the ground-breaking ceremonies held recently in connection with the beginning of construction of a new parsonage for that church.

The lot for this parsonage, a choice lot and location of all the Great Bridge community, was donated to the church by Mr. and Mrs. Frank N. Hall who have been life-long members of the church.

The house is to be of the modern ranch type, with white roof and tapestry brick venir. It consists of three bedrooms, living-dining room combination, kitchen-breakfast room combination, a study, and a built on garage. Retail value of the house and lot is estimated at $25,000.

The parsonage, however, is only one of the projects of the church. From the impact of its renewed interest and devotion, it will complete in three weeks a new and modern brick addition to the educational plant, which will be debt free upon completion.

The Rev. Jack T. Akin began his work with the church on the first of June. Seventeen new members united with the church during June.

At the quarterly conference held on July 6, the church voted unanimously to change the name of the church from "Berea" to the "Great Bridge Congregational Christian Church" to match the growth and expansion of the Great Bridge Community. The church and community are slated for tremendous growth in the near future. In addition to the vote to change the name, it was also voted to accept a proposed memorial gift from Mr. and Mrs. Sam Frost, consisting of a new altar, new altar furnishings, new choir loft, removal of the rail from in front of the pulpit, and a beautiful stained-glass window above the altar to be added to the new sanctuary which it is planned to begin following the completion of the addition to the educational plant and the parsonage.

The Rev. Mr. Akin was formally installed as minister on Sunday evening, July 24, at 8 p. m. Dr. William T. Scott, the Superintendent of the Southern Convention, brought the message to a representative group of members and visitors from the other churches of Eastern Virginia.

At the close of the services refreshments were served.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

An Open Letter

July 29, 1955.

To All men in the
Southern Convention:

Food, fellowship and a fine program! This is what we promise to those who accept our invitation to come to Moonelon on Wednesday, August 10. Beginning at 4 p. m., you can enjoy yourself by fishing, swimming, hiking, or working. If you wish, you can bring along a comfortable chair and just sit in the shade.

Dinner will be served at 6:30. The meal will be prepared by the staff assembled by Rev. John Graves for the summer camps and conferences. The price will be $1.50, and we have the promise of an excellent meal.

After dinner, the program includes an address by Dr. Harvey A. Fesperman, president of the Southern Synod of the Evangelical and Reformed Church. Dr. Fesperman served for a number of years as the pastor of the First Evangelical and Reformed Church of Burlington, and he is well-known by the men of this vicinity. We are fortunate in being able to secure him as our speaker.

Music by an outstanding quartet and group singing will be a feature of the program. The program promises to be enjoyable, inspirational and helpful.

If you have not already sent in your reservation, please do so immediately. We can promise to serve dinner to only those who send in reservations not later than 10:00 a. m., Monday, August 8.

On behalf of the men of the North Carolina and Virginia Conference, I invite all of the men of the Southern Convention to attend this rally. Tell your friends about it. Bring them with you. Let's really rally!

Sincerely yours,
TRUBY VINCENT,
Chairman.

* * * * *

Conference Center (Moonelon)

We arrived here last December 29. The old "lodge" had been repaired and made livable the year around. The foundation of the main building or assembly hall had been laid. Actual work began in early spring. This building is 45 by 80 feet, and it encloses the dining room and kitchen, two modern rest rooms and a nice office. The dining room is also used for recreation and classes. The two housing units are 20 by 80 feet, and comfortably take care of 36 persons each. Each one is equipped with modern toilet facilities and with hot water. These buildings were completed July 1. of this year.

Thirteen young people arrived on June 26 for a work camp for one week, and they really worked under the leadership of the Rev. and Mrs. Gaylord Noyce of Raleigh, N. C.

The Young People's Conference was held at the college as usual, but the young people came to Moonelon each afternoon for recreation.

The Junior High Camp was held at Moonelon July 17-23 with 61 pupils and a very fine staff of officers and teachers. The most outstanding thing to one sitting on the side, was their evening devotions, or vespers, held at the "open air chapel" which the work camp had eretced just across the lake. And the climax of all their services was a communion service held on Friday night at 9 o'clock, conducted by the Rev. W. J. Andes, the college pastor. The six boys who assisted were as serious and dignified as any group of adults I have ever seen.

The Junior group was in camp the

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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Editorial . . .

Faith and Life

The world must have men and women of courage if the future is to fulfill the hopes of the past. It must be a courage that is deeply rooted in faith. Men need faith in themselves. They need faith in their fellowmen. They need faith in the inherent goodness of humanity.

But faith in humanity at its best is not enough with which to face the crises of the world as it is today. Men must have a deeply rooted faith in the righteousness, justice, power and love of God, as God is revealed in Jesus Christ.

The Bible is the story of men and women who were motivated by a vital faith in God. It is not a history of man as man. It is a history of men who had faith in God, and who were working out the issues of life in the light of that faith. They were not men of equal faith. The faith of many was faltering. Sometimes faith was strong. At other times faith was groping and uncertain. In Bible history there are ages of faith, and there are ages of doubt.

There are certain Psalms that set forth the type of faith which sustained the writer in his life situation. Consider the 23rd Psalm. "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

There you have the faith of a man whose lot is cast in pleasant places. He lives much in solitude, and meditates upon the things of God. His life has been blessed; not too many blessings, not too few. He is aware of certain individuals who are not kindly disposed toward him; but they have not encroached severely upon his peace. In the 23rd Psalm is reflected the faith of a sheltered life.

Now let us turn to the 27th Psalm, and read a portion of it. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. . . . I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

For the writer of this Psalm, life has moved on a-pace, as compared with the experiences of the author of the 23rd Psalm. Here is revealed the faith of an individual who is acutely aware of the complexities of social living. He has tasted of bitterness, conflict, and suffering. His faith has been sorely tried; but he has emerged from the hard experiences a stronger man, with a deeper faith.

Note that in both the 23rd and the 27th Psalm the pronouns are in the first person singular throughout. Now turn to the 46th Psalm.

"God is **our** refuge and strength, a very present help in trouble. . . . The heathen raged, the kingdoms were moved: He uttered his voice, the earth melted. . . . He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with **us**; the God of Jacob is **our** refuge."

In this Psalm is voiced, not the faith of an individual struggling with personal problems and personal conflicts but the faith of a nation set in the midst of other and unfriendly nations. The clash is not the clash of individual against individual. The stage is now set for mighty conflicts between national ambitions and national rivalries. Wars are shaking the big nations of the earth. The tides of battle have ebbed and flowed around the little nation of Israel; but God's people have not been overwhelmed. The 46th Psalm is the expression of a triumphant faith which has saved the nation.

In the Psalms from which we have quoted a crystal clear faith is sharply etched. Faith always begins with personal hope and personal confidence. The Hebrew nation had its inception in the faith of a man called Abraham. "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

Faith is communicable, even contagious when it is strong, and when it is translated into action. The last clause of the preceding sentence is tremendously important. When God called Abraham to begin the journey to the promised land, he left the land in which his father had dwelt and moved out as he was led. "Faith without works is dead," said James.

The opposite of faith is fear. One is tempted to say that if faith be lacking fear is inevitable. That is not quite true, for faithless men can do quite well when no danger threatens and when the going is easy. We of this generation have seen the earth blanketed with a thick fog of fear. We sincerely hope that there is a rift in the cloud; but all the dark days are not passed. Faith is still as necessary as it has ever been. The darker the clouds that threaten, the brighter should shine the faith of those who believe in God as he is revealed in Jesus Christ.

News from the Churches . . .

Guest Preachers at Chapel Hill Church

Visiting ministers who will conduct services at the United Congregational Chrstian Church, 211 West Cameron Ave., Chapel Hill, N. C., while the pastor is on vacation, will be as follows: July 31, Dr. Creighton Lacy, assistant professor of Missions and Social Ethics, Duke Divinity School; August 7, Dr. J. Earl Danieley, Dean of Elon College; August 14, Dr. William Poteat, assistant professor of Philosophy, University of North Carolina; August 21, the Rev. James Cansler, minister to students at the Chapel Hill Baptist Church. The pastor will return to the pulpit on August 28.

Summer services at the United Church are held each Sunday morning at ten o'clock to take advantage of the cooler hours of the day, and to permit more time for family activities. Visitors are always welcome at the services.

Richard L. Jackson.

* * * * *

Ministers at the Elon College Church

July 31—Rev. Robert Man, Clearwater, Florida. Dr. L. E. Smith, Leader of Service.

August 7—Rev. Fred P. Register, Elon College. A. L. Hook, Leader of Service.

August 14—Baccalaureate Service for Summer Graduates, W. J. Andes, Minister of the Elon College Community Church.

August 21—Rev. Jesse H. Dollar, Suffolk, Va. George Noah, Leader of Service.

August 28—Dr. James Hess, Elon College. Marsh McLelland, Leader of Service.

* * *

The church services for the Elon College Church will be held on each Sunday at 11 a. m., in Whitley Auditorium on the campus. The church is always happy to welcome visitors. Many people are visiting the campus these days to see students, to see progress on the new buildings and to take part in the many conferences and meetings held there.

Sunday School for the Elon College Church is being held through the summer at 10 a. m. each Sunday. In the Parish House, the Nursery, Beginners, Senior Young People and Adults meet. On the third floor of the Mooney Building (The Christian Education Building) on the campus, the Primary, Junior and Junior High departments meet.

* * * * *

First Church, Portsmouth

The First Congregational Christian Church, Portsmouth, Virginia, held its annual Daily Vacation Bible School, June 20-27, 1955.

The theme for the school was, "Living and Working Together as Christians." There were three departments to the school: Kindergarten, teacher, Mrs. Lena Whithurst; Primary, teacher, Mrs. Lelia Gerbie; Junior, teacher, Mrs. Floyd Bradshaw.

There was a total enrollment of 39, and an average attendance of 36. On Friday a Weiner Roast was held for the children at the home of the pastor and his wife, the Rev. and Mrs. William P. Smith.

On Sunday morning at the Sunday school hour the children presented their program and the parents were invited to visit the displays of hand work done by the children. The offering contributed during the school was donated to the Christian Orphanage.

Mrs. David Spauling,
Director.

An Airborne Ministry

The flying parson of Powder River, Montana, is in New England.

Rev. Harold W. Heckman, minister of the Broadus Community Congregational Church, Broadus, Montana, located in genuine "cow country," covers his outsized parish of 3,287 square miles in a Piper Cub which he pilots himself.

He has been in New England attending the Eastern Summer School for Ministers which is held annually in Dering Community Center, Hillsboro, Newhampshire.

The "hoss and buggy parson," or the man on horseback, or even the auto-borne minister, is fast becoming a memory to the people of the Congregational Church in Broadus.

The Broadus Church is really an ecumenical church, for it includes not only Congregationalists but Baptists, Presbyterians, Lutherans, Episcopalians and Methodists. Under a commity agreement with other denominations, which is widely followed in Protestant groups, the Congregational Christian churches were given responsibility for the whole county of Powder River.

Broadus, where Mr. Heckman makes his home with his wife and three daughters, is the countyseat. The parish is about the size of Rhode Island, with a rugged, roadless terrain and a population of around 2,600 scattered over 472 ranch units, with average holdings of 3,380 acres.

It is a familiar sight to see small planes parked among the autos, trucks and horses, which bring people to Mr. Heckman's church. These are used by flying ranchers and other friends.

Pastoral care of necessity is of a "ranch to ranch" nature in this cattle and sheep country where it is quite customary for a rancher to use a small airplane instead of a horse or auto to survey his acres.

Before he took to the air, Mr. Heckman, when covering his parish, had to detour 125 miles to get to the western section. Now he flies there in twenty minutes.

The Broadus Community Congregational Church was organized in 1920, and completed in 1927. It serves six rural points, each a natural community. Soon the church outgrew itself and plans for remodeling were started which ended in breaking ground for a $60,000 project in the fall of 1953.

Before he took up his work as a rural pastor in Montana, Rev. Harold W. Heckman served in India under the American Board. Out there he did a great deal of "circuit riding" on a motor bike which forded sandy rivers and bounced over rough roads. Two of the Heckman daughters, Diane and Judith, were born in India.

A native of Nebraska, Mr. Heckman was educated at Nebraska Wesleyan University, Nebraska State University, and Chicago Theological Seminary.

News of Elon College

President L. E. Smith, Elon College, N. C.

ELON COLLEGE
Elon College, N. C.
Office of the President

May 30, 1955.

To the Members of the Board
of Trustees of Elon College,

Gentlemen:

Since the Board of Trustees adopted a retirement system requiring the discontinuance of any employee of the College after his seventy-second birthday, and since I am approaching the age limit, I am therefore requesting that the Board of Trustees grant me the privilege of retirement at my own option at any time during 1956 or at the discretion of the Board itself..

This action is taken voluntarily on my part with due appreciation of the limitations that the years have placed on my services and with a desire to be of the greatest possible service to the College during the remainder of my life.

Sincerely yours,
L. E. Smith,
President.

LES:eg

* * *

Dr. L. E. Smith, president of Elon College since 1931, today (August 4) made public a copy (given above) of a letter to the Board of Trustees of the College at its May meeting at which he asked for retirement pursuant to the rules of the College during 1946 or at the discretion of the Board.

Thad Eure of Raleigh, N. C., the chairman of the Board of Trustees of Elon College expressed on behalf of the Board their deep regret upon Dr. Smith's request for retirement and stated that his twenty-four years of service to the College had seen the largest growth and development in the history of the College and had placed it in a position of prominence among the Church-Related colleges and institutions of higher learning. The chairman further pointed out that Dr. Smith's retirement would cause a vacancy at the College which would be difficult to fill and added that his devotion and loyalty to the College had been of the highest type.

Mr. Eure said at the May meeting the Board of Trustees of Elon College instructed him and President Smith to appoint a committee to investigate the matter of nominating a successor upon the retirement of Dr. Smith from the Presidency of the College and that this committee was asked to request a committee from the faculty of Elon College, a committee from the Southern Convention of Congregational Christian Churches, and a committee from the Alumni Association of the College to advise with them relative to the selection of a successor to Dr. Smith.

The committee from the Board of Trustees appointed by Mr. Thad Eure and Dr. Smith consist of Mrs. J. H. McEwen, Clyde W. Gordon, and R. A. Maynard, all of Burlington, N. C., Shirley T. Holland of Windsor, Va., and Mills E. Godwin, Jr., of Suffolk, Va. The committee named has met and selected Mills E. Godwin, Jr. of Suffolk, Va., as chairman; R. A. Maynard of Burlington, N. C., as vice-chairman, and Mrs. J. H. McEwen of Burlington, N. C., as secretary.

At its organizational meeting the committee decided it would meet at Elon College at 8:00 p. m., September 26, 1955, and would request the advisory committees from the Elon College faculty, the Southern Convention of Congregational Christian Churches, and the Elon College Alumni Association, as well as such others who might be interested in this matter, to meet and confer with them.

* * * * *

Amid the Clamor Rises a New Elon

Motors are running, men are shoveling, hammers are pounding, trucks are delivering, blueprints are pored over, men are scampering over foundations—all to build a new Elon!

Before all of this clamor and clutter, there were days and days of silence—the silence of men thinking, of men preparing blueprints, of men dreaming.

We are in the midst of the building of a New Elon. Students, faculty members, community members, and visitors, pause to see the wonders of the modern technological method of building buildings. One wonders how every piece of stell fits perfectly when put in the right place. One is amazed at the skill of men who know just when to put the electrician, the plumber, the brick-layer on the job and when to move him to the next building.

Yet somewhere in the distant past there were men and women who dreamed of a new Elon College. More than that, they dreamed of young people being trained to serve their age. Not simply were these youth to be trained to dig ditches or to run a big machine. They were to be trained to think, to utilize the whole man, in his quest for life.

There has always been much clamor when buildings were built, much fluttering and muttering when campaigns for funds were organized, and much rejoicing when all was done. Still there continues to rise a new Elon College, generation after generation, to better serve and save mankind.

Thanks be unto God for those who bring about the new Elon College.

W. J. Andes.

* * * * *

Building Operations on the Campus Continue at a Satisfactory Pace

Building operations on the campus continue at a satisfactory pace. All three buildings are up to the ground floor, plumbing is being "roughed in," and cement is being poured for the first floor of the three buildings. Lots of building materials, brick, blocks, plumbing equipment of all kinds, materials for wiring the buildings for electric current, and many other articles are piled on every side. It really is fascinating to all who are interested in the progress of the College.

These achievements and signs of progress on the buildings are wonderful. There is another side of the picture that is not so pleasing, but definitely challenging. You cannot have progress of this kind without cost. Materials, labor and new editions must be paid for. The first requisition for payment came from the architect today, Friday, July 29. It calls for a total of $22,391.31. Fortunately, we have enough cash to take care of this payment. These requisitions, however, shall be coming in the first day of every month, and they will be increasing. It would be marvelous if we could find the cash to meet these demands as they come. We probaly shall not, but we do have a lot of unpaid pledges and a lot of friends who intend to make contributions to this most timely and worthwhile undertaking. If all who owe on pledges and who intend to contribute would send a contribution, it is entirely possible that we would have enough cash to meet the next payment when due. We should remind ourselves that we have already paid $26,044.69 to the architect for his services to date. The architect's fees, however, were not included in the overall bid of $578,771 for the three buildings, but it would be included in the loan to be received from the Housing and Home Finance Agency. We trust, however, that we shall not be compelled to borrow this amount or any amount that we pay out of our own funds. This would mean that on all such amounts we would not pay interest. It is hard to pay interest. Much more so than to make payments on the principal sum borrowed.

Won't you please give your liberal and generous co-operation so as to eliminate from the total cost of these buildings every dollar's interest possible. We have gotten along very well so far, and with your help we shall continue to do so.

* * * * *

Elon College Commencement— Summer Session

As the College expands, all responsibilities increase, and the results of our efforts in the field of Christian higher education increase. Not too many years ago we never thought of two Commencements in one year for the same class. In recent years we have had two Commencement exercises, one in May and one in August. Our students graduating at the end of the summer school continue to increase. There are between 35 and 40 names on the list. Some may fall by the wayside even at this late date, but even so that will be a small number. This means that there will be 108 in the Class of 1955.

The Commencement program is complete. The Baccalaureate Service (new for this year) will be held on August 14 at 11:00 a. m. Reverend William J. Andes, pastor of the College Church, will preach the sermon. The Community Choir will provide the music. Graduation exercises will be held Friday, August 19, at 8:00 p. m. Superintendent William T. Scott will offer the prayer, Dr. W. Millard Stevens of Norfolk, Va., will deliver the address, and Reverend Fred Register of Elon College will present the Bibles. Special music will be provided. President Smith will preside at all exercises.

The families and friends of the graduates and the general public are cordially invited to attend.

* * * * *

Apportionment Giving

Total contributions for the college to be credited on Apportionment Giving are certainly encouraging for the summer months. Occasionally we have a very lean week, but as a rule, contributions are very good considering previous records. Counting the current week's report, the total amount given to the college to be credited on Apportionment is $9,882.03. This amount is considerably in advance of the same period for 1954 which was $5,179.43. This is a substantial gain. In fact, nearly double the amount received a year ago up to this date. We should be reminded, however, that the amount of the apportioned by the convention for the college is more than double the amount of the apportionment for 1953-54. On a percentage basis we are considerably behind in total amount received. Contributions from the Sustaining Fund which the larger apportionment for the college replaced did put the total amount received last year ahead of the total amount received this year.

I know that our churches are interested in these figures and are anxious to see the college receive its share of benevolent funds.

Previously reported		$ 8,331.73
Eastern Va. Conference:		
Suffolk	$ 62.55	
Holland	121.00	
Oakland	200.00	
N. C. and Va. Conference:		
Hines Chapel	$ 56.00	
New Lebanon	10.75	
Pleasant Ridge	70.00	
Western N. C. Conference:		
Spoon's Chapel	$ 30.00	
		550.30
Total to date		$ 9,882.03

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully as we can.—*Henry Van Dyke.*

1954-55 Conference Apportionments What Is Your Church's Record?

The 1954-55 Conference year is slipping quickly by. Our Convention Office has just mailed to each church a receipt for funds received to date. We are encouraged by the work of our churches and the agencies of our denominaation. The success of "Our Christian World Mission" depends largely upon our prayers and our gifts. What is the record of your church?

We are having a very good year throughout the Convention. A deepened Christian devotion is evident among our people. New churches are being organized. New members are being received by our churches. A new concern for Christian Stewardship and Evangenlism is being felt. Our Sunday Schools and our Youth Work are growing in effectiveness and in numbers. Elon College has had its best year, and we rejoice in the construction of a new dining hall and two new dormitories. The Christian Orphanage continues to do its good work of Christian mercy. THE CHRISTIAN SUN grows in effectiveness. Our Women's Work is growing. The Laymen's Fellowship is seeing its "Moonelon Conference Center" project being completed, with three new buildings, where our Youth are holding their Camps and Summer Conferences now. The work of Home Missions of our churches in the Convention and throughout America is speeding your message of Christ. Our Foreign Mission work continues its program of Christian redemption and hope to our "overseas" parish of more than 40 millions of people in 14 countries of the world, and through our 400 American missionaries and 10,000 national pastors, teachers, doctors and nurses we are seeking to obey Christ's great Commission.

We are encouraged by the progress being made, but we are concerned by the great need for Christ everywhere. We have a great work to do. "Our Christian World Mission" is limited only by our zeal, our faith and the funds we provide. The payment of your church's apportionment now will speed this good work in Christ's name. We are asking our churches to remit their apportionmeints as promptly as they can. Your concern in this matter will be appreciated. The 1954-55 Conference year is rapidly coming to a close. Let us

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

The Mission of the Christian Church in a Revolutionary World

There are three major concerns as we think of this topic: Our revolutionary *world;* the Christian *Church;* and the *Mission* of the church.

No one can escape the fact that we—the whole human family—are living in a revolutionary world today. The impact of applied science expressing itself through amazing inventions including nuclear fission products is terrific and aids those who say man is sufficient, why bother about God and religion.

There are five great areas of the conflict of good and evil these days. The resurgent ancient religions such as Buddhism and Hinduism; the ambitious restlessness of men in primitive areas like in Africa; the rebirth of Islam as a politico-religious force in the middle East; the ideas about the Christian religion as interpreted by Roman Catholicism, many of which seem to Protestants very superstitious and distorted; and the secularism of sophisticated people across all national boundaries around the world.

The church in its Gospel has the key to peace and righteousness even in a revolutionary world. The church is a fellowship in depth. It meets human needs on all levels, including the deepest needs of the soul. And as the late Archbishop Temple has said the church has been planted in almost every country of the world for just such a time as this. This is "the great *new* fact of our era." The Christian Gospel is the real revolutionary force insisting, as it does, upon the eternal value of personality, the inherent dignity of every individual as a child of God, and the love of God through Jesus Christ transforming sinful humanity and reconstituting his hope of life indeed here and hereafter.

The mission of the church in the world today is as it has always been. It must be light and salt and leaven. It must represent the judgement of God upon all the doings of men, calling them to ever widen horizons of righteousness and brotherhood. The church is the mission and has no reality apart from its function as a mission.

Those who seek to help the church fulfil its mission in the world must become full comrades of the people of the church in all lands. This is the inner meaning of the ecumenical movement. It is "togetherness," "cooperation," unity in the work of the Kingdom of God.

Fred Field Goodsell.

* * * * *

Literature Packets for 1955-1956 Now Available

Many of the women's societies represented at the School of Missions purchased their 1955-1956 literature packets and several others have ordered theirs direct from the Literature Committee. However, there are many groups who have not yet secured theirs.

The complete packet — including one home and one foreign mission book—sels for $4.50. A packet without the mission books sells for $1.75. (Many societies have purchased one complete packet and an extra packet for each of their circles.)

If there are societies who would like to purchase their packets now so they will have time to plan their Fall program please fill in the slip below and mail to Mrs. W. B. Williams, Chairman of the Literature Committee, 1253 24th St., Newport News, Va.

* * *

Please mail us:

....packets complete with mission books at $4.50 each.

....packets without mission books at $1.75.

Send us the bill for the packets and the postage, as follows:

Ordered by ....
Society ....
Church ....
Address ....
....

Pattie Lee Heads Tour to Northwest

Popular demand for "Pattie Lee's Guided Tours" brought into being the trip to the Northwest this summer. In 1950 there was a trip to the United Nations. In 1952 two buses went to Pamona College, California, for General Council of Congregational Christian Churches. Last year a group went to New England and visited among other places of interest, our denominational headquarters.

Mrs. Eleanor Wheless has added quite a bit to the pleasure of former trips with her clever poems. "Trip, 1955" by Mrs. Wheless, speaks highly of Pattie Lee's Tour—

Thought there wasn't a po'm left in me
But the letter from you set one more free.
Was thinking you'd go accross the blue
And knew I'd no chance to go with you.
But now that it is in the U. S. A.
Maybe I can go as well as they.
So with the faithful old suitcase
I'll count on leaving my home base
And seeing the world with Pattie Lee
For the mostest fun you ever did see.
We touch the main spots all up and down
Not missing one thing of much renown;
For whether she goes East or West
A trip with her is always the best.
And we all declare when we return
There aren't any trips equal to her'n.
So 'bout the middle of next July
On this old lady you can rely!

The bus left Raleigh on July 15, picking up 37 ladies before leaving Greensboro. Twenty-nine days of adventure lay before them.

Included in their stops are Huntington, West Virginia, Chicago, Mitchell, South Dakota, Yellowstone Park, Alberta, Canada, Lake Louise, British Columbia, Seattle, Victoria, San Francisco, Salt Lake City, Denver, St. Louis, Corbin, Kentucky and then back to Raleigh on August 13.

While in South Dakota the group will visit the Rev. and Mrs. Percy Tibbetts in Rapid City who are in charge of the Indian Community Center there. This will be of special interest to the women who will be planning programs on our home mission study, "Indian Americans." Many of the ladies on the trip are active in their local Womans Fellowship group. I believe all conferences are represented. The president of the Eastern Virginia Conference, Mrs. Garland Spratley, is on the trip.

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Report of Treasurer of the Southern Convention Women

The following is the Quarterly Report of the Treasurer of the Woman's

Missionary Convention of the Southern Convention of Congregational Christian Churches:

RECEIPTS.

North Carolina Conference:		
Women	$1,805.40	
Juniors	87.01	
Cradle Rolls	41.65	$ 1,934.06
Virginia Valley Conference:		
Women	$ 125.85	
Young People	22.50	148.35
Eastern Virginia Conference:		
Women	$1,211.20	
Young People	154.87	
Juniors	113.30	
Cradle Rolls	35.13	1,514.50
Total receipts		$ 3,596.91

DISBURSEMENTS.

Home Missions General Fund	$1,468.60	
Young People's Home Mission Fund	73.69	
Thank Offering South Boston Church	37.35	$ 1,57.964
Foreign Missions General Fund	$1,468.59	
Young People's Foreign Fund	73.68	
Bibles for Prakash Bhonsle India	56.00	
Rachanyapuram School, A. Pappas	9.00	
Special for India	30.00	1,637.27
Check, George L. Cooper, Tr., S. C. C.		$ 3,216.91
Check, Mrs. Leathers, Tr., Life Memberships and Memorials, 26 Life, 12 Memorials		380.00
Total disbursements		$ 3,596.91

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

July 25, 1955.

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Report of Treasurer of the Virginia Valley Women's Fellowship

Following is the Financial Report of the Treasurer of the Valley of Virginia Fellowship of Congregational Christian Women for the Third Quarter ending June 15, 1955:

RECEIPTS.

Women's Societies.		
Antioch	$15.00	
Bethel	15.00	
Mayland	5.00	
Mt. Olivet (R.)	25.00	
New Hope	10.00	
New Port	8.50	$ 78.50
Young People.		
Antioch	$12.50	
Bethel	10.00	22.50
Two Life Memberships	$20.00	
Two Memorials	20.00	40.00
Thank Offering	$ 7.35	7.35
Total receipts		$ 148.35

DISBURSEMENTS.

Mrs. W. V. Leathers	$ 148.35	
Space in Annual	10.30	158.65
Total disbursements		$ 158.65

Respectfully submitted,

MRS. J. E. BRYANT,
Treasurer.

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Report of Treasurer of the Eastern Virginia Women's Fellowship

Following is the Report of the Treasurer of the Eastern Virginia Women's Fellowship for the Quarter Ending June 15, 1955:

RECEIPTS.

Women's Societies.		
Antioch	$12.00	
Berea (Nansemond)	25.00	
Bethlehem	25.00	
Cypress Chapel	25.00	
Cypress Chapel (Anges Brittle)	10.00	
Dendron	8.00	
Eure	14.25	
Franklin	75.00	
Great Bridge	20.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell	5.00	
Isle of Wight	25.00	
Liberty Spring	55.00	
Mt. Carmel	16.50	
Mt. Zion	7.50	
Newport News	35.00	
Christian Temple	93.75	
Bayside	5.00	
Little Creek	8.75	
Rosemont	60.00	
Central	20.00	
Oak Grove	9.60	
Elm Avenue	15.00	
First (Portsmouth)	55.00	
Shelton Memorial	10.00	
Richmond	15.00	
South Norfolk	30.00	
Spring Hill	3.00	
Suffolk	217.50	
Sunbury	25.00	
Union Southampton	47.05	
Wakefield	15.80	
Waverly	10.00	
Windsor	50.00	$ 1,131.20
Young People.		
Dendron	$ 5.00	
Eure	5.00	
Franklin	15.00	
Holland	6.25	
Liberty Spring	25.00	
Mt. Carmel	6.00	
New Lebanon	3.80	
Bay View	9.00	
Christian Temple	30.00	
Rosemont	20.00	
Oak Grove	3.75	
Sunbury	20.00	
Union Southampton	12.50	
Wakefield	6.25	
Windsor & Isle of Wight	9.75	
Burton's Grove	10.00	187.30
Juniors.		
Antioch	$ 6.50	
Bethlehem	5.00	
Cypress Chapel	5.00	
Dendron	1.20	
Eure	1.25	
Franklin	7.50	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	4.00	
Bay View	6.00	
Christian Temple	10.00	
Rosemont	9.00	
First, Portsmouth	6.00	
Sunbury	20.00	
Union Southampton	10.00	108.30
Cradle Roll.		
Cypress Chapel	$ 1.00	
Dendron	1.50	
Eure	1.25	
Franklin	2.00	
Liberty Spring	10.00	
Mt. Carmel	1.00	
Mt. Zion	1.00	
Bay View	3.63	
First, Portsmouth	2.00	
Union Southampton	11.75	35.13
Thank Offerings.		
Bethlehem (Jr.)	$ 5.00	
Shelton Memorial (Young Women)	10.00	
South Norfolk	10.00	25.00
Life Memberships.		
Bethlehem	$ 70.00	
Shelton Memorial	10.00	
Waverly	10.00	100.00
Memorials.		
Berea (Nansemond)	$ 10.00	
Christian Temple	10.00	
Little Creek	10.00	
Oakland	20.00	
Sunbury	10.00	60.00
Total		$ 1,646.93
Special for India, Holy Neck Y. P.		30.00
Total receipts		$ 1,676.93
Bal. From last Quarter		167.19
Grand total		$ 1,844.12

DISBURSEMENTS.

Mrs. W. V. Leathers—Treasuruer N. F.	$1,514.50
Fred Parker Treasurer Y. P.	62.43
Expenses of Conference Speaker	19.00
Va. Council of Church Women — Gen. Fund $50.00, Chapel $25.00	75.00
Mrs. A. C. Moore, Film and Postage	13.80
Sussex-Surry Dispatch, Conference Programs	7.00
Pinner's Flower Shop	5.00

(Continued on page 14.)

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The purpose of this page is to give wholesome entertainment, spiritual inspiration, and always with the thought of planting something in the hearts of boys and girls that will serve them as a great beginning.

If a person will set himself to the task of learning something every day, in time he will become one of the best if not the best informed persons in his community. And it is both interesting and fascinating to find some fact every day. Facts can be had from the dictionary, from general reading, from encyclopedia, television, radio and many other sources.

Below are a few facts that are little known to the general public. Read each one and see how many of them you already knew. But whatever the score is, if you begin while young to learn something every day, you will, as many others have, become a well-informed person:

There are several types of whale, and no animal has ever exceeded these creatures in size and strength. A large whale weighs about 90 tons. They often exceed 100 feet in length. A whale's head is sometimes 35 feet in circumference, weighs 30 tons, and has jaws 20 feet long, 15 feet high, and nine feet wide.

* * *

The only underground town in the world is Cooper Pedy, a village of some 200 inhabitants in the plains of South Australia. All villagers are opal miners. Their homes are carved galleries of opal mines, and make living possible where the temperature is usually 120 degrees in the shade on the surface.

* * *

To provide distinctive honey, uniformly flavored, bees choose their flowers carefully, refusing to mix flavors. When they start sipping from one variety they will fly for miles, if necessary, seeking for other flowers of the same variety.

* * *

George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, Andrew Jackson, Martin Van Buren, and William Henry Harrison were Presidents born in what was not the United States at the time of their birth, but a part of the British Empire.

* * *

The kingdom of Nepal, an independent Asian state situated in the Himalayan Mountains, is the only place in the world where visitors must have a special permit to enter.

* * *

Records of the United States Patent Office show that the coffee percolator, although considered a relatively new invention, was invented in 1806, and the coffee pot in 1825.

* * *

Philadelphia, York and Lancaster, Pennsylvania; New York City; Trenton and Princeton, New Jersey; Baltimore and Anapolis, Maryland, were once the capital of the United States.

* * *

The Smithsonian Institution, in Washington, D. C., was started with $503,318 given by James Smithson, an Englishman, who never saw the United States.

* * *

In Europe, domestic animals were once booked for charges before civil courts, but wild animals were committed to the judicial branch of the church.

* * *

George I, who occupied the English throne from 1714 until his death in 1727, was a German who knew no English and did not care to learn.

* * * * *

How A Flower Got Its Name

There are millions of people who never heard of Joel Roberts Poinsett, American legislator, diplomat and botanist. More than a century ago he was quite prominent. Although near-forgotten now, his name is perpetuated by a beautiful plant.

Poinsett was a Congressman from South Carolina. He was an authority on military science, a distinguished Secretary of War under President Van Buren, and the first United States minister to Mexico.

It was Poinsett's last position that made his name familiar to millions, although they may not know its source. While in Mexico, he greatly admired a shrub which grew profusely there, flaunting its scarlet colors on all sides. He brought some of the plants home and developed them, and in his honor they were named for him. They are the beautiful poinsettias most frequently seen at Christmas time.

Alcohol and the Nervous System

It is a strange fact, but true, that each drug that poisons the human body seems to have a special interest in some particular organ. Although alcohol damages the stomach, heart and liver, it works its most serious injuries on the brain and nervous system. In cases of death from acute alcoholic poisoning, a dissection of the body shows almost as much alcohol present in the brain as in all the rest of the body combined, with excessive amounts collected about the nerve centers. The next largest amount, proportionately, is found about the reproductive organs.

All the pleasures of living depend upon the nervous system. Whatever satisfactions we get out of life, whether they are pleasant physical satisfactions or the thrill of completing a masterpiece or achieving an ambition, come through the nervous system. In the lowest forms of life the nervous system is extremely simple—a single nerve-center with three or four nerve branches reaching out. The higher we go in the scale of life, the more complicated the nervous system becomes, reaching its finest and most complete develop- in man. Because of the great importance of the nervous system to the joy of living, any damage done here is of the most serious significance.

The human nervous system consists of (1) the cerebellum, or "lower brain," (2) the cerebrum, or "upper brain," (3) the spinal cord and merulla-oblongata, a system of trunk-line connections between the brain and the vital organs of the body and outposts of the body, and (4) the nerves of the body performing their various and delicate tasks.

The cerebellum is the organ of the nervous system, to which is assigned the management of the various vital organs almost automaticlly. It is able to stand great strains and suffer much damage without visibly affecting the work of the vital organs. Alcohol can go on damaging the cerebellum for years before the work of the vital organs is seriously interferred with. Only when it has worked deep and serious damage to the

(Continued on page 15.)

Does the "Basis of Union" Protect All Fundamental Rights of Congregational Christian Churches?

This question seems to be one of the most important questions and one most frequently raised by those who wish to know the truth about the merger with the Evangelical and Reformed Church. For the benefit of these inquirers, we give the question as worded by the "Information Committee" and then give their answer to that question.

QUESTION: Does the *Basis of Union*—and will the constitution of the United Church—protect fundamental Congregational Christian rights, i. e., autonomy of the local church; the right of a local church to call its own minister; property rights of churches, conferences, the national boards, etc.; the sanctity of trusts, etc.?

ANSWER: Our answer is Yes. Both the *Basis of Union* and the projected constitution of the United Church will protect all of the Congregational Christian "rights" detailed in this question. But Congregationalists should realize these documents also protect the parallel "rights" of Evangelical and Reformed churches, synods and national agencies. Neither side may have its rights abriged or lose control of its property or its practices.

The *Basis of Union* provides the following assurances on the factors in question:

III F: The government of the United Church is exercised through congregations, associations, conferences and the General Synod in such wise that the autonomy of each is respected in its own sphere, each having its own rights and responsibilities. This *Basis of Union* defines those rights and responsibilities in principle and the constitution, which will be drafted after the consummation of the union, shall further define them but shall in no wise abridge the rights now enjoyed by congregations.

III H: Each congregation, association and conference has the right of retaining or adopting its own charter, constitution, bylaws and other regulations which it deems essential and proper to its own welfare. This right includes the holding and operation of its own property.

VI C: The calling of a minister to a congregation is a concern of the church-at-large, represented in the association or conference, as well as of the minister and the congregation. Ministers and churches desiring to maintain a system of pastoral placement in which the conference or association shall have little or no part shall be free to do so; but the recommended standard of denominational procedure shall be one in which the minister, congregation and conference or association cooperate, the conference or association approving candidates, the congregation extending and the minister accepting the call.

The new communion will appeal to all congregations not to call or dismiss their ministers, and to all ministers not to respond to calls or resign, until the association or conference shall have given approval. In all relationships between minister and local church or congregation, the freedom of the minister and the autonomy of the church are presupposed.

IX A: The property rights of all bodies such as congregations, associations, conferences, synods and corporations shall be scrupulously observed.

IX C: Due protection shall be given all trust funds, including pension funds.

Interpretation b: The constitution for the United Church of Christ provided for in Article IVA of the *Basis of Union*: (1) will not come into force until it has been ratified by two-thirds of our churches voting; (2) is to be based on the principles set forth in the *Basis of Union;* (3) is in no wise to abridge the rights now enjoyed by the churches; (4) will define and regulate as regards the General Synod but describe the free and voluntary relationship which the churches, associations and conferences shall sustain with the General Synod and with each other.

Interpretation d: Churches, associations, conferences and the General Synod, being self-governing fellowships, possess autonomy in their own spheres, which autonomy is acknowledged and will be respected.

Interpretation g: The United Church of Christ will be a union of two denominations, joined in fellowship and cooperation, without involving any invasion of the rights now enjoyed by local churches or congregations.

A grain of gaiety seasons everything.—*Gracian.*

1954-55 APPORTIONMENTS.

(Continued from page 7.)

make this our best year for our Lord Jesus Christ and his Church.

A great Christian minister has this to say about money:

"A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works. Money is another pair of legs, and lo, it can go where otherwise we could never go, walking amid the need of China today or ministering in India and the Islands of the Sea. Money is another pair of hands and it can go carry the burdens that our fingers cannot touch in our community, our nation and around the world. Money is another pair of vocal chords, and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go. What a man does with his money, he is in a real sense doing with himself."

WM. T. SCOTT,
Superintendent.

P. S.—A little leaflet describing our work—"Your Southern Convention at Work on Our Christian World Mission"—has just been printed. It is available free in quantities by writing to the Southern Convention Office, Elon College, N. C.

Where Do I Belong in the Church?

1. Pillars — worship regularly, giving time, money, and talent.
2. Supporters — giving time and money if they like the minister and treasurer.
3. Leaners — use the church for funerals, baptisms, and marrages, but give no time or money to support the church.
4. Specials—help and give occasionally for something that appeals to them.
5. Annuals — or Easter Birds — dress up, look serious, and go to church on Easter.
6. Sponges—take all the blessings and benefits, but give nothing to the church.
7. Gossips — talk freely about everyone except the Lord Jesus.
8. Scrappers—take offense, criticize, fiight.
9. Orphans—are children sent by parents who do not set them an example.
10. Hypocrites — are leaners who say they are better then churchgoers.—*Exchange.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Hope for the Exiles

Lesson VIII—August 21, 1955.

Memory Selection: *"Incline your ear, come to me; hear and your soul shall live."* Isaiah 55:3.

Background Scripture: Isaiah 55; Jeremiah 31; 50; Ezekiel 36.

Devotional Reading: Jeremiah 33: 14-22.

Some Helpful W's.

A few words, beginning with the letter "W" will help to furnish the background for today's lesson, Isaiah 55, which is considered by many scholars the finest piece of literature in the Old Testament. In fact one commentator suggested that the best thing a teacher could do would be to have the members of the class to learn Isaiah 55 by memory. Of course, the sad fact is that not many members of any class will even read Isaiah 55, much less memorize it. And when many of them go home from Sunday school, they won't even remember that the lesson was taken from Isaiah 55! That is not pessimism; it is realism. But enough of this comment on the diligence or lack of diligence of the average Sunday school scholar, and something about the background of Isaiah 55.

WHO? Written by some unknown prophet, usually called the "Second Isaiah," a man of poetic genius and spiritual insight and beautiful diction.

WHOM? Written to the captives in Babylon, who had been in captivity about fifty years, and who were becoming more and more discouraged with their hopeless situation.

WHEN? Written somewhere around 540 B. C., about the time when Babylon was about to be conquered by the Persians.

WHY? Written to bring hope and courage and faith to the discouraged exiles, to inspire them with a new faith in God and a new sense of their divine destiny.

WHAT? A message centering around the idea of "the suffering Servant of Jehovah."

WHEREFORE? As a result of this and other messages of Isaiah, the people took hope and were prepared for a return to their beloved land.

From Prophets to Profits.

For centuries the Jews have been the world's traders and merchants. It may be of interest to learn that it all started in Babylon. When the Jews were first carried into captivity, they were uprooted, uncertain, unsettled. But the prophets urged them to settle down, build houses, engage in lawful means of livelihood. Dr. George Adam Smith wrote, "It was in Babylon that the Jews first formed those mercantile habits which have become, next to religion, or in place of religion, their national character."

These Jews worked and they prospered and they saved—they succeeded in business and in making money. Born to be priests and prophets, they became the world's greatest merchants and traders. And alas, like many an other man, the Jews often worked themselves to death for money to buy bread that is not bread. In getting hold of gold they forgot God, in starting out to get money they ended up by having money get them. Individuals and nations can be rich in things and poor in spirit. A man's life does not consist in the abundance of the things that he possesses. Nor does the greatness of a nation consist in that either.

A Few Spiritual Nugets.

A Gracious Invitation: "Ho every one that thirsteth, come ye to the waters and drink . . . come buy wine and milk without money and without price." Here is a gracious and generous invitation to partake of the water of life which alone satisfies the heart of man. It cannot be bought, it can only be received as a gift.

A Divine Chiding: "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfies not?" How much of our time and energy are spent on baubles, for things which are not worth the cost, for things that satisfy not! How much time and treasure are wasted on things that have no abiding value and no lasting worth.

A Divine Promise: "Come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David . . . " Here is a promise of the One Who Should Come, of the Messiah, of the Christ himself, as well as a promise of life to the individual believer.

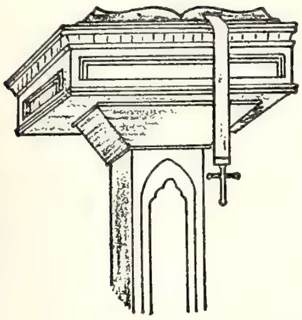
A Divine Command: "Seek ye the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." It is the summons to repentance that Jesus sounded when he began his ministry, "Repent ye, and believe the gospel." Isaiah insists that repentance must precede restoration. God is near, and able to restore them to their beloved land, but they must do something about it; they must repent and forsake not only their wicked ways, but their wicked thoughts. Thoughts can be sinful as well as acts. Indeed, sin often begins in sinful thoughts and desires.

The Divine Difference: "My thoughts are not your thoughts, and my ways higher than your ways"—as high as the heavens are high above tht earth. We have something of the nature and character of God in us—he has created us in his own image. But our ways are not his ways, and our thoughts are not his thoughts. Who knoweth the mind of the Lord indeed? There is more to God than he can reveal to our finite minds. Now we see only through a glass darkly.

The Divine Assurance: "My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing to which I sent it." All the seed which the teacher or preacher sows will not spring up and grow and bring forth fruit. But some of it will. Be not weary in well doing, for in due season we shall reap if we faint not.

The Divine Transformation: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Sorrow shall be turned into joy, darkness into light, defeat into victory, weakness into strength. God can make all things new. He breaks the bonds of men and sets them free.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.



Making Good Our Escape

Summary of a Sermon

By Rev. W. J. Andes,

Minister of the Elon College Community Church.

The President of Elon College related an unusual purpose for the choice of the present site of Elon College: "To get away from the Devil." The site at the time of the founding of the college was then a wilderness or a foreest. It was away from the towns and bustling civilization. This was a very real purpose.

Why did Jesus suggest in his model prayer, "Deliver us from evil" (Matthew 6:13)? Was it not simply that we should pray to make good our escape from evil and from the evil one?

Jesus faced evil—in the temptations in the wilderness, in the Garden of Gethsemane, on the Cross. The power of his enemies seemed to be satanic in origin and influence.

Throughout the centuries, man has always confronted evil. Plato and Shakespeare constantly wrestled with evil. In our day, we have prayed, Deliver us from pain, from fear, from unpopularity, from poverty." Seldom do we pray to be delivered from evil. One writer has suggested that "evil is no longer a primary preoccupation of modern man." Yet what are we to do with the evil that comes to us through heredity, from evildoers around us, from passions in our own natures that seethe with sinful tendencies and often erupt with volcanic force, and from crime and corruption about us?

Jesus suggested: Pray to God for help in making good your escape from evil. Let us admit and confess our sins, call for God's deliverance, bring God into our lives as an ally. He does not always erase evil, but he does give us power to overcome evil. God in Christ has won over evil. For three days, it seemed as if evil would be on the throne. Then came the resurrection of our Lord and Saviour Jesus Christ. In him we can make good our escape. He is the Lamb of God that taketh away the sins of the world! A skeptic exclaimed, "Oh, God! what a dream! If only he could." Beloved, he can! He has!

"THE LIVING WORD"

"Communicate" and "Communication"

Eighth of a Series of Articles

By Dr. Luther A. Weigle.

The King James Version of the Bible uses the verb "communicate" six times and the noun "communication" seven times; but in each case the Revised Standard Version has chosen another word as a more accurate translation. To say that Paul "communicated" to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Galatians 2:2), fails to describe the situation, for the Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb "communicate" has the sense of "share." It refers, not to words, but to fellowship and generous action.

"To do good and to communicate forget not" (Hebrews 13:16) means "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means "Let him who is taught the word share all good things with him who teaches." When Paul wrote to the Philippians (4:14) "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material air, as the succeeding verses make perfectly clear. This verse is now translated, "It was kind of you to share my trouble."

In one case the use of the word "communication" is misleading. It is the often-quoted text in I Corinthians 15:33, "Evil communications corrupt good manners." That was a copy-book maxim in my public-school days which I am sure that I copied a thousand times, and I then thought that "evil communications" meant profane or obscene language. But the Greek word used here is more comprehensive; it refers to the whole body of social influences, the companionships and associations, in which oral conversation and written communications play only a part. And what is at stake is more than good manners, it is moral character. The Greek word is the one from which the English word "ethics" is derived. The present translation is, "Bad company ruins good morals."

New Consultant in Christian Education

Rev. Almeda C. Vickery, who since 1952 has been Minister of Education at the First Congregational Church of Winchester, Mass., became Curriculum Consultant on the staff of the Congregational Christian Division of Christian Education and the Pilgrim Press on August 1. Miss Vickery will make her headquarters in Boston, Mass.

In her new work, Miss Vickery will be engaged in a vigorous program of field promotion of the Church School Curriculum of the Congregational Christian churches and will be available for consultation with pastors and church school workers.

She is a graduate of Mt. Holyoke Colleege, A. B.,, and Hartford Seminary, B. D., S. T. M. She also took work at Yale Graduate School. Miss Vickery was ordained to the ministry in 1931, and for eleven years (1932-1943) was assistant minister at the Center Congregational Church of New Haven, Conn.

From 1943 to 1952, she served in Syracuse and Mt. Vernon, New York, and Glen Brook, Conn.

Throughout her career she has served on many summer conference faculties and in teacher training institutes, as well as in the Field Work Department of Yale Divinity School for two years.

In Connecticut, Miss Vickery was a leader in the work for women and young people, including young adults and Pilgrim Fellowship groups. She had a weekly radio devotional service for seven years and acted as a hospital chaplain for eight years.

Miss Vickery was born in Scranton, Penna., the daughter of missionaries in India and Malasia.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Our much talked about coldstorage equipment is to become a reality. The contract is all signed and it will be installed within the next 30 days. We are delighted. The "boys and girls" who have called this their home have almost enough funds in the bank to pay for it, and will have entirely enough in due time. This will be a great help to all of us here and one of the most worthy gifts they could make in memory of their former superintendent, Charles D. Johnson.

Please notice in our report another check for coupons in the amount of $69.95. Before the end of this week we shall mail another package of them. As I say, if the women of our churches will just give a little thought to it they can make a sizeable donation each year to the orphanage without any cost to them. Thank you so much for this and all other help you so thoughtfully and generously give us. Whatever coupons you save for us do not overlook to save the Kraft's mayonnaise coupons for us. We can use them in a hurry!

Also please notice the number of memorial gifts listed in this report. Flowers were in abundance at the funerals of these dear loved ones as is right and proper. And many chose to send a memorial gift to "a favorite charity" instead of flowers. In each case appropriate acknowledgment was made to the bereft family and to the donor. From our experience here one seems to be as comforting as the other—the flowers or the memorial gift. As I say either is right and proper.

I have been in many of our churches supplying pulpits while ministers are on vacation. It is a joy to be of some service to both pastor and people in every case. I have tried to preach as best I could and have not been able to make all the engagements I would like to have made. Your kindness everywhere and your interest in making a home for some needy little folks encourages me greatly. When I observe firsthand the results of your efforts I am inspired to believe that this place will not suffer for the lack of favor in your minds and hearts.

Thank you for all you are doing for us. Especially do I wish to express my appreciation to many who have helped us with vacations in homes and camps for these children.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 27, 1955.

Commodities for the Week.

Coupons:
First Cong. Christian Church, Greensboro, N. C.
Mrs. D. H. Busick, Apple's Chapel.
Primary Class, Dendron Christian Church.
Mrs. J. I. Sharpe, Rt. 4, Reidsville, N. C.
Women's Fellowship, Musselshell, Montana.

Sunday School Monthly Offerings.

Amount brought forward		$11,675.10
Eastern N. C. Conference:		
Liberty (Vance)	$ 60.00	
Mt. Auburn S. S.	8.73	
New Elam	5.00	
		73.73
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 2.00	
New Lebanon S. S.	33.82	
		35.82
N. C. and Va. Conference:		
Mt. Zion S. S.	$ 10.00	
Reidsville	60.00	
Union (Va.) S. S.	5.00	
		75.00
Western N. C. Conference:		
High Point, First	$ 34.00	
		34.00
Virginia Valley Conference:		
Newport S. S.	$ 26.96	
Palmyra S. S.	10.00	
Wood's Chapel S. S.	9.00	
		45.96
Total		$ 264.51
Grand total		$11,939.61

Special Offerings.

Amount brought forward		$23,372.56
Mrs. L. W. Hollowell, Suffolk, Va.	$ 20.00	
Colgate-Palmolive Co. (coupons)	69.95	
Service Guild Circle, Palm St. Christian Church, Greensboro, N. C.	5.50	
In Memory of John H. Barnwell	15.00	
In Memory of Miss Annie Lassiter	5.00	
In Memory of John H. Barnwell	10.00	
In Memory of John H. Barnwell	10.00	
In Memory of Mrs. Grace Carlyle	10.00	
In Memory of Mrs. W. T. Cheatham	10.00	
In Memory of John H. Barnwell	10.00	
In Memory of W. E. Gray	10.00	
In Memory of John H. Barnwell	25.00	
Special Gifts	237.50	
		437.95
Grand total		$23,810.51
Total for the week		$ 702.46
Total for the year		$35,749.92

CHURCH WOMEN AT WORK.

(Continued from page 9.)

I. T. Arthur, Stamped Envelopes	3.53	
Bank Book	2.00	
Charged Against Account (Dendron)	21.60	
Minutes in Annual	14.42	
		$ 1,738.28
Total Receipts		$ 1,844.12
Total disbursements		1,738.28
Balance For'd		$ 105.84

Respectfully submitted,
MRS. GEORGE M. CORNELL,
Treasurer.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address...

In Memoriam

HUDSON.

W. H. Hudson, 88, of Youngsville, N. C., died early Friday morning in a Louisburg hospital after a lingering illness. He was a retired farmer and a member of the Junior Order of United American Mechanics and the Patriotic Sons of America of Youngsville. He was also a member of Oak Level Christian Church, where he had held all offices of the church and Sunday school, and also held a perfect Sunday school attendance for 45 years. Funeral services were conducted Sunday afternoon at 3 o'clock from the Oak Level Christian Church, with the Rev. E. M. Powell, pastor, officiating. Burial followed in the church cemetery. Surviving are his wife, Mrs. Annie Bridges Hudson; three daughters, Mrs. Luther Hagwood and Mrs. W. M. Woodlief of Youngsville, Mrs. B. H. Greene of Lillington; three sons, J. W., C. R., and C. E. Hudson, all of Youngsville; one brother C. C. Hudson of Louisburg; 21 grandchildren, 14 great-grandchildren; several nieces and nephews. The body lay in state at the church for one hour prior to the services.

SCOTT.

We, who were associated with Samuel Dalton Scott for a long period of years in the old Christian Church and later in the Congregational Christian Church, found him on all occasions to be a Christian gentleman. For many years he was associated with some of us as a member, and then as chairman of the Board of Deacons. At all times we found him friendly, patient, and simple in his manner; one who lived a Christian life and who wanted his associates in the same company. He would go out of his way to try to help other people, and most of the time without any display but rather in almost a secret manner. Nobody knows the good deeds which he performed.

Now that he has passed on we shall miss him as a friend, as a counsellor, and as a Christian Brother, and we shall remember him for what he was—a true Christian gentleman.

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, 'this was a man!' "

R. G. MOFFITT,
Chairman,
O. H. ALEXANDRIA, JR.,
Secretary.

For the Board of Deacons of First Congregational Christian Church of Greensboro, N. C.

SAUNDERS.

We, the members of Concord Congregational Christian Church, Caswell County, N. C., wish to pay loving tribute to the memory of our departed sister, Miss Rosa Priscilla Saunders, whom God called to her eternal home January 28, 1955. Miss Rosa was a faithful and loyal member of our church for many years. In her earlier years she was one of the best singers in the church. She was loved by the members of the church and of this community. She greeted people with a smile and displayed a helpful and unselfish spirit among them. She was a living example of truth and purity.

Now, therefore, be it resolved by the members of Concord Congregational Christian Church as follows:

1. That we bow in humble submission to the will of our heavenly father who doeth all things well.
2. That we thank him for the privilege of having had her as a member of our church for so many years. We trust that her unselfish spirit may be an inspiration to all of us.
3. That we extend to her family our deepest sympathy, and commend them to God who can comfort them.
4. That a copy of these resolutions be sent to the family, a copy be placed on the records of the church, and a copy be sent to The Christian Sun for publication.

Mrs. W. PRESTON ALLRED,
Mrs. H. P. TERRELL,
Mrs. JOHN P. UNDERWOOD,
Committee.

JOHNSON.

Whereas, God in his infinite wisdom, in fulfilling of his promise that all who trust and live for him shall enter the Kingdom of Eternal Rest, called home Dr. Isaac Walter Johnson on April 26, 1955, and,

Whereas, Dr. Johnson served the Liberty Spring Christian Churchh as pastor for 46 years and since his retirement in 1954 as Pastor Emeritus, and his work in our midst is a striking monument to his life and ministry, and,

Whereas, he was a capable leader, a liberal contributor of his time, talents, and means to this church as well as the other causes he believed in, and,

Whereas, he zealously and faithfully preached the Gospel of Christ during a period of 57 years, and by precept and example was an inspiration to many people, therefore be it resolved:

First: That we as a body of Christian believers bow in humble submission to the will of the loving Heavenly Father, who doeth all things well.

Second: That we express gratitude to God for his service of love and Christian leadership for so many years.

Third: That we extend our sincere sympathy to his beloved wife, to his sister, and to his brother, and pray that they may find strength and courage in the promises of God.

Fourth: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy entered on our church records.

Mrs. WILLIAM T. HARRELL,
Chairman,
Mrs. R. WESLEY HARRELL,
Mrs. C. E. NICHOLS,
Committee.

BURKE.

Whereas Almighty God in his infinite wisdom and mercy, removed from our midst our dearly beloved superintendent and deacon, (in which capacity he served more than 30 years,) William Benjamin Burke, June 26, 1955, in the 61st year of his life.

We, the members of Dry Run Congregational Christian Church, wish to express our appreciation of him in the following resolutions:

1. Whereas, that we bow in humble submission to him who doeth all things well, and give thanks for the life and faithful service that he rendered to his church and community.
2. That in the going of our beloved superintendent, the Sunday school has lost one among the best, but our loss is heaven's gain.
3. From the tree of life the buds and blossoms fall with the ripened fruit. Some lives are so full of usefullness to those around them; uuch a life was that of our brother in Christ.
4. He was one of those who walks the trail of life and leaves lovely memories along the path. He made life a pleasure to all who were associated wit hhim. His place in our church is missed and our hearts are sad; but while we mourn our loss, our hearts go out in deepest sympathy to wife and son and other near relatives, and we commend them to the loving comfort and care of the Heavenly Father.
5. That a copy of these resolutions be sent to The Christian Sun, and the Northern Virginia Daily for publication and a copy be written on the records of the church and be sent to the family of the deceased.

WESLEY G. RITENOUR,
MAZIE P. CULLERS,
D. A. RITENOUR,
Committee.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

week of July 24-30. There were about the same number as we had the week before. All seemed to be happy. Why not, with such leaders as Rev. John Graves and his able assistants, and Miss Edith Brannock as head cook, assisted by Mrs. Mabel Veazey?

Quite a number of our churches, Sunday schools and classes have had picnics scheduled. The Laymen's Fellowship of the North Carolina and Virginia Conference has planned a picnic for Wednesday afternoon, August 10. It would be fine if every layman in the Southern Convention could be present.

Everyone should make an effort to see for himself in the near future what we have. The entire Southern Convention may well be proud of Moonelon, but "it doth not yet appear what it shall be."

GUY H. VEAZEY,
Resident Manager.

ALCOHOL—NERVOUS SYSTEM.

(Continued from page 10.)

brain-tissue itself is the full danger of the use of alcohol recognized by the drinker. This damage is not usually done by the occasional "spree," but by the slower, but equally deadly process of "moderate drinking." The cerebellum may be badly injured by alcohal, and yet the drinker may never have been "drunk" in all his life.—*Dr. Roy L. Smith.*

Learn How to Take Hold

By DR. RICHARD K. MORTON
Jacksonville, Florida

Your grip is important. You need to know how to take hold of anything.

Take the handclasp. How many have a handshake that makes us feel that we are taking hold of a wet towel or a pound of refrigerated fish when we shake hands with them. A handshake ought to be sure and hearty and vigorous, conveying a feeling of life and good will.

Then again there is the grip that is always fumbling. Some people are always dropping things. They never seem to get a good hold on things. These are ever slipping out of their grasp. They just do not take the trouble to see what they are grasping and how to get hold on them.

Movers and truckers and many others who have daily occasion to lift heavy objects know how vitally important it is to use any handles or hooks provided by the object to be lifted, and to know just where to get hold of it, so that weight is distributed in the best possible way. So many times we can try to grasp some duty or responsibility or task, and we do not take the trouble to see how it can be best lifted or handled, or we do not take time enough to get a good, firm hold on it.

Learn how to take hold — that is one of the first lessons of Christian service. Many come to disappointments in their efforts simply because they never learned how to grip anything in the proper manner.

It is always pleasing to take hold of a hand that seems strong and firm and sure. And we all find satisfaction in practicing a type of handgrip that gives us a feeling of competence. Learn how to take hold — and you will want to do so more often!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, AUGUST 11, 1955 NUMBER 31

Bayside Church Breaks Ground for Sanctuary

Above are shown those who were in attendance at the Ground Breaking Services for the Bayside Christian Church, held on Sunday afternoon, July 24, 1955, at 3:30 o'clock. In the picture beginning at the left, those who took part in the ceremony are: E. F. Caldwell, R. W. Spruill, W. D. Brooks, Mrs. D. B. Smith, Sr., R. E. Twiford, the pastor, Rev. Ernest F. Brickhouse; Superintendent W. T. Scott, representing the Southern Convention; Rev. Olin B. Pendleton, minister of the First Church, Norfolk; Rev. J. Everette Neese, president of the Eastern Virginia Conference, and Rev. Jack T. Akin, recently installed pastor at Great Bridge.

News Flashes

As we go to press, Connie is reported headed toward Richmond. We hope she decides to "go to sea."

President and Mrs. L. E. Smith are spending a few days at Tanglewood Inn, Kill Devil Hill, North Carolina.

Dr. and Mrs. Roy C. Helfenstein of Richmond are spending their vacation at "Rendezvous," their summer cottage on Fenwick Island, near Selbeyville, Delaware.

The Rev. and Mrs. Thomas W. Madren have announced the birth of a daughter, Melody Joye, at Johnston Memorial Hospital, Smithfield, North Carolina, on July 25, 1955. Our congratulations to Mr. and Mrs. Madren.

The sermon carried in this issue is by Dr. Howard P. Bozarth, Professor of Theology at Yankton College, Yankton, South Dakota. It was preached before the National Council of Congregttional Churches of the German Conferences, which was held at Parkston, South Dakota. Dr. Bozarth was formerly pastor of the Elon College Community Church.

The editor of THE CHRISTIAN SUN is wondering how many subscribers really read what is printed in its columns. Many communications containing copy are still addressed to 1010 W. Markham Ave., Durham, N. C., instead of the correct address: 1507 *Oakland Ave., Durham, N. C.* It is difficult to believe, but many preachers are sending the editor letters addressed incorrectly.

S. C. H.

The Rev. W. J. Andes, pastor of the Community Church at Elon College, will be the guest speaker at the First Congregational Christian Church, Richmond, Va., on Sunday, August 21. During the summer the worship services are being held from 10 to 11 o'clock each Sunday morning. If in the vicinity, your are cordially invited to be present. Mr. Andes will be accompanied by his wife and son. While in Richmond they will be the guests of Mr. and Mrs. A. A. Dofflemyer on Skipwith Road.

Dr. Ruth Isabel Seabury Dies Suddenly on Return Trip from Asia

Dr. Ruth Isabel Seabury of Boston, Massachusetts, Educational Secretary of the American Board of Commissioners for Foreign Missions and widely known Congregational Christian educator and churchwoman, died suddenly, July 30, 1955, in Muskegon, Michigan.

Miss Seabury, whose home was in Watertown, Massachusetts, was on her way back to New England from a four months' visit in Southeast Asia. This recent trip overseas was her third since 1949 at which time she spent two years in Japan as an associate missionary of the American Board. In 1952 she made an extensive visit to Africa, India and Ceylon. In each country she met with representative men and women from all walks of life, gathering material for her books and talks.

DR. RUTH ISABEL SEABURY

Miss Seabury became a secretary of the American Board in 1917. She has been serving on the staff of the Missions Council of Congregational Christian Churches, as well as the American Board and has been widely active in interdenominational affairs.

Miss Seabury, 63, was born in Bangor, Main, June 9, 1892, the daughter of the late George and Emma Seabury.

She was a graduate of Smith College and held honorary degrees of Litt. D. from Elon College and L. H. D. s from Cedar Chest College and Hood College.

The author of several books, among them, *Flight to Destiny* and *Daughter of Africa,* Dr. Seabury was widely known both in the Congregational Christian Churches and among other denominations as a brilliant speaker. She was called "an internationalist by instinct." She was well known in the Southern Convention and had many friends in this area.

Dr. Seabury served on several important committees of the National Council of Churches of Christ in the U. S. A., including the Missionary Education Section; the Joint Commission on Missionary Education and the Christian Vocation Commission. Miss Seabury was also an associate of the Council for Social Action of Congregational Christian Churches.

Dr. Scott Conducts Conference on the Marginal Church

The Rev. Dr. William T. Scott of Elon College, North Carolina, superintendent of the Southern Convention of the Congregational Christian Churches, conducted a three-day conference on the marginal church held at Northland College, Ashland, Wisconsin, August 4 through 6 under the auspices of the Board of Home Missions of the Congregational Christian Churches. Dr. Wesley A. Hotchkiss, New York, director of the Town and Country Department of the Board, was chairman of the conference.

The purpose of this conference was to seek out rural and small town churches that have an opportunity to grow and extend their ministry within their communities. Such churches, which are designated "parishes of promise," will be given technical assistance to analyze their problems and leadership to revitalize their programs, Dr. Hotchkiss announced.

Participants in the conference were Congregational Christian superintendents who are responsible for the administration of rural churches and experts in rural sociology. Dr. Arthur F. Wileden, Professor of Rural Sociology at the University of Wisconsin, was the keynote speaker for the conference. His subject was the economic and social problems of the cut-over lands of northern Wisconsin.

The conference also studied the practical problems and programs of marginal churches in the cut-over areas. The Rev. Ward Fellows, Rhinelander, described how his church has become the hub of church and economic life in a northern Wis-

(Continued on page 13.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Western Carolina Laymen Meet at Randleman

The Laymen's Fellowship of the Western North Carolina Conference of Congregational Christian Churches met at Randleman for their regular quarterly meeting, Saturday evening, July 30.

Randleman, the host church, served supper for 138 laymen and their families at the Ladies' Night Meeting. Twelve churches were represented.

Featured on the program was an interesting debate on the topic; "Resolved; That Every Man is Called to His Vocation." Otis Allen and Hilton Beane, for the affirmative, were opposed by H. V. Cox, Jr., and Sybrant Pell. These laymen are members of the Pleasant Ridge Laymen's Fellowship. Judging the debate were Rev. Mack Welch, pastor of Pleasant Grove Church and pastor-at-large in the conference; Rev. S. E. Madren, pastor of Albemarle church; Paul Wilson, from Union Grove; Cyrus Shoffner, of Liberty; and Gillis Luck, of Spoon's Chapel.

The opening worship service was led by Theodore Cox, of Pleasant Ridge. Hubert Beane, of the Asheboro Church and president of the conference laymen, presided during the meeting. Beane appointed the following committees: Nominating, Marvin Jones, chairman, of Pleasant Grove; Paul Wilson, Union Grove; and H. V. Cox, Jr., Pleasant Ridge. Moonelon Finance Committee, Jack Shoffner, chairman, of Liberty; Ardel Simmons, Albemarle; Parks Teague, Pleasant Hill; Ralph Smith, Asheboro; and Theodore Cox, Pleasant Ridge.

The Laymen's Bell for best attendance at the rally was awarded to the Pleasant Ridge Laymen.

J. C. Newell, Pleasant Ridge, presented the treasurer's report. Hubert Parker, of Randleman, led the singing; and Robert Hayes, also of Randleman, efficially welcomed the group.

Ministers present at the meeting were Mack Welch, Pleasant Grove; L. M. Presnell, Liberty and Bailey's Grove; Avery Brown, Sophia, Flint Hill and Union Grove; Gayle Brady, High Point; S. E. Madren, Albemarle; and Max Vestal, Spoon's Chapel and Pleasant Ridge.

MAX VESTAL,
Reporter.

Take God Along!

Take God along with you on your vacation.

Our busy lives often crowd out that which is most important—God. During vacation time we have an opportunity to slow down and reflect, to "be still and know that God is good." We need not only to restore our physical energies during vacation, but also our spiritual energies, which alone are able to undergird our responsibilities for the days which are ahead.

Take time out to read daily a few verses or a chapter of the Bible. Reflect upon it, and apply it to your personal life-situation. Meditate and pray to God that he give you insight and strength to conduct your affairs well People may fail you; God never does.

Pray for your church each day of your vacation, and bring back new inspiriation, fresh ideas and enthusiasm which will help to bring deeper meaning to the work in the coming church year.

"Take God along" with you on your vacation, but also bring him back! Your vacation will be more happy and the more rewarding by keeping in close fellowship with God during your vacation.

A FOLLOWER OF JESUS.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Need for Sowers and Reapers

A difficult problem confronts Superintendent Scott. He has shared this problem with the editor of **The Christian Sun.** The editor thinks that all members of the Southern Convention should know the situation. At the present we need ten new pastors to minister to twenty-one churches in the Convention that are without a minister. This means that ten per cent of the churches of the Convention do not have pastoral care.

The only immediate solution to the problem is for the Superintendent to go outside the bounds of the Convention to look for ten pastors. That is not an easy task. There are always good ministers who after serving for some years in the same parish decide that a move would be to their interests, and that a change of pastors might be for the good of the church. Changing pastorates, however, does not increase the supply of ministers.

We subscribe without reservation to the oft-repeated statement that only God-called men and women have a place in the ministry of the Church. The real question to be faced is, as we see the issue, are our churches raising and training young people who are prepared to hear and to dedicate themselves in response to God's call?

It is our conviction that churches are responsible for producing young people who would count it an honor for God to call them to consecrate themselves to the service of Christ's Church in the capacity of ministers. Churches accept the obligation to produce members who are competent to serve as church officers, deacons, teachers, and in various other positions of service. Is it too much to expect them to produce members who will serve as ministers of the gospel?

There are churches twenty-five, fifty, and some a hundred years old, from whose membership no minister has come There are other churches from which several ministers have gone forth to render notable service. The same is true of families. There are homes that have sent two, three, or more of their sons into the ministry. There must be reasons why God calls ministers from some churches and homes, and does not call them from others. We need to know what those reasons are.

We must think, plan, and pray concerning this vital issue. We are convinced that not many of our churches, other than the twenty-one which are without pastoral care, are deeply concerned about the matter. The larger churches that are able to pay salaries in the upper brackets are generally able to secure a pastor when they need one. But a pastor is as necessary for a little church as for a big one.

The first thing we must do is to recognize our responsibility. Superintendent Scott has suggested that all the pastors of the Convention meet at Moonelon this fall to discuss the situation frankly and thoroughly, and to seek the guidance of God to show us what we must do that all our members may be led to accept their responsibility for the ministry of the Word. That is an excellent suggestion. We would add that if such a meeting be held, each church in the Convention should be asked to send a lay leader to the conference.

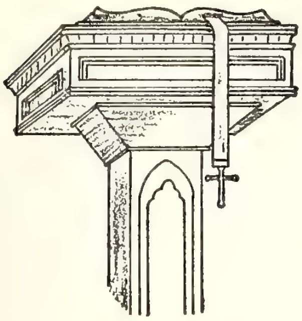
Christian homes can be a vital factor in turning the souls of young people to the service of Christ as their vocation. Not so long ago a young man was before a committee on the ministry, asking to be recommended to the conference as a candidate for the ministry. He was asked what had led him to the decision to be a minister. He said that all his life, as he remembered it, the Sunday school and the church had been a part of his life, that he had shared and enjoyed the activities of the church, but that the example and Christian influence of his mother, he thought had led him to make the decision.

If the local church holds regular prayer meetings, the calling of some of its young people into the ministry might well be made the object of the prayer meeting at stated times. The intent of this suggestion is not that the prayer meetings should nominate candidates to the Lord. The burden of the prayers should be that some of the youth of the church may be found worthy to bear the vessels of the Lord in His sanctuary.

If the church exalts the work of the Church and the services of its minister, its young people may look eagerly toward the ministry. If the church sits at ease and zealously considers its pastor's human shortcomings, its most sensitive young people will turn away in revulsion.

The local church that holds a stated service of worship each Sunday might well insist that at least one service each year be dedicated to emphasizing the work of the ministry, the opportunities for service to God and man which it affords, and the duties of the congregation which shares its calling.

The Bible clearly teaches that there is a human responsibility for those who are to be called to do the work of the Lord. When Jesus was instructing the seventy, who were soon to go on a preaching mission, about the work he expected them to do, Luke in chapter ten, verse two, records, "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Prayer is the part which Christ has ordained for every Christian to have in the work of the ministry.



"Adventuring for Christ"

A Sermon

By Dr. Howard P. Bozarth,
Yankton, S. Dakota

If we take up the writings of Paul at any point, we catch the spirit of one of the great adventures of all time. What Christianity, through the ages past and to come, owes to him is simply incalculable. The amazing conquest of the pagan world by Christianity in the first centuries of the church remains one of the wonders of history. It was due, as we well know, to the daring, self-sacrificing spirits of men and women who put first in their lives the cause of Jesus Christ. These were people who, as it has been said, "out-lived, out-thought, and out-died the pagans." I like to think of them all as great adventurers for Christ.

The Christian life, today, should be truly adventurous. This is not the commonly accepted view, however. Most people think of being a Christian as a pretty dull and monotonous business, in the main, if we judge by the actions and attitudes of the rank and file who call themselves by this name. About the last place on earth the average individual would expect to find adventure, I suppose, is in a Christian church service. And, admittedly, some of these services are apt to be pretty dull, partly because those of us responsible for them lack imagination, or incentive, or inspiration, to put the stuff of real adventure into them. So people do not, ordinarily, go to church for this kind of satisfaction.

Yet, everyone hungers for adventure and wants in his heart to live adventurously. Life's boredoms and monotonies bear down upon us all, and we do a great many things to try to escape the dullness of our days. This is not altogether a fault, but something should be said, nevertheless, about the inescapability of a certain amount of monotony, and even drudgery in every life. It is reported that Franklin Delano Roosevelt once said that "Being President of the United States is about eighty-five percent sheer drudgery." And if Presidents cannot escape the fact that life tends to enforce a certain amount of dullness on us, no one else should expect to fare better. But it is just possible that, if one has his major purpose oriented to a sufficiently great end, even the monotonous aspects of the daily round may not seem unbearably dull.

But the rank and file of us in these times do not seek escape from boredom by adventuring for great causes. Rather we get in the car and see how fast we can get somewhere, though there isn't a thing in the world that makes it important whether we ever get there or not. We seek escape from boredom by anything that will provide a temporary dose of excitement. We want gun-play and violence in our movies, and stock-car racing where there will be "spills," possible sudden death. We want the breath-taking. So we go in for all sorts of sensational distractions.

DR. HOWARD P. BOZARTH

More than that, it is usually assumed that in order to have a really exciting time of it, one should explore some of the highways or byways of the devil's domain. In short most people think sin is far more exciting, and adventurous, than goodness. We hear quite a lot about "dare-devils," but seldom hear of a "dare-saint." In fact saints are not supposed to be very daring. If one wishes to find adventure, therefore, the world says, go knocking at some back-door of Satan's domain, for there alone will you find it.

So I propose that we look this stupid notion in the face. I want you to ask yourselves, honestly, if there is any sense at all in which the life of sin can qualify as a true adventure. For, we must understand what constitutes an adventure. And if we go to Mr. Webster, who wrote quite an important book over a hundred years ago, called a Dictionary, we will be told what an adventure is. He says it is an "undertaking involving hazard, risk, the taking of a chance, where the issue hangs on unforeseen events." Well that is fair enough for a beginning, but I would like to add a bit more to Mr. Webster's characterization of an adventure. There is more to be said about it. A real adventure does involve risk, the taking of a chance; it involves novelty, that is, the likelihood of encountering the unexpected. But also, a real adventure calls for the exercise of keen intelligence; and, if it is successfully carried through, it affords an abiding satisfaction. Take, for example, Linbergh's famous flight accross the Atlantic, some three decades ago, in a single-motor aeroplane. That was a great adventure. It involved risk; it involved novelty, the possibility of the unexpected; it took keen intelligence; and when successfully carried through it proved a lasting satisfyaction.

But I submit to you, that not a single aspect of a true adventure belongs to the life of sin. The sinner, we think, runs a risk. But I say he does not. Adventure does involve risk, taking a chance, but sin is not taking a chance at all. The devil doesn't sell chances. He only deals in a sure thing. No one ever wins in his domain. A risk means that there is at least a chance of winning. But there is only the prospect of losing in the devil's land, for he never offers a gambler's chance, even, to the sinner, to come off better for his sin. The sinner doesn't take a chance when he enters this domain. He simply sells out; and the devil says, "Come on in, sucker!" He doesn't deal in chances. So sin does not qualify as an adventure from the standpoint of taking a chance.

What about novelty, then, an encounter with the unexpected? That is characteristic of an adventure, but it is not characteristic of sin. There isn't a new thing, or an unexpected

(Continued on page 9.)

"Unc' Essick," A Nobleman in Black

By REV. H. H. SMITH, Ashland, Virginia

One of the most heartening things of life is to discover downright goodness and lofty moral character where one would least expect to find such. It strengthens our faith in the limitless possibilities of a human soul, and renews our hope for the future of mankind. These thoughts are provoked by a captivating story of a slave on a South Carolina plantation.

Some forty years ago, Doctor Clinkscales, a professor of mathematics at Wofford College for 39 years, wrote a most interesting story about a slave on his father's plantation, whom he knew in his boyhood days as "Unc' Essick." The story appeared in *The Methodist Review* of the Methodist Episcopal Church, South, October, 1915. Space demands a brief condensation of the story, the main points of which follow:

"On Southern plantations before the Civil War," says Dr. Clinkscales, "there was often comedy—sometimes tragedy; nor was romance always wanting. On my father's plantation two of his young men were rivals for the hand of a dusky maid: one, Essex, a comon laborer, and the other, Griffin, one of my father's teamsters, a crack driver and an acknowledged aristocrat among the Negroes. . . . Late one evening, about 'feed-time,' a great commotion was heard at the barn. Father ran out to investigate. At the rear of the barn he found Essex and Griffin engaged in a fight. A dozen other slaves were enjoying the diversion. Now these two powerful mem were fighting, not according to the rules of the ring, but just old-fashioned 'fist and skull,'—science to the winds. Each of these men meant it to be a fight to the finish; and it would have been, but for the timely appearance of my father on the scene. I can say of a truth, and for that truth I am profoundly grateful, my father's slaves not only respected and obeyed him, but loved him. So when his voice rang out sharp and clear, 'Stop that fighting!' the two combatants lowered their arms, stepped apart, and stood facing each other like two wild boars ready for a death struggle."

"What does this mean?" demanded the master.

"Essex was the first to speak, while Griffin simply showed his pearly teeth."

"Dis nigger want my gal, Master, en 'e kyah git 'er,' said Essex, snapping his heavy jaw with bitter defiance."

"Dat a lie, Master," growled Griffin: "She's my gal."

"Who is it you are talking about, Essex?" asked my father.

"Hit Cindy, suh, Little Cindy."

There were two Cindys on the plantation — Big Cindy and Little Cindy.

"Turning to a young girl who had been a witness to the fight, my father said, 'Go tell Little Cindy to come here.' "

"Little Cindy was soon on hand and was grinning as if perfectly delighted with what she had heard.

"Cindy," said my father, "these boys have been fighting about you—now which do you want?"

"Little Cindy broadened her grin, shifted her weight from one foot to the other, dug her big toe into the soft earth and said with a glance at the other girls now gathered for the fun: 'I wants de one whut whup; I wants de bes' man. Dat whut I tell 'um.' "

"That had been her decision, and the two rivals had met to decide the matter once for all in accordance with her recree."

"You know I do not allow the folks to fight, Cindy," said my father. "Now Eessex and Griffin shall not fight any more, but you take your choice between them; which one will you take?"

"Well, den, I'll take Griffin," said Cindy, twisting her fingers together.

"Now, then," said my father, "Cindy has settled the question, boys; let that decision be final—we must have no more fighting."

"Poor Essex! Resolute, game, tough, he would have fought Griffin to the death for Little Cindy, the apple of his eye, the fairest lily of the valley. Yes, he would have fought the whole world for Little Cindy; but now all was lost. . . . Without a word or even a glance toward Cindy, who had settled his destiny, with eyes cast down, Essex slowly made his way toward his cabin door."

Essex did not respond to roll-call next morning when the big farm-bell called the men to work. Never before had he failed to respond for duty. "Dat coon done run'd off," said one of his fellow-slaves with a chuckle. For three years he was never seen on that plantation. "As sly as a fox and as alert as an Indian," Essex evaded capture as he moved about the swamps of the Savannah river—with help from some of his race, who cooked a pone of bread for him now and then. But he had his Delilah. He found a sweetheart in Georgia, they quarreled, and she betrayed him to the white folks. He was captured and brought back to the plantation by his master.

On his way back he talked freely; told about his hardships while he was away, reminding his master that he had always had plenty to eat on the plantation and had been kindly treated. "Why, then, did you run away?" inquired his master. "It was dis way," said Essex, "I nachily coludn't Stan' it when Cidny say she tek Griffin an' lef' me. I des couldn't stay on de plantation an' see Little Cindy livin' wid Griffin. Master, I sho would kilt dat nigger— I des had to leave. Den after I get away, I taste how it is to be free, en I didn't come back."

When he was told that Cindy was dead and Griffin was married again, he was deeply grieved. "She was a good gal," he said, "I loved dat 'oman." Then Essex promised to be faithful to his master if he would let him off this time, and would never again run away. His master said: "Essex, you never did tell me a lie and I believe you are telling me the truth now. I am going to trust you." "Fo' Gawd, Marster, I tellin' de trufe," said Essex. "Now," said his master, "you will live in the house with big Tom and his wife until you can find a wife. As soon as you get married, you shall have a house of your own."

In six weeks Essex married Dinah, a good woman, and got a house of his own. Essex was trut to his promise, and after a few years of faithful service was made foreman. "For an uncultured man, a black slave-man," says Dr. C., "he had high ideals of what constitutes righteous living, and up to these ideals he tried to hold his fellow-slaves without harshness *or unkindness.. The Negroes, with* few exceptions, loved Unc' Essick

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, **Elon College, N. C.**

Special Committee Votes to Give Wide Publicity to Founders' Day Celebration

The Committee on Publicity representing the several conferences of the Southern Convention at its meeting at Elon College on July 21, voted to give wide publicity to the forthcoming Founders' Day celebration on September 27, and to keep the progress of construction of the buildings before the church and college constituency. THE CHRISTIAN SUN, so far as the church is concerned, is the most effective means for information. The Founders' Day celebration will be one of the most important events in the history of the college. The program will feature the church-related college and its future and the part that the church and alumni may play in the completion of the building program on the campus and the Two and One-Half Million Dollar Campaign Fund.

In the morning there will be historical statements and references to plans for the future. The principal address in the morning will be delivered by President Harold Wayland Tribble of Wake Forest College. President Tribble is a speaker and educator with keen interest in Christian education at the college level.

The afternoon program will consist of introductive statements relative to the church, the alumni, and friends of the college. The principal address will be delivered by Dr. W. Millard Stevens of the Class of 1936, pastor of the Christian Temple of Norfolk, Virginia, the church from which President Smith resigned to take the presidency of Elon College in 1931.

Special music for all sessions will be furnished by the Elon College choir, Fletcher Moore, organist, and John Westmoreland, director.

Every minister in the Southern Convention will be invited and expected to attend. Every church in the Southern Convention will be asked to send at least one representative to the Founders' Day meeting. A lunch will be served by the college on the campus for all who come.

Apportionment Giving

All five of the conferences are represented in the apportionment payments made this week. Nineteen of our churches reported, with a total of $815.64. If all of our reports were as good as this one, there would be no question as to the college receiving its total apportionment. Let us see that the apportionment is received in full this year.

Previously reported		$ 9,882.03
Eastern N. C. Conference:		
Hope Mills	$ 4.75	
Henderson	300.00	
Morrisville	9.50	
Mt. Auburn S. S.	6.35	
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 43.31	
Berea (Nans.)	158.00	
Liberty Spring S. S.	24.00	
Mt. Carmel S. S.	22.55	
Mt. Zion	32.00	
Newport News S .S.	28.00	
Bayside	8.00	
N. C. and Va. Conference:		
Happy Home S. S.	$ 33.47	
Monticello	27.00	
Winston-Salem	43.00	
Lynchburg	3.00	
Western N. C. Conference:		
Flint Hill (R.)	$ 20.00	
Union Grove	20.00	
Virginia Valley Conference:		
Bethel S. S.	$ 22.71	
Winchester S. S.	10.00	
		815.64
Total to date		$10,697.67

"UNC' ESSICK," A NOBLEMAN IN BLACK.

(Continued from page 6.)

and trusted him implicitly. He proved a faithful and competent foreman, and an invaluable aid to his master, whose health was beginning to fail."

Dr. Clinkscales says: "My father died in the spring of 1864. I stood for the first time in the presence of death. . . . Father called for Unc' Essick. 'Essex,' he said, 'I'm going to die. I can't last much longer. It is hard for me to leave Missus and the children. These are terrible times, Essex. William is in Virginia, and may never come back. You have been honest and faithful, Essex, and I want to leave Missus and the children in your care. Will you take care of them, Essex?'

"The big-hearted, broad-shouldered slave had stood by the bed trembling like a leaf and sobbing like a wounded child. Dropping on his knees he took my father's emanciated hand in both of his, and then pressing it to his lips, said between sobs: 'Gawd bless you, Marster. Ef Gawd spar' me, I'll take kere Missus and dese chillun. Gawd knows I will.' "

"And no man of any color," says Dr. Clinkscales, "was ever truer to his promise. Many a night he slept on the piazza, and there I really believe he would have died before any man, black or white, could have entered that door uninvited."

"The war closed, and the Negroes scattereed 'to the four winds,' " says Dr. Clinkscales. "Some of them I kept up with for a few years, Unc' Essick in particular. After a while I lost sight of all—even Unc Essick." But one day he met one of the old slaves and enquired about Essex. "Unc' Essick," he said, "dade, suh, long ago; he git drownded."

"What, Unc' Essick drowned; and he the best swimmer in the county?"

"Yes, suh, he git drownded; I seed him; I he'p git 'im out. He tuk de cramp."

Need I blush to confess that I brushed the tears back from my cheek when I heard of the tragic death of Unc' Essick? No, reader, if you knew slavery at its best—if you knew the close relationship and the tender feeling existing between master and slave on some plantations—then I need not blush. If true worth consists of fidelity in one's lot wherever duty calls, then this colored man—this clave-man—was o man of true worth indeed—he was one of the noblemen of the world. He taught the wayward white child to love the the truth, to tell the truth; he taught me the names and habits of the birds; he taught me to swim, shoot and ride. He taught me nothing of books, but much of life. Of all my teachers, from the first to the most cultured at the university, very few impressed my life more profoundly than did this uncultured child of nature.

"In an unmarked grave sleep the ashes of Un' Essick, the faithful slave, the patient teacher, the colored gentleman. Lovingly, reverently, would I lay this little tribute on the grave of one of the best and truest and noblest men I ever knew—white or black."

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Vice-President, Southern Synodical of Evangelical and Reformed Churches, on Program at School of Missions

We were happy to have Mrs. J. Banks Peeler with us at the School of Missions. Mrs. Peeler is the vice-president of the Southern Synodical of the Evangelical and Reformed Churches.

At one session, Mrs. Peeler told us about the Women's Work of the Evangelical and Reformed Churches. It is very interesting to note the similarity to our Women's Work of the Southern Convention. Their work is divided into six departments: Spiritual Life, Christian Stewardship, Christian Education, Missionary Education, Christian Service, and Christian Social Action.

There are 2,173 local Women's Guilds, 114 regional Guilds (or Regions), 32 synodical Women's Guilds, and the National Women's Guild.

Their packet of materials is also quite similar to ours. It contains seven kits, one for the president and one for each department. The materials are prepared by the Education Committee. This committee is composed of designated members of the Women's Guild Board and staff members. The kits are prepared in the national office and are available from there to all local Women's Guilds.

We were glad for the privilege of getting to know Mrs. Peeler and to learn of the work being done by the women of the Evangelical and Reformed churches.

We enjoyed very much the devotions led by Mrs. Peeler at The Morning Watch.

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Indian Rights and American Justice

At the School of Missions, Pattie Lee Coghill recommended that our church women supplement their study books on Indian Americans with the use of the pamphlet, "Indian Rights and American Justice," by Harold E. Fey. It was originally published in *The Christian Century* as a series of articles under the following titles: "Ira Hayes—Our Accuser"; "Indian Winter"; "The Indian and the Law"; "Our Neighbor, the Indian"; "Our National Indian Policy"; "Most Indians are Poor"; Navajo Race with Tragedy"; "The Cherokee Trail of Tears" and "The Church and the Indian."

Mrs. Henry E. Robinson has sent us the address and a clipping about this pamphlet which describes it as "an up-to-the-minute study of a national issue in which morality and politics (not to mention greed) go to the mat with each other." It further states that five copies will be enough to start the livliest discussion group you have ever had in your woman's organization.

Mrs. Robinson says, "Many people will read these pamphlets who would not have the time to read the whole study book, and I do highly recommend them."

Five of these pamphlets may be obtained by mailing one dollar (1.00) to: *The Christian Century*, Reprint Department, 407 S. Dearborn Street, Chicago 5, Illinois.

The price of a single copy is 25c.

All Joys Are Yours

Use all your hidden forces. Do not miss
The purpose of this life, and do not wait
For circumstances to mold or change your fate.
In your own self lies destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Enviroment, and enter into bliss—
Love largely and hate nothing. Hold no aim
That does not chord with universal good.
Hear what the voices of the silence say,
"All joys are yours if you put forth your claim.
Once let the spiritual laws be understood,
Material things must answer and obey."

—Author Unknown

Congregational Christian Women Attend Leadership Training Workshop at Chapel Hill

Mrs. F. C. Lester, Mrs. W. J. Andes, Mrs. John Long and Mrs. Mark Andes represented the North Carolina Fellowship of Congregational Christian Women at the annual Leadership Training Workshop, held July 18-21, in Chapel Hill, N. C.

Sponsored jointly by the Extension Division of the University of North Carolina and the North Carolina Council of Women's Organizations, the workshop was held on the University campus at no cost to the participants except for meals. Seventeen women's organizations were represented by 47 women present.

The Rev. Richard L. Jackson of Chapel Hill, led the group each morning in thought-provoking devotions centering around the theme, "Necessary Ingredients for Christian Leadership."

During the three morning study periods, the groups were led by Dr. Quion Johnson of the University faculty in "Program Planning," by Dr. Gordon Cleveland and Dr. D. C. Monroe in "Parliamentary Proceedure," and by William W. Wood, director of the North Carolina Heart Association, in "Officer Training."

In the afternoon, all four women from our group chose the workshop in "Public Speaking," by Dr. W. W. Mattis. Speeches were given by class members and were constructively criticized.

The evening programs included sessions on Audio-Visual Techniques," "Techniques for Controversial Topics," "T. V. Demonstration," and a final dinner for the awarding of certificates.

The workshop was rewarding in the warm fellowship of civic and religious leaders of North Carolina as well as in knowledge gained. A decidedly "plus" feature was the pleasant hospitality extended by Mrs. R. L. Jackson in the form of a tea for the Congregational Christian women on Tuesday afternoon.

The women of the Southern Convention are proud that Mrs. Jackson was on the Planning Committee for the Leadership Training Workshop.

MRS. MARK W. ANDES.

Life is not what we know and plan it to be, but what we trust and dare to do.—*Martin Nieomoeler.*

A Letter from England

Dear Friends:

Students are not alike the world around. We have taken part in three conferences of British college and university students. In some ways these young people are like Elon College students, but in many ways they are different.

School enrollment is increasing rapidly, but it is much more difficult to get into university or college than in the United States. A knowledge of Latin is required for entrance. Some universities expect complete reading knowledge of French and German and make assignments in books written in these languages. Entrance is only by examination. At the end of the first year from a third to a half fail to pass further examinations and are permanently barred.

One of our conferences was with seminary students. The other two, one in Scotland and one in England, were with Student Christian Movement groups. The outlook of these students greatly interests us. A knowledge of the formation of the Bible such as we teach at Elon is taken for granted, learned in childhood. However, the interpretation of Bible material differs extremely. Students seek some symbolic meaning in every Bible story. They are much more interested in theology than in building a Christian world. They feel there is little use trying, that things are the way God wants them to be, and we should leave everything up to God.

Prayer is a very definite part in these students' lives but their prayers are almost entirely general praise to God, almost no seeking for guidance for today's problems.

The last few days have given us a still different experience. We have been with an international student work camp, made up of students from fourteen countries of Europe, Asia, Africa, and America. I find I have been in all their countries but the Philippines. These students are helping rebuild a church bombed during the war. They live in a church hall. This is really getting acquainted. Not only are they doing all kinds of manual labor together, but each day one national group is responsible for the meals, the recreation and the worship services. All speak some English, but most people pray best in their own tongue. The Lord's Prayer is said in several languages at one time. Mrs. Sloan spent considerable time helping two Spanish students get their English and their ideas straightened out.

We arrived at the work camp after a hard morning and were told that an eight mile hike had been planned for the afternoon. We have been doing so much walking that we discovered the hike did not bother us. Perhaps we need more walking, or more likely I must learn to say "No" to the numerous teas given us. Last night I weighed eleven stone, eight — several pounds more than ever before.

We find the British Isles changing rapidly. One change is that of students' attitude toward earning their own way. As recently as five years ago no student would think of working during summer vacation. Now many are doing it. Even yet, almost no students do outside work during the school year, but opposition to this is beginning to break down. High income taxes and inheritance taxes up to 80 per cent make it difficult for many parents to finance their sons or daughters through school. Government grants are assisting 80 to 90 per cent of the students.

Athletics are enter into vigorously. There are no athletic scholarships. Students who do so well as to make the first team consider it such an honor to represent their school that they are glad to buy their own equipment and pay their own travel expenses. Most students belong to school athletic clubs and pay dues. Part of the expenses on longer trips is sometimes paid from these funds. No student is allowed to miss a class for athletic events.

W. W. Sloan.

Bath, Somerset, England
July 27, 1955

"ADVENTURING *for* CHRIST."

(Continued from page 5.)

thing, to be found in all of Satan's domain. Everything there has been tried again and again, and again. The by-paths of this domain are knee-deep in the dust of the tramping feet of countless masses who went there seeking something new, and discovered that what the devil offers is new, only once. It quickly loses its novelty, and before long the sinner becomes jaded in taste and spirit, utterly disillusioned about finding anything really novel there. In fact, the word "jade" applies remarkably well to the veteran sinner. The dictionary says a jade is "a mean, tired, worn-out old horse." Quite a description of the sinner, isn't it? But that's what can be expected by anyone entering the devil's domain looking for the novel, the new and exciting. There isn't a single bargain to be found in the whole of the devil's basement. Every article has been pawed over with sordid, greasy fingers of countless other deluded "bargain-seekers" in that domain. It isn't an area, therefore, that qualifies as one for adventure. The new, the unexpected, is not to be found there. There is nothing much new about sin that Adam didn't discover before he died.

But what about sin as an adventure, from the standpoint of its calling for the application of keen intelligence? Well, the situation is even worse for the adventurous, than it proved on the other two counts. For it takes no intelligence at all to be a first class sinner. If it did a lot of us would fail to qualify. But all of us are sinners, the Bible says, and we all know enough about sin to know it doesn't take anyone very bright to be pretty successful at it. Yet I never knew a sinner, yet, that ever seemed to be proud of the intelligence he invested in some act of sin. I have heard any number say, remorsefully, "What a fool I was!" when remembering the stupid sinful thing they did. I always feel that way, myself about it? Don't you? For sin and stupidity are first cousins, and live in the same colony. If one is looking for adventure, then, which we said is an exploit calling for the application of keen intelligence, one will avoid Satan's domain. For any fool can play the devil. It takes a really intelligent person to avoid it.

But, finally, what about sin as an adventure, from the standpoint of its providing a durable satisfaction when successfully completed? Well, I have answered that already. I have never yet met a satisfied sinner. I have known many, many of them, and without exception they seem to be unhappy about their sins, whenever they pause to think about them honestly. The more successful the sinful exploit, the greater the remorse it entails. The devil does not deal in durable satisfactions at all. There isn't a satisfied sinner in all

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. House, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The parents of some of you, and perhaps all, can tell you about Lyman Beecher, an outstanding Congregational minister, who rose to fame. One of Mr. Beecher's daughters, Harriet Beecher Stowe, wrote *Uncle Tom's Cabin,* which is supposed to have fanned the final flame that brought on the Civil War, or the War Between the States, as recorded in some history books.

But while Mrs. Stowe's book made her name a household word, her sister Catherine pioneered in the field of higher education for women, and possibly accomplished more than her distinguished father and sister. Hence this story is about Catherine Beecher, who is rated as one of the many little known builders of America.

Catherine wrote in her diary that she was "born at East Hampton, Long Island, September 5, 1800, at 5 o'clock, in a large parlor opposite my father's study. I don't remember much about it myself."

Until the age of 23, when the young man to whom Miss Beecher was engaged was lost in a shipwreck, she was carefree. This sorrow changed her into a serious-minded woman with a zeal to do something for higher education for women.

With $2,000 inherited from her fiance, Miss Beecher opened an acadamy for girls in Hartford, Conn., and her school ultimately became the Hartford Female Seminary. Public education at that time was a controversial subject, and it was not popular for girls to seek an education beyond that offered by the local school. Thus Miss Beecher faced a hostile world with her new enterprise, but the Hartford Female Seminary is a monument to her victory over prejudice and tradition.

After the Hartford school was well established, Miss Beecher went to Cincinnati, Ohio, and organized the Western Female Institute. When this school had also became a success, she toured the West arousing interest in higher education for women. Later Miss Beecher established the Milwaukee Normal Institute. This school helped to cultivate many great female minds, including Frances E. Willard, who became a national advocate of temperance.

In addition to establishing schools and lecturing, Miss Beecher wrote several books to help spread her gospel of higher education for women, and also founded the American Women's Educational Association.

At the age of 70, Miss Beecher returned to Hartford Female Seminary as its principal. Many new subjects had entered the curriculum, but she met the situation by taking a course at Cornell University.

Miss Beecher's entry in Cornell affords a key to her determined character. For when President White wrote her that the institution had no courses open to women, she replied that she preferred to study with men. When she arrived at Cornell and was unable to find a place to live, she inspected the men's dormitory and reported that the building was "entirely satisfactory" for her needs. There she stayed, and was soon one of the most popular figures on the campus.

Miss Beecher never lost sight of her one goal—higher education for woman. She retired at the age of 75, and died May 12, 1878.

* * * * *

Knowledge Nook

Except Buchanan, all Presidents of the United States were married. Those married twice were Tyler, Fillmore, Benjamin Harrison, Theodore Roosevelt, and Wilson. Washington, Madison, Jackson, Buchanan, and Harding had no children. John Adams was the father of a president, and William Henry Harrison was the grandfather of one.

Theodore Roosevelt was the youngest president to assume office, being 42; and William Henry Harrison the oldest, 68. Garfield died the youngest, at 49; John Adams lived the longest, dying at 90.

The first telephone was installed in the White House in 1878, during President Hayes' administration. Mr. Taft used the first automobile there, and Harding was the first president to speak over the radio.

The first show in the United States was staged April 22, 1793, by John Bill Ricketts, in Philadelphia. President Washington was an attendant.

"THE LIVING WORD"

"Conversation" and "Conversant"

Number Ten of a Series

By Dr. Luther A. Weigle.

The archaic use of the word "conversation" in the King James Version of the Bible is so misleading, and so completely abandoned by the revised version and modern translations, that it will be well to cite other examples, in addition to those given in this column two weeks ago. I will quote the renderings of the Revised Standard Version, and state in parentheses the archaic phrases which they have displaced.

In Galatians 1:13 Paul refers to his "former life in Judaism" (conversation in time past in the Jews' religion). He reminds the Ephessians (2:3) how "we all once lived" (we all had our conversation in times past) as children of wrath; and he urges them (4:22) to "put off your old nature which belongs to your former manner of life" (put off concerning the former conversation the old man). He exhorts the Philippians (1:27) to let their "manner of life be worthy of (conversation be as it becometh) the gospel of Christ," and declares that "our commonwealth (conversation) is in heaven" (3:20).

Timothy is encouraged, in spite of his youth (1 Timothy 4:12), to "set the believers an example in speech and conduct" (be thou an example of the believers, in word, in conversation). Among the injunctions in the Letter to the Hebrews is (13:5) "Keep your life free from love of money" (Let your conversation be without covetousness). If a man is wise and understanding (James 3:13), "by his good life let him show his works" (let him shew out of a good conversation his works).

Peter counsels his readers) 1 Peter 1:15; 2:12) to be holy "in all your conduct" (in all manner of conversation), and to "maintain good conduct among the Gentiles" (having your conversation honest among the Gentiles). He warns (3:16) that some may "revile your good behavior in

(Continued on page 11.)

News from the Churches . . .

Bayside Christian Church Breaks Ground for Sanctuary

The Ground Breaking Services for the new sanctuary for the Bayside Christian Church, in the Eastern Virginia Conference, the Rev. Ernest F. Brickhouse, pastor, were held on Sunday afternoon, July 24, 1955.

The opening sentences were offered by the pastor, followed by the invocation, given by the Rev. Jack T. Akin, pastor of the Great Bridge Congergational Christian Church of Great Bridge, Va.

Then followed a litany of commitment by the minister and the people.

Greetings were given by the Rev. J. Everette Neese, president of the Eastern Virginia Conference.

The principal address, "Building on Sacred Ground," was given by Dr. William T. Scott, superintendent of the Southern Convention.

The Ground Breaking Ceremony, presided over by the pastor, then followed. Among those taking part in the ceremony were: E. F. Coldwell, chairman of the Building Committee; W. D. Brooks, chairman of the Board of Trustees; R. W. Spruill, chairman of the Board of Deacons; Mrs. D. B Smith, Sr., president of the Woman's Fellowship; R. E. Twiford, the superintendent of the Sunday school, and others.

This was followed by a Prayer of Consecration given by the Rev. Olin B. Pendleton of the First Church, Norfolk, Va.

The services were closed with a benediction by the pastor.

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Shallow Well Starts New Educational Building

Dr. W. T. Scott, Superintendent of the Southern Convention, delivered the sermon at ground-breaking ceremonies for the new educational building of Shallow Well Congregational Christian Church, Sanford, N. C., Sunday, July 31, 1955.

Using as his sermon topic, "Holy Ground," Dr. Scott said, "This is holy ground because it is where we have met God." In constructing the new unit to the church plant, he said, "you are building for future generations."

The following turned a shovel of dirt in the ceremonies and spoke briefly: the Rev. Julius Rice, pastor; Mr. Frank Watson, representing the men of the church; Mrs. Cranford Fincher, representing the women of the church; Miss Faye Buchanan; representing the young people; Mr. William Cox, chairman of the building committee; Mayor Harold Makepeace, representing the city of Sanford; and Dr. Scott.

The new building will contain a fellowship hall and class rooms for the Sunday school. The contract cost is $41,800. In addition to the new building, plans call for the complete renovation of the present structure. The estimated cost is $7,000.

Shallow Well called the Rev. Julius Rice as full-time pastor last fall. Previously he had served the combined pastorate of Shallow Well and Turner's Chapel Congregational Christian Churches. The membership of Shallow Well numbers 330.

A picture of the ground-breaking ceremony is shown on the back page of this issue.

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Timber Ridge Reports

Timber Ridge Church reports the following items of special interest. On Sunday afternoon, June 5th, twelve persons were baptized in an impressive service at a beautiful spot on the Cacapon River. Two of these were young people already members of the church but not baptized when received. Of the ten making their first public profession of faith in Christ eight were young people who had completed the course in the pastor's class which met at the parsonage on ten Saturday mornings following Easter, with almost perfect attendance. The two others were men, heads of families already in the church.

These ten persons were received into the fellowship of the church on July 17th and received their first Communion in the service that followed. Each of the eight from the pastor's class, with one girl who attended the class although already a member of the church, received a Bible as a gift from the pastor.

In spite of a heavy rain a crowded church greated the speaker, Dr. John G. Truitt of our Christian Orphanage at the Annual Homecoming Service on June 19th. Dr. Truitt's address interested and inspired us all and it was a great pleasure to the minister and his wife to have him and Mrs. Truitt as parsonage guests. As weather prevented serving dinner in the grove the congregation was invited into the homes of the church people, returning to the church for the memorial service in the afternoon. Four ministers of neighboring churches brought brief and appropriate messages at this service which was in charge of the pastor of the church, the Rev. Cameron D. Hayes.

Other events in which we received the good help of visitors were the meeting of the Sunday school and Pilgrim Fellowship leaders with the Rev. John S. Graves, and the visit of the church visitation team with the Rev. Ralph M. Galt. In our isolated corner such visits are a real help to us.

The Annual Yard Party, promoted chiefly by the Ladies' Aid but at which everybody lent a hand netted well over two hundred dollars to apply on the fund for a furnace for the church. The fund now stands at nearly $800, about half of the estimated cost. Generous contributions from three individuals account for nearly half of the amount already counted on. Committees have been set up to secure bids and raise the additional funds needed. It is expected that the furnace will be installed by the end of the summer.

"THE LIVING WORD."

(Continued from page 10.)

Christ" (falsely accuse your good conversation in Christ). He encourages them (2 Peter 3:11) to "lives of holiness and godliness" (holy conversation and godliness).

In the Old Testament "the strangers that were conversant among them" means "the sojourners who lived among them" (Joshua 8:35); and "as long as we were conversant with them" means "as long as we went with them" (1 Samuel 25:15).

"Jesus put his hand on love as the central law of life, both in religion and ethics. It was a great simplification and spiritualization of religion. . . . Whoever demands love demands solidarity. Whoever sets love first sets fellowship high."

—*Walter Rauschenbusch.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Deliverance and Return

Lesson IX—August 28, 1955.

Memory Selection: *"Look to me, and be ye saved, all the ends of the earth; for I am God, and there is none else."* Isaiah 45:22.

Background Scripture: Ezra 1; 2: 64-65; Isaiah 44:21-45:13.

Devotional Reading: Psalm 126.

The Course of Empire.

Empires rise and fall. For a long time, Babylon was the No. One Nation. It was at the top of the totem pole. It extended its power and rule over the world like a giant Colossus. But in today's lesson another nation becomes the No. One Nation of the world. That nation was Persia. And Cyrus was the No. One Man in that nation. Historians recognize that he was one of the great men of all time, a great general, a great administrator, a great humanitarian, a great ruler.

A Heathen King the "Anointed of God."

"Thus saith the Lord to Cyrus, my anointed, whose hand I have holden, to subdue nations before him. . . ." These are strange and amazing words. Here was a king, a heathen, a man who worshiped Marduk, a man who did not worship, and in fact did not know the God of Israel, and yet God calls him "my servant" and my "anointed." The strange ways of God. He works in mysterious ways, his wonders to perform. Unwittingly at first, God was using Cyrus to release his people from bondage and exile and to establish them again in their native land, to the end that they could fulfil their divenly appointed mission and destiny. Christians have a philisophy of history: they do not believe that God created the world and turned it loose; they do not believe that things happen willy-nilly. They believe that God is sovereign of the nations, that he uses nations toward the fulfilment of his will, that he is the God of history, that he can and does use individuals and nations that do not acknowledge his sovereignty in the fulfilment of his purposes! Nations are like pottery in his hand, be builds up, or pulls down a nation. In other words, God is the ruler of this world, and he will not be thwarted in his purpose, even though he may be delayed.

The Great Emancipation Proclamation.

Like the American Negro, the Jews had a great "Emancipation Proclamation Day" and they had it long before the negroes had theirs. For when Cyrus came to the throne the first thing he did was to issue a "Proclamation of emancipation," giving the Jews the privilege of returning to their native land. How quickly the word must have spread, how thrilled the people must have been! At long last they were free, at long last they could go back home, at long last they could be repatriated. But it was to be a purely voluntary matter. Nobody had to go, only those who wanted to return, had to return. And thereby hangs a tale. A great many of the Jews did not choose to return. Perhaps some of them felt that they were too old to make the long, hard trip back. Others were too comfortable in Babylon. Others had become prosperous and did not want to make a change. Others were too faint-hearted, they had lost the pioneering spirit, they did not have the spirit of courage and sacrifice which such a venture involved and demanded. The report is that about 42,000 did make the trip back.

Those Who Stay at Home.

"Nobody has to go back home" said Cyrus. But those who stay must help those who go. "Whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and gold and with goods and with beasts, beside the freewill offerings for the house of God that is in Jerusalem." That was fair enough. It still is fair enough. Those who cannot go to the mission field ought to help those who do go. Those who go into service have a right to expect that the folks who stay at home do their fair and full share. Those who preach the gospel have a right to expect that those who hear them support them. Those who stay ought to help those who go.

The King Gives a Helping Hand.

Cyrus himself did a generous thing. He brought forth "the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods." It was a magnificent gesture on his part. "Take these, go home, and rebuild our Temple" said this magnanimous king.

God in History.

Was all this mere coincidence? Or was it an evidence of God in history? The cynic would say that God had no hand in this, and that God has no hand in history. Maybe so. But maybe the cynic is wrong. How did it happen that Paul came along just after Jesus died, and that God laid hold of him on the Damascus road? How did it come about that a powerful church was all ready to take over when the Roman Empire collapsed? How did it happen that Martin Luther appeared on the scene when the church had become so corrupt? Was it coincidence that a Mayflower was ready to sail when England went sour, or for that matter that John Wesley appeared on the scene when he did? And was it mere coincidence that Washington was ready when the nation was founded, or that Lincoln was ready to hold it together? And perhaps Secretary of Health, Education and Welfare, Mrs. Oveta Culp Hobby was doing something more that exchanging a pleasantry when she told President Eisenhower when she resigned recently, "I truly feel that God has had his hand on the United States in the kind of leadership you have given us."

Enter, The Synagogue.

A new institution was born during the Exile—the Jewish synagogue. Deprived of the Temple and its worship, the Jews met together for fellowship, instruction, and worship in Babylon, and these activities finally became crystallized in the synagogue, which has become a permanent part of the educational and religious life of the Jews.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"A happy man or woman . . . is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted."

—*Robert Louis Stevenson.*

"ADVENTURING *for* CHRIST."

(Continued from page 9.)

hell, I suppose, and that's the only place we are supposed to find them, permanently. So, from the standpoint of finding durable satisfaction, one will not look to the devil's domain. But a real adventure, successfully executed, does give durable satisfaction. So we have to cross off sin, as an adventure on this final score.

Sin is neither adventurous from the standpoint of (1) taking a chance; (2) discovering true novelty; (3) demanding keen intelligence; nor (4) in providing a lasting satisfaction. In short sin is not an adventure at all. It is the most dull, monotonus, stupid, disappointing business in which anyone can engage. That's the truth about sin.

But what about the good life, then, as a domain for adventure? The Christian life, if you please?

Well, Paul found it exceedingly adventurous. He was always having to run risks, take chances, and sometimes he came off badly, but often he came off well. He was in constant danger, was constantly hounded by enemies, sometimes thrown into jail—in fact he died in jail. His life as a Christian was one long sequence of adventure, from the standpoint of hazards to be met and overcome. But he rejoiced in them. He suffered much, but he said he was just bearing some of the "unborne sufferings of Christ." His life was constantly imperilled, but it was adventurous.

Again, he found adventure in Christian living, from the standpoint of its novelty, for he was forever encountering new, and unexpected situations. One feels there was hardly a dull moment in his life, as one reads his letters. Sometimes the new situations he had to meet were far from pleasant. One can't read his epistle to the Galatians without realizing how tortured in spirit he was, by the reports that came to him of false teachers, who were turning the church-folk of Galatia into warring camps. But the point is, he always was running into new situations, and his life never lacked for novelty, for excitement of a kind; and sometimes it was very thrilling. He found adventure in being a Christian because there were endlessly new experiences to encounter.

And his life was an adventure from the standpoint that it called for the exercises of the keenest intelligence. In fact, he applied such keen intlligence to the interpretation of the meaning of Christian faith and discipleship that theologians since his day have been able to do nothing better than to enlarge a little on what Paul first thought and said. His was the keenest intellect of his age, and he found a place to use it to the limit, in his adventure for Christ.

And it all turned out to be abidingly satisfying. Though he ended his years in a jail cell, he could say, "I have kept the course, I have fought a good fight, and henceforth is laid up for me a crown. . . ." No regrets at the end of his years. Only joy; and a wish, no doubt, that he might, if possible, go back and do it all over again, for Christ.

Now, if our Christian discipleship is proving a somewhat dull, unexciting business, it must be because we are not putting into it the kind of investment Paul gave it. The trouble with most of us is that we think we are being "good" when we are only being harmless. We are "good" but not good for much. We never take much of a chance, for Jesus Christ. We play it safe. We don't want to get people talking about us, so we just go along with the crowd in a hum-drum sort of way. We never take a stand in the community for anything that might stir up comment, even though the devil may be having a veritable holiday in the community. We don't let our Christianity cost us very much. We put into the collection plate the dime left over from Saturday's shopping, if we happen to go to church on Sunday. And it makes us pretty mad, sometimes, when the preacher suggests we ought to give a definite part of our income to God, as a reasonable service. And, of course, when asked to perform some useful service in the church that involves time, we are so ready to say, "I simply can't take on anything more than my present obligations."

So, admittedly, our Christianity does become a pretty drab, dull affair, because we don't put enough into it to give it a real complexion. That is not the fault of Christianity. It is a fult of ourselves who presume to be Christian by devoting only a fraction of one percent of our time and resources to the project. We never get much satisfaction out of it because we simply don't put enough into our Christian discipleship to make it pay off in measurable dividends.

But Christianity—real Christian discipleship—is adventurous, as Paul demonstrated, and couqntless others whom we have known, have demonstrated. Graham Taylor, founder of Chicago Commons, the greatest Chicagoan of his generation (as voted by the Executive Club of Chicago a number of years ago) was a true adventurer for Christ. He served the people of Chicago's "Little Italy" for over forty years. At the end of that time, when I was a graduating student at the Seminary, I asked him what he would do if he had the chance to live his life over again, and he said: "Young man, I'd go right back and do the same thing I did before." After 40 years of adventuring for Christ, he would like to be able to go back and do it all over again. His life proved abidingly satisfying.

So can yours and mine, if we really are willing to adventure greatly for Christ. Have we any right to call our selves Christian unless we are venturing our all, day by day, in his service?

CONFERENCE ON MARGINAL CHURCH.

(Continued from page 3.)

consin farm and resort area. The Rev. Raymond W. Newell, Eagle River, detailed the problems of ministering to summer people through five churches under his leadership. The Rev. Josiah P. Pennington, Hyland Lakes, illustrated the contrast between summer and winter ministerial tasks and church programs in the resort country of Wisconsin. The Rev. Walter A. Smith, Namekagon, described the problems a minister faces in serving a group of widely separated churches each too small to support a full-time minister.

"One of our most pressing problems in dealing with marginal churches is to find leadership when churches are small and scattered," Dr. Hotchkiss stated. "This conference seeks methods of spreading the service of the church over large areas with an intensive program in which well-trained professionals will lead teams of volunteer workers. One of our most important tasks is to explore the possibility of extending the use of lay preachers in our "parishes of promise." We hope to find ways to train committed laymen to supplement the work of the professional minister in far-flung parishes," he concluded.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Rains are making our corn, our gardens and our pastures look very very pretty. How I do hope that this may be one of our best years! And it looks now as if it may be. We are most grateful for the kindness being shown by our churches and our church friends. One of the joys of my job is that of going into so many churches, feeling a sense of good favor for the efforts being put forth by the church for little folks who have been deprived of a good Christian home. We cannot offer all that a private home can offer but I have observed that we can offer more than many of them do offer. These children have a quiet, confident outlook without the fussing and bickering which many children know; without the neglect that many children suffer; and without the poverty and isolation many children endure.

They have warm understanding friends, good food, clean clothes, a good church program, good schooling, and countless opportunities to meet and make friends. They learn how to associate with other children in Sunday school, public school and in many good homes, having been previously prepared and taught to be somebody. They learn how to be a part of a larger group, to give and take, to be put on their honor and have it tested in a large group of children, young and older, with whom they daily live. If they wish to graduate at high school—and who doesn't—or if they wish to go to college, it is all out there right before them.

Almost anyone anywhere can get a lot of advice. These children have plenty of that, too. And we believe most, if not all of it, is wisely given and for their good. "Don't" is not the big word here. "Do" is much bigger. "Try" finds a big place, whether it is making a baseball or basketball team in high school, or being a cub scout or a full-fledged boy scout, or making a top grade in school, or learning to govern one's temper, or make a speech before a large audience, or cook a cake, catch a pig or drive a tractor.

There is room for fellowship and conversation with a beloved older friend or fellowship with children of one's own age. Work and play, worship and study, dreaming and doing hoping and helping—and pranks and mischief — one hardly knows which will be longest remembered in the years to come. New shoes, new suits, a fancy sweater, a funny shirt, new dresses, pretty books and magazines; radio, television, meals and spending money. Well, if you have never had 80 children full of life looking to you daily for *What's next* you have missed something. You can see why we have to have a staff of workers—and I mean good, patient, kind understanding workers. They have to have days off so they can cultivate their friends elsewhere and find rest and recreation. Good matrons cost money but it pays in the program of building the best in children. I am grateful to you. You bet I am! But I am very grateful to each member of our staff for their understanding, devotion and faithfulness to these children.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 3, 1955.

Commodities for the Week.

Coupons:
Maize Congregational Christian Church of Maize, Kansas.
Mrs. J. P. Bennett, Harrisonburg, Va.
The Women's Fellowship, Beulah Christian Church.

Toilet articles, books, ties, coupons:
Bethlehem (Nans.) Church.

Dresses:
Happy Home Missionary Society.

Clothing:
Calvary Sunday School, Greensboro, N. C.
Mrs. C. B. Hayes, Jr., Sumerfield, N. C.

Ice Cream:
Melville Dairy, Burlington, N C.

Sunday School Monthly Offerings.

Amount brought forward		$11,939.61
Eastern N. C. Conference:		
Christian Chapel	$ 3.35	
Chapel Hill	123.00	
Wake Chapel	51.45	
		177.80
Eastern Va. Conference:		
Suffolk	$150.00	
		150.00
N. C. and Va. Conference:		
Hines Chapel	$ 32.50	
Asheville, Special	200.00	
New Lebanon	14.00	
Pleasant Grove	30.00	
		276.50
Western N. C. Conference:		
Spoon's Chapel	$ 5.00	
		5.00
Virginia Valley Conference:		
Mt. Lebanon	$ 20.00	
		20.00
Total		$ 629.30
Grand total		$12,568.91

Special Offerings.

Amount brought forward		$23,810.51
G. P. Bray, Jr. and family, Bennett, N. C.	$ 10.00	
Carolina Power and Light Co. (dividend)	1.38	
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00	
New Hope Christian Ch., Roanoke, Alabama	5.00	
Mrs. E. Friddle, Greensboro, N. C., Mt. Bethel Sunday School	10.00	
O'Kelley Bible Class, First Cong. Christian Church, Greensboro, N. C.	50.00	
Special Gifts	101.08	
		187.46
Grand total		$23,997.97
Total for the week		$ 816.76
Total for the year		$36,566.68

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

Western North Carolina Pilgrim Fellowship Rally Held at Moonelon

The Western North Carolina Pilgrim Fellowship Rally was held on Sunday, July 31, 1955, at Moonelon Conference Center, Elon College, North Carolina. The progarm was as follows:

Welcome by the Rev. John Graves, secretary of Christian Education and Youth Work of the Southern Convention

The Workshop Service was led by the Union Grove Young People.

Union Grove won the Attendance Trophy.

The officers for the coming year were elected, and they are as follows: Leon Lambe, president, Billy Johnson, vice-president; Betty Baker, secretary; Hilda Marley, treasurer; and Norman Smith, reporter.

The counselors for the year are: the Rev. Winfred Bray, the Rev. Bill Simmons, the Rev. B. H. Lowdermilk, Mr. Ira H. McDowell, Miss Nancy Cagle, the Rev. Max Vestal and the Rev. Mack Welch.

The Licensure Service of the Rev. Gale Brady was conducted by the Rev. S. E. Madren, president of the Western North Carolina Conference. The Rev. Max Vestal and the Rev. Winfred Bray presented the condidate. The Rev. Max Vestal gave the Licensure prayer.

The Rev. John Graves introduced the speaker of the evening, Mr. Shigemi (Joe) Morita from Japan. Mr. Morita is to be a student at Elon College this fall.

An offering was received and will go to the Moonelon project.

The Rev. Gale Brady offered the prayer.

A tour of Moonelon was conducted. This was followed by supper.

Kitty Lee Cox,
Reporter.

* * * * *

Pleasant Ridge Pilgrim Fellowship Holds Meeting

The Junior High Pilgrim Fellowship group of Pleasant Ridge met at the church on June 19. Mrs. Colbert Allen had charge of the worship service.

After the worship service, a film, "Brotherhood of Man," was shown. At the beginning, the film showed all kinds of men, wearing different types of clothing. A man was in his bed dreaming about people all over the world being in his own back yard. Suddenly his dog started barking, and he awoke. He went to the window to close it, when to his surprise, he sees that all kinds of people are in his own yard. After dressing hurriedly , he rushes to the back yard to greet them. Just as he was about to shake hands with the people, little green devils jumped up and pulled each man back. They told the men that they were all different: they have different kinds of houses, different colors of hair and eyes and skin, and a lot of other things.

But finally they realize that that is not what counts. The heart, liver, lungs and blood are what count, for without these things no one is any good. Joining together and being brotherly is a great thing.

We had as our guests the Youth Group and three ladies from the Methodist Church in Ramseur.

* * * * *

Rosemont Christian Church Holds Daily Vacation Bible School

The daily vacation Bible school of the Rosemont Christian Church was held from June 20 to 29, 1955, from 9:00 a. m. to 11:30 a. m. The Juniors made baskets, the Primary children made necklaces, and the Beginners just did anything. The topic was "India," and each department took up a collection every day in their class. This money is to go to send some Indian student to college in India. This also has proved to be quite successful. It takes $25 for one year, and we have well reached our goal.

On Wednesday, June 29, the first and second grades had a Mela Festival on the church grounds. The Primaries and Juniors had a wiener roast at Lakeside Park.

Commencement exercises were held in the main auditorium. Perfect attendance diplomas were given those who had not missed a day. The total attendance was 140; with an average attendance of 117. The offering was $13.44.

R. L. Milteer,
Asst. Superintendent.

In Memoriam

FARELL.

J. Ben Farell, a resident of Graham, North Carolina for many years passed away in the High Point Memorial Hospital on July 27th. Funeral services were held at Rich and Thompson Chapel, Burlington, July 29th, with burial in the Providence Christian Church Cemetery, Graham.

Mr. Farell was eighty years of age, and was the son of the late George and Martha Thomas Farell. He was born in Chatham County, October 7, 1869, and moved to Graham in his early young manhood. He was a member of the Providence Memorial Christian Church for many years.

Survivors include two daughters, Mrs. John W. Trigg, of Columbus, Georgia, and Mrs. L. E. Kluttz, of High Point; two sisters, Mrs. Martha Lloyd, of Hillsboro, and Mrs. Sllis Shepherd of Burlington; one brother, George Farell of Hillsboro; three grandchildren and one great-grandchild.

The services were conducted by the writer.

Wm. T. SCOTT.

PEEL.

Mrs. Florence Neff Peel died suddenly on Monday, July 18, 1955, in a nursing home in Gasport, N. Y. She was recovering from a fall which she had sustained a short time before, and was planning to leave the nursing home in a few days. She was sitting up when the end came. She would have been 87 years old the Sunday following her death.

Mrs. Peel was the widow of the late Rev. Robert Henry Peel, who was minister of the Orangeport Congregational Christian Church for 15 years. Mr. Peel died in 1943, having retired some time previously because of failing health.

Mrs. Peel was born in Greene County, Virginia, July 24, 1868, the daughter of the late John and Amanda Neff.

Surviving are a daughter, Mrs. Otto F. Israel, Barker; two sons, Henry of Gasport, and Jesse of Lockport; a sister, Mrs. Sivoli Plummer, Libby, Mont; two brothers, Dr. R. L. Neff, Joplin, Mo., and George B. Neff, Tacoma, Wash.; and three grandchildren.

The funeral was conducted by the Rev. Austin B. Cheswell, Minister of the Orangeport Congregational Christian Church. Burial was in the Orangeport Cemetery.

Two motorists met on a bridge too narrow for cars to pass.

"I never back up for an idiot!" yelled one driver.

"That's all right," said the other as he backed, "I always do."

Shallow Well Church Breaks Ground for Educational Building

Turning the first shovel of dirt in the Ground Breaking Ceremonies for the new Educational Building at Shallow Well Congregational Christian Church, near Sanford, North Carolina, is Superintendent W. T. Scott of the Southern Convention, who was the principal speaker at the occasion. Looking on are others who participated in the ceremonies (left to right): Mayor Harold Makepeace, Miss Faye Buchanan, Mrs. C. R. Fincher, Frank Watson, Bill Cox, and the Rev. Julius Rice, pastor.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, AUGUST 18, 1955 NUMBER 32

What Is Christianity?

By ROY C. HELFENSTEIN
Richmond, Virginia

1. When by one's self, it is thoughts of God and of duty.
2. When at work, it is personal interest and sincere desire for efficiency.
3. When at play, it is zest and jolity—fairness and honor.
4. In the home, it is appreciation, affection, kindness and cooperation.
5. In social relationships, it is recognition of others' points of view; courtesy and graciousness.
6. In business dealings, it is truthfulness, fairness and reliableness.
7. Toward the unfortunate, it is sympathy and commiseration.
8. To the successful, it is congratulation and felicitation.
9. To those in need, it is a helping hand.
10. Toward the penitent, it is genuine forgiveness and understanding good-will.
11. Toward the wrong, it is hatred and persistent opposition.
12. Toward the right, it is allegiance and whole-hearted support.
13. Toward duty, it is loyalty and devotion.
14. Toward God, it is love, obedience and confident trust.
15. Toward life, it is gratefulness and dedication to The Highest.
16. Toward everybody, it is Christian Good-Will.

News Flashes

Regarding his letter on this page, Dr. W. W. Sloan says, "Mailing this at Hanover, Germany, just before taking midnight plane for Berlin."

The address, "A Freedom Letter," in this issue, by George V. Gardner, was delivered in the Community Church of Glen Rock, New Jersey, and was awarded second prize by Freedom Foundation. Mr. Gardner is now residing in Roanoke, but for some time was an attorney for the C. & O. R. R., and a resident of Richmond, where he was an active worker and teacher in our church there. Dr. Helfenstein, in submitting the article for publication, says that he thinks our readers will be greatly interested in this "unique sermon" and for that reason asked for a copy. He says that "Mr. Gardner had two years' training at Harvard Divinity School, and then finished his training as a lawyer. . . . Though a layman," he adds, "he is one of our best trained *ministers.*"

Drinking in France

Premier Edgar Faure is a bolder fellow than many of us give him credit for being. He has just jammed through six decree-laws attacking the evil of excessive drinking in France.

The new laws are much the same reforms advocated by Faure's predecessor, Pierre Mendes-France, which were credited in large part with having put the skids under him. Mendes-France over-dramatized, perhaps, his fight on alcoholism. His flair for publicity, with widespread photographs of him ostentatiously drinking milk, did much to antagonize the farming population that includes wine makers.

Mendes-France's successor has gone about it more quietly. He has aroused less opposition, accordingly, from an important segment of the French population.

In any event, it will be interesting to see how the new laws are received and what effect they may have. They are at least evidence of growing recognition by Frenchmen that their country has the highest incidence of alcoholism of any country in the world.—*Dallas Morning News.*

Dr. Sloan Compares Congregational Work in England and Holland

Hoorneboeg,
Hilversum, Holland,
August 7, 1955.

Dear Friends:

Last night I gave an address through a translator. This is the first time I have done that this summer, although I have done it many, many times in the past. Until yesterday all our public speaking this summer has been in the British Isles, where our language, although seeming queer to most people, could be understood. We are now in the Netherlands. My address last night was to the Remonstrant Brotherhood, the Congregational denomination here.

This Dutch group is lively and progressive, but that can scarcely be said of the churches we met in Great Britain. During the six war years no services after dark were permitted and morning services were interfered with by drills and war activities of all sorts. The church is making a very slow come-back in the British Isles. I preached last Sunday in a great London church where at one time people stood in line with the hope of getting one of the eighteen hundred seats. Considerable publicity had been given to the fact that I would preach there last Sunday and the church officers were well pleased by the attendance, but most of the seats were vacant. Our experience has been similar every Sunday.

Seven thousand Baptists from all around the world recently held a "congress" in London. Much publicity was attempted to get people to the closing service at which Billy Graham was the drawing-card, but only a bit over forty per cent of the seats in the stadium in which the program was held were taken. Mrs. Sloan and I attended this session and found it stimulating after the rather dead religion to which we had been exposed at the British Student conferences.

The Jehovah's Witnesses also held a world convention in London. They had forty thousand delegates. All wore big badges and many of them passed out pamphlets or sold magazines. The newspapers gave almost no space to either the Baptists or the Witnesses.

Our speaking has not all been to churches and students. We have had

(Continued on page 7.)

Davy Crockett, King of the Wild Frontier

PICTURE OF THE MONTH

A Walt Disney Production.

Rarely has an individual acquired such heroic proportions as "Davy Crockett, the King of the Wild Frontier." The Tennessee hunter and Indian scout who, to quote the ballad, "made himself a legend for evermore." We now have young Davy Crocketts, complete with coonskin caps, imitation leather frontier suits and elaborate accoutrements fighting Indians at every city street corner and tracking bears among the lilac bushes in country gardens. It was a happy idea for Walt Disney to re-

(Continued on page 11.)

Urge U. S. Indian Policy

The National Fellowship of Indian Workers has recommended adoption of a long-range, bi-partizan government policy on American Indian welfare.

In a resolution terming the future of the American Indian as "critical" the fellowship urged the government to appoint a commission, including Indian members, to conduct a study "from the viewpoint of Indian welfare," as a basis for forming national policy.

The resolution is one of a series adopted at the organization's triennial conference convened recently in Estes Park, Colo. The 300 delegates represented home missions programs among Indians of the major United States Protestant and Angelican communions, plus a number of welfare agencies and the United States Government.

Delegates also endorsed a recent statement by the National Council of Churches urging a "go-slow" policy by the government in facilitating the transition of the American Indian without adequate preparation from the status as a ward to full citizenship.

Other resolutions asked the setting of minimum national standards for the training of Indian leaders or Indian schools, and the launching of an educational program to discourage the use of peyote, a narcotic weed, and alcohol by Indians.

The fellowship was established in 1935 "to foster a unity of spirit and service" among Indian workers. It numbers about 1,300 persons among its affiliates.—*Religious Newsweekly.*

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen Meet at Moonelon

Moonelon was the scene of important meetings of laymen on August 10. The Executive Committee of the Laymen's Fellowship of the Southern Convention met in the lodge at 3 p. m. W. B. Williams, president of the Convention Fellowship presided at the meeting which was attended by representatives of the North Carolina and Virginia, Western North Carolina, and Eastern Virginia Conferences. Considerable discussion centered around the various proposals which have been made concerning securing of funds to complete payment for improvements at Moonelon. The Committee authorized the appointment of a Convention-wide finance committee and voted an appropriation of expense money so that the committee can get its activities underway. Russell Powell of Greensboro was appointed chairman of the group; a complete list of all of the members will be carried in THE SUN next week. Meeting with the executive committee were members of the various conference finance committees and Dr. Henry Robinson and Dr. W. T. Scott.

At 6:30 p. m. of the same day the North Carolina and Virginia Laymen's Fellowship met in the new central building at Moonelon. A number of representatives were present from both the Eastern Virginia Conference headed by the president of the Conference Fellowship, P. D. Howell, Jr., and the Western North Carolina Conference headed by Hubert Beane of Asheboro who is president of that Conference Fellowship. A dinner prepared by the staff assembled by the Rev. John Graves prepared the dinner of tomato juice, chicken pie, potatoes, green beans, salad, apple pie, coffee and tea.

President of the North Carolina Virginia Laymen's Fellowship, Truby A. Vincent of the Beverly Hills Church in Burlington presided over the meeting. The program included music by the "Madhatters," a quartet of Elon College students. Singing in the group were Jerry Smyre, Eddie Robbins, Stewart Cass and Bill Turner, all of Greensboro, N. C. The Speaker for the occasion was Dr. Harvey A. Fesperman, president of the Southern Synod of the Evangelical and Reformed Church. Dr. Fesperman was until recently pastor of the First Reformed Church of Burlington, N. C. His talk was mainly concerned with Service and he illustrated his talk with remarks about a man and his hands; he made a definite challenge to the men present to use their hands in the service of the Christ. He was highly pleased with the Conference Center which is being developed at Moonelon and pointed out that his denomination has found that a similar center which they have developed at Blowing Rock is very helpful in the entire program of the church. Dr. Fesperman was introduced to the group by Dr. Henry Robinson, pastor of the First Christian Church of Burlington. Dr. Robinson referred to Dr. Fesperman as a close personal friend and fellow worker in the ministry. Dr. Robinson also commented on the excellent progress which has been made at Moonelon and congratulated the Laymen's Fellowship on the fine work which has been done. Dinner was served to 116 men.

At the risk of being accused of editorializing overmuch, I must include a brief comment to the effect that those of you who have not seen Moonelon in the past several months would hardly recognize it. Fine buildings have been constructed, much cleaning has been done, good equipment has been purchased and

(Continued on page 10.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $..............., for which please send The Christian Sun
( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:
To .... Church ....
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( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
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Address ....

Editorial . . .

The Central Purpose of Preaching

St. Paul had one specific purpose in his preaching. He said in the First Epistle to the Corinthians, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Christ should be the message of all Christian preaching. Paul did some very effective preaching. Every preacher would do well to consider Paul when he is seeking a model for his own preaching.

Sermon themes may not be indicative of the burden of the message, but they ought to be. Most daily newspapers carry a listing of the sermon topics of the ministers of the city. The topics make interesting reading for preachers, if not for other people. Some of the topics appear to be designed to arouse curiosity rather than to set forth the subject under consideration.

Once, when serving as guest preacher in a church of another denomination, we saw carved upon the back of the pulpit where only the preacher could see it, this inscription, "Sir, we would see Jesus." We have thought of this reminder many times. If it is not inscribed upon every pulpit, it ought to be etched upon the soul of every preacher.

Christ should be at the center of the preacher's message because he is the perfect revelation of God incarnate. Humanity has ever longed for knowledge of the divine. Life is difficult. There are always pitfalls in the path that human feet must tread. Man faces problems too deep for human wisdom to fathom. He needs to know the will of God for his life. The people who lift their eyes to the preacher on Sunday morning are seeking the light of life as it is revealed in Jesus Christ.

Christ should be the center of the preacher's message because "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Salvation is being made safe. It is being made whole. None of us is either safe or whole. It is only through the grace of God as revealed in Jesus Christ that anyone is safe. The preacher needs that saving grace. The people to whom he preaches need that saving grace. It is only when the preacher reveals the mind of Christ that the people may have the assurance of salvation for which they hunger.

Christ should be the center of the preacher's message because He has brought life and immortality to light through the gospel. We who live in an age when mass destruction of people is an actuality, need to have that fact kept ever before us. The psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Christ makes that possibility a reality for all those who put their faith in his salvation.

This is the gospel which the preacher is to proclaim. It is perennial good news. Those who are trying to live in its light never tire of hearing it. For them it is life. It is the preacher's privilege to share that gospel. It falls like the gentle rain from heaven on the souls of those who hunger and thirst after righteousness.

Being Thankful for People

The New Testament abounds in thanksgiving for people. That thankfulness has its roots in the regard of Jesus for the dignity and worth of human personality. Jesus saw the high potentials in individuals of all classes, and expressed his appreciation by seeking to quicken and perfect the worth that was in them. His disciples learned of the Master and gave themselves to the carrying of the gospel to all peoples.

We find most of the expressions of thankfulness for people in the writings of Paul. This is due, we believe, to the fact that Paul wrote so many letters which found a place in the Bible. Certainly there is no indication that what we find in the writings of Paul was not common to all the other followers of Jesus.

The lack of appreciation and gratitude for the good in others is indicative of a failure to understand and to exemplify the spirit of Christ. The gospel of Christ draws people together, and makes them aware of their spiritual oneness in him.

We have every occasion to be thankful for the people who faithfully labor with us in the local church. No one can appreciate this more than those who serve as pastors of churches. A pastor meets with many discouraging experiences, but always there are those who serve above and beyond what is expected of them. They gladden the heart of a pastor.

There is reason to be thankful for the people who can be helped by the gospel of Christ. They can be reached and won for Christ, and may become the faithful and constant type of Christian for which everyone has occasion to be thankful.

While we regret that the Church is not yet all one as Christ prayed the Church should be, we should be thankful for the work that is being done by the various branches of the Church. We can be thankful for them, and learn of them. Protestant churches are coming closer together with each passing year. The World Council of Churches is demonstrating what a united Church can do. Let us be thankful for all people, especially those who constitute the Household of Faith.

"A Freedom Letter"

By GEORGE V. GARDNER

Since I am not a minister but am charged with preaching to you this morning, my address will have to be of a non-theological nature. My thoughts have for some weeks been dwelling on two words which rise up whenever I do less than my duty as a citizen or begin taking for granted the benefits of this free land.

These words are "Dear Son," and they preface the letter of an American Marine who lost his life fighting to make possible for the inhabitants of a small Asiatic country to live in freedom. In recent years, torn by war, the words "Dear Son" have been the prelude to passionate outpourings of the hearts of men facing death. These were men, like the author of the letter that I recently read, who, in life's extremity, wanted their children, whom they might never see or see again, to know their deepest feelings and dearest hopes. Those letters, several of which have been published in the newspapers of the nation because of their intense sincerity, go to the core of things important — they are the hearts and souls of the men speaking.

In this day of sophistication, when it is often considered sentimental to voice those beliefs and hopes which are closest to our hearts, it might be well for each of us to consider frequently what we would like to leave as a parting message for our children or loved ones.

The last of these letters, which I previously mentioned, was published after the beginning of the United Nations' action in Korea and was written by an American Marine who died in action before his letter was received. These words of an American boy fighting on foreign soil that a foreign people might have freedom, made me pause and consider what I would write in a similar situation.

Will each of you think for a moment of what you would write under such circumstances? Then perhaps we can go along together, each composing the sort of letter of which I have been speaking. I believe the throughts most of us have will center around the same subjects about which these men facing imminent death have written. All of these letters begin with, or contain in some way, an acknowledgement of the writer's shortcomings and an admission of his failure to do as much as he could have done for his God, his country, and his fellowmen. Most of us will have to begin our letters in much the same way.

Then, in my letter, I would go on to the subjects which, in some form or another, have been common to all of those letters. Those subjects are:

1. God: a. religion; b. the church.
2. Country: a. countrymen; b. responsibilities of the individual.
3. Our Country and the World.

As I write my letter, I know that there will be those whose ideas are not just the same as mine, and this is as it should be. For in our country, with its freedom of religion and of expression, we recognize that there is wide room for differences in interpretation of the facts of religion and life.

Let us go on together. I would say this:

Dear Son,

This may be my last message to you, and I want you to know some of the thoughts which are close to my heart. I have fallen far short of the mark I set for myself. I have not been as good a father as I might have been. I haven't done as much for my God, my country, and my fellowmen as I could have done. Because our life in this world is so short and uncertain, we should begin making the most of it as soon as possible. It is difficult for me to put on paper, and in a limited number of words, my belief concerning God. God is more to be felt than to be written about, yet I want you to know that in my short life I have come to believe that there is nothing so important to the individual as a firm and knowing belief in God. This is basic, and from this belief a meaning is imparted to life. Man was created in such a way that he cannot function at his best witout a belief in God. Someone once said that if there were no God we should have to invent one. We may not know with exactitude from whence we came or where we are going, but we still know that since God is goodness, justice and truth, our destiny as his sons will be good. Life will then be more than the chasm between the two eternities of the atheist and the agnostic. Life will become a period to serve God to the end that we may enjoy him forever, and in so doing we will bring happiness and significance to our lives and strength to our nation. All the arguments against the existence of God are refuted by the life of one good man or woman.

George Washington, in his prayer for the Continental troops, expresses beautifully what I have been trying to say. Paraphrasing a portion of this prayer, I believe that, "If we have a firm and knowing belief in God and truly worship him, we will be disposed to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion. We manifest our belief in God by trying to be like him and in humble imitation of his example in those things we can hope to be a happy nation." I believe with William Penn that if we, as a people, "are not governed by God we will be governed by tyrants." Only God-believing men are truly free men, and only free men can give to the world the leadership it so desperately needs. Remember then, my son, that belief in God is the basis of intellectual and political freedom.

a. Religion. What would you say in your letter about religion? I would say something like this:

Now, son, if we believe in God as men should, it follows that we must worship and serve him, and many denominations of Christianity and other religions have established rules governing the way men should worship him. Some of these rules are good, some are bad and some fall somewhere between, but we always have the word-picture of the beautiful life of Jesus which, if read and studied prayerfully, can resolve any doubt we may have about the way we should serve God. The worship of God is not just of words but of deeds, thoughts and purposes. The worship of God is the keeping of an open mind and the entertainment of high ideals. The worship of God is making an effort to understand and appreciate the problems of others. To Worship God is to be tolerant and to try to remove from our lives prejudice and bias. The worship of God is to have a sincere desire to work for a real and enduring peace and to be willing to make the necessary sacrifices to effect that peace. The worship of God is to have the will to serve your fellow man, to forgive your enemies, and to aid all those who may be in distress. This, my son, is to me real religion.

b. The Church.

I hope, my son, that you will join a church for no one is strong enough to go life's way alone and even the strongest owe it to their fellowmen to give of their strength to others through the medium of the church. The church through the ages has been the custodian of the word of God, it has provided the inspiration for the best in art, music and literature, and it stands today as the greatest bulwark of democracy and freedom and the greatest challenge to those who would enslave the minds and bodies of men. True, there have been dark periods in the history of the church but on the whole its record is better than that of any institution the world has yet known.

To God-seeking men and women who were products of the church we owe the freedom of our great country which we enjoy today. Christianity and Judaism put human values above property values, men above machines, and have opposed everything that would take away from the dignity of human life.

You, my son, owe it to God, to those who have gone before you and to those who will follow you, to belong to, and actively support, the church of your choosing. The freedom you have to worship as you choose was not easily won and should be regarded as a sacred trust to guard with eternal vigilance.

2. Country.

My son, I would like to say a few words about our country and the wonderful opportunities and privileges it gives to men of all estates. We have a splended nation—God has truly blessed us with a great heritage, bountiful natural resources, and a destiny of leadership in the world of nations.

Yet there are many disquieting ideas being voiced by those who would destroy our way of life, and I would warn you that these ideas take root and grow in areas of extreme poverty, in areas where one race or creed holds itself superior to others and denies to those whom it considers inferior the dignity with which God endowed all humans and which our Constitution was designed to protect.

a. Countrymen.

Your duty to your God, your country and your countrymen is to do justice to all men of all faiths, colors and creeds and to do your utmost to see that others do the same, speaking out against bigotry, tyranny and discrimination wherever it manifests itself. Don't listen to, or tell, stories which ridicule the beliefs of others. If you can't say good of a man, say nothing. Remember the words of St. Paul who said, "Whatsoever things are honest, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

b. Responsibilities of the individual.

There are many duties which we owe to our country. We have done, for the most part, very little to deserve the blessings of this land—others have made them possible. We owe it to the men of Valley Forge, Gettysburg, the Argonne Forest, Okinawa, and Korea, as well as to those who made their contributions to their country in less spectacular ways, to preserve and improve the fabric of our nation. It cannot be done overnight and it would be foolish to abandon the great strides made in self-government for another and foreign way of life. No other nation or philosophy of government can claim the political and economic rights guaranteed in our Constitution to protect the dignity and freedom of the individual. Those very fundamental aspects of the American way of life which we take so much as a matter of course are not enjoyed in many countries of the world; the right to own your own bit of soil wherever you choose to buy and the freedom to engage in the occupation or profession of your choice, or just knowing that the corner policeman is a friend dedicated to the service of the community and not a spy of the government who may report you for criticizing the government or its officials. These rights seem like very commonplace things, and they are to Americans of this day, but it was not always so and the sacrifice involved in securing these rights for us was not commonplace. This sacrifice was heroic and sensational in a world of monarchy and tyranny. I repeat, my son, that for these and all the other rights which are the heritage of an American, you should be prepared to strive, to live for, and, if it is necessary, be prepared to die in their defense.

3. Our country and the world.

Since we have achieved so much as a nation we have a destiny of leadership and the necessity for setting an example which that leadership entails. Because God has given to us a great deal he expects much of us. I believe that it is his desire for us, as a nation, to walk the second mile, to give to other nations the benefit of every doubt, to help suffering humanity wherever it is. Only then can we be worthy of our destiny.

Finally, my son, if I had but one sentence to leave with you I would say, love your God and you will love your fellow men, love your fellowmen and you will love your country and you will remain free, striving to make freedom possible for the peoples of all countries, to the end that peace on earth and good will to all men will become a reality.

This, then, is the letter I would write with the prayer that I might be true in action to these my beliefs. There are many of you who will never put on paper such a letter as we have considered together and very few of us will ever write such a letter in the presence of imminent death as have these Servicemen to whose letters I have referred. However, each of us is writing with the pen of his life—will *your* life leave to those you love the message you want them to have?

"The Battle of Life"

"The battle of life is in most cases fought up hill," declared Edmund Burke, "and to win it without a struggle were perhaps to win it without honor. If there were no difficulties, there would be no success; if there were nothing to struggle for, there would be nothing to be achieved. Difficulties may intimidate the weak, but they act only as a wholesome stimulus to men of resolution and valor. All experiences of life, indeed, serve to prove that the impediments thrown in the way of human advancement may, for the most part, be overcome by steady good conduct, honest zeal, activity, perseverance, and above all, by a determined resolution to surmount difficulties and to stand up manfully against misfortune."

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Storms Do Come

At this moment the hurricane is sweeping out of the sea into the coastal towns of North Carolina at the rate of 75 to 90 miles per hour. The radio reports that the crest of the storm has not yet been reached. It is to be hoped that the gale will soon spend itself without too much danger to property and life. There is no way to control such storms. They will blow and continue to blow until they have either passed on or spent their force.

At this season of the year there seems to be a tide of high school graduates sweeping out of the schools, communities, and cities of North Carolina and adjoining states on to the campuses of institutions of higher learning. Already many colleges have closed their doors to further registrations. There are not enough rooms to accommodate those who seek to enter college or enough teachers to instruct the ones who come. At Elon College today we have about twenty applications for men boarding students that we cannot accommodate. We are, however, arranging additional rooming space to take care of these and perhaps a few others and shall at all odds endeavor to accommodate all students from the homes of our own denomination who may decide to come.

We are planning to open Ladies Hall that has not been used for the past three years. This will make ample provisions for our young women students. All applications should be made at the earliest date possible to make sure of comfortable accommodations.

We have been successful in securing additional members for our faculty to take care of the teaching responsibilities.

In September 1954 Elon College opened with an enrollment of 915 students. Present indications are that the enrollment for September of this year will exceed that of last year. At present the enrollment (applications) shows an increase of that of even date last year by 34-40. It may be that from now until September 10 we shall have an increased number applying for admission or the demand may be less than a year ago.

On May 30, 1955, Elon College closed the best year in its history. The largest enrollment, the highest grade of work, and finances equal in amount to current demands. 1955-56 promises to be a better year for the college than was 1954-55. We are indebted to our friends in the church, alumni, and students for extolling the virtues of Elon College and inducing others to take advantage of the opportunities that have been theirs while in college or as members of the church.

* * * * *

Apportionment Giving

I presume that churches and Sunday schools when it comes to meeting financial obligations are hesitant in parting with money that has been difficult to get hold of. There is a certain pleasure in meeting certain obligations or paying honest debts incurred. There is however, a certain satisfaction in seeing deposits and bank accounts mount in value. Such is human nature. A few days ago I heard a pastor telling with a great deal of pride, and justly so, that his church had met all obligations to date with exception of conference apportionment for certain causes and that they had *blank* dollars in the treasury. This particular church had not paid its conference apportionment for the college. The amount in the treasury exceeded by a considerable amount the balance due on apportionment. It may be that there are other churches in the same favorable positions.

During the college months last year the college could also boast of money in the treasury with all bills paid, but not so during the summer months. Right now we need money to pay current bills. A small payment on conference apportionment from all the churches of the Southern Convention would make it possible for the college to meet its obligations currently due.

I trust that the facts stated in this article may encourage some of our churches and Sunday schools to come to the assistance of our college in the time of need.

Previously reported		$10,697.67
Eastern N. C. Conference:		
Southern Pines S. S.	$ 16.39	
Wake Chapel	24.25	
Eastern Virginia Conference:		
Oakland	$ 39.67	
Portsmouth, Elm Ave. ..	60.00	
N. C. and Va. Conference:		
Apple's Chapel	$ 32.00	
Burlington, First ...*..	53.21	
Durham S. S.	22.23	
Greensboro, First	54.83	
Union (Va.) S. S.	20.00	
Western N. C. Conference:		
Pleasant Union	$ 30.00	
Virginia Valley Conference:		
Mt. Olivet (G) S. S. ...	$ 8.00	
		360.62
Total to date		$11,058.29

DR. SLOAN IN ENGLAND AND HOLLAND.

(Continued from page 2.)

some very pleasant times with other groups. I have been invited to various Rotary clubs, Had an especially good time addressing one such group in Derbyshire.

Our speaking generally has a chain reaction. One address leads to another. Last summer we spoke chiefly for the World Council of Churches. That led to requests to speak this summer for the International Congregational Council. This has led to an invitation to speak next summer for the Church of South India. If we are able to do this it will mean another trip around the world next year.

The world seems small. Last summer in Lahore, Pakistan, we met Douglas Albert and Priscilla Pasaram, two young Pakistani people. In time we arranged for Douglas to be a student at Elon College. Priscilla has been granted a graduate scholarship at Peabody College in Tennessee. We spent two days last week with them in London. They will both get to America before we do. Tuesday evening we had supper with a former Elon College teacher, Nancy Keen, and her English husband who live nead London. Friday night we were guests at Hilversam, Holland, of the parents of Luuk Groot, who was a student at Elon a couple of years ago. Luuk is spending part of the summer in Sweeden. We learned that she stayed at the same youth hostel in Stockholm at which we stayed six years ago. It is an old sailing vessel in the harbor opposite the king's palace.

W. W. SLOAN.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

"The Editor Rambles On"

"Somebody let me down—and "at such a time as this!" I have a letter to get out for my own church, a talk to prepare to be given at Rosemont on August 14, at the Sunday school hour when they observe the 53rd Anniversary of their church, a program to complete on World Friendship for the Youth Packet, and today is the day I should mail my page to THE CHRISTIAN SUN. There is not the first line in the file! I have been anxiously watching for the mail man for a week now, hoping he would bring something. Since he hasn't, I will have to ramble along until I fill our page.

The thought has occurred to me that the fact I am working on other things this week can be turned to an advantage for me. I can ramble about these things and they will be quite fitting for our Women's Page. I want to tell you a little about some of the women who were responsible for our Rosemont Church and the Woman's Missionary Society. Rosemont was officially organized as a church on August 12, 1902. Prior to that time the group had been holding Sunday school and prayer meetings in an old store building.

Among the early members there were nine women who were charter members. Two of these women were permitted to serve for only a short time. Death claimed Mrs. Lura Gibson Doughty in less than a year after the church was organized. Ill health caused Miss Maude McCloud to leave the community about the same time. The other seven women had many active years to give to Rosemont.

Mrs. Mary F. Morrison was Rosemont's oldest charter member. She was born in 1839. It is interesting to note that her children to the sixth generation attend Rosemont.

Mrs. Nannie Rowland Morrison, wife of J. R. Morrison, Sr., was totally deaf but she attended church regularly with her husband and six children. She set a beautiful example for her family and they have remained faithful to the church through the years.

Mrs. Sallye Morrison Roane, daughter of Mrs. J. R. Morrison, Sr., taught in the Sunday school for 29 years and was active in the missionary society.

"Aunt Betty Gibson," wife of Benjamin F. Gibson, was the first teacher of the Ladies Bible Class and she continued to teach Sunday school for over 50 years. Quoting from Church History, "The cause of missions was the greatest passion of her life. She pleaded for it, prayed for it, and gave to it. It was always on her heart."

Mrs. Alice Gibson Mills was the daughter of Mrs. B. F. Gibson. She was one of the first Sunday school teachers, the first organist, and helped to organize the Woman's Missionary Society in 1912. She served as president for eight years. Later she was elected president again and served for another eight years.

Mrs. John Luther Gibson was known as "Aunt Mary Lizzie." She and her husband gave the plot of ground upon which the first church was erected.

Mrs. Gertrude Gibson Bondurant, daughter of Mrs. John L. Gibson, was one of Rosemont's charter members. She was a loyal member of the church, Sunday school, and Missionary Society throughout her life.

Mrs. Maude A. Hedly who joined Rosemont some years after its organization, wrote the following poem which gives new beauty and meaning to its name.

ROSEMONT.

Whence came the name of Rosemont?
'Tis said that no one knows,
Yet in the name itself we find,
The firmness of a mountain, the sweetness of a rose.

In Rose we see a beauty,
Like the beauty of God's love,
The sweetness of His mercy,
The joys of heaven above.

In Mont the strength and permanence
Of our faith in Christ our Lord,
Which like a mount may stand forever
On the promises of God.

And so we pray that Rosemont
May stand forever and aye
The symbol of God's greatness
And a guide to Heaven on high.

MAUDE A. HEDLY.

"My Prayer for Rosemont" which I wrote when I was working on the the church history was set to music by Mrs. Elizabeth Mills Goforth, and has been much enjoyed when sung by Mrs. Dorothy Roane Gallup.

MY PRAYER FOR ROSEMONT.

Lord, I would breathe a prayer for Rosemont,
I would pray for unity;
I would ask Thee for Thy blessing
On each member personally.

I would thank Thee for Thy guidance
Through the years gone on before;
I would thank Thee for Thy servants
Now passed on to "Yonder Shore."

I would ask Thee to inspire us,
That we do more work for Thee,
May we ever seek Thy guidance
As we labor faithfully.

May our love for Rosemont deepen
As we come often to her shrine
May the love and peace she teaches
Dwell within this heart of mine.

I am sure that all of us would like to send greetings to Rosemont on their 53rd anniversary and wish for them many more years of fruitful service.

Now let me ramble on to thoughts on Brotherhood. In working on my World Friendship program, I came across these thoughts and I pass them on to you hoping you might find them helpful.

"Whoever in prayer can say, 'Our Father' acknowledges and should feel the brotherhood of the whole race of mankind."—*Tryon Edwards.*

"The brotherhood of man is an intergral part of Christianity no less than the Fatherhood of God; and to deny the one is no less infidel than to deny the other."—*Lyman Abbott.*

"Our doctrine of equality and liberty and humanity comes from our belief in the brotherhood of man, through the Fatherhood of God."
—*Calvin Coolidge.*

"The crest and crowning of all good, life's final star is brotherhood."
—*Edwin Markham.*

I am signing off with a prayer that somebody will send me material for OUR page immediately.

The ladies on "Pattie Lee's Tour" should arrive in Raleigh on August 13. I hope some of them will share their experiences with us.

Just to make sure that I am not "left in the lurch" again, will YOU send me something please?

Missions at Home and Abroad

Dr. Riggs Reports from India

Kilanjunai, P. O.,
Ramnad Dist., S. India,
August 1, 1955.

Dear Friends:

We have been here in Kilanjunai over a month now, and have lots to tell about and no time to tell it. Our recent life in Bangalore and Kodaikanal seems as remote and unreal as last year's experiences in America, so different is everything here. It has been good to get back, and the enthusiastic welcomes of the people, and their efforts to make everything easy and convenient for us, leave us with no doubt in our minds that this is the right place for us to be.

But it isn't exactly a matter of settling down blissfully and letting the program shape itself automatically with success assured. Someone asked if I was going to do public health work only, or whether there would still be patients to see. So far, I have been completely thrown off balance by the tremendous number of seriously ill patients crowding into our tiny "hospital," taking up all my time and energy and not allowing me even to get set up clinically to take care of them properly, let alone start any of my preventive program. We are now arranging for an extra personal assistant for me, an extra practical nurse for the hospital, and visits by a doctor from Ramnad two days a week instead of one day every two weeks; so the situation should improve. And I am going to be very hard-boiled and work in the hospital only half-time from now on, thereby leaving afternoons and evenings free for setting up my program, helping with the family, language study, and of course the near-continous string of emergencies that keep coming in.

All my leprosy patients who defected during the two and a half years we were away are streaming back, and with my new untrained assistants I am unable to cope with them. So despite my lack of official responsibilities to the Leprosy Mission this time it is obvious that this work will still be a big part of the program.

Another phase of preventive medicine that needs to be worked out is the matter of maternal and child health. The church leaders and local people here applied to the government for a grant under the second Five Year Plan to build a maternity unit in conjunction with the Clinic. That would mean trying to solve the problem by means of an institution, instead of the village-based approach I was considering — training midwives to work in each village and do the antenatal work and deliveries "at home." My first maternity patient when I started work was a girl with advanced pregnancy, from a village about four miles away, who had more than the usual reasons for needing to be seen at weekly intervals until term. But she "couldn't come," and her excuse, in addition to the usual ones, was that there were "devils" along the road and she was afraid to come. What good would a maternity center in Kilanjunai do for a patient like that? Perhaps, if it built up enough prestige, the women might be so attracted to it that they would forget their devils and come anyway.

In any case, some place would be needed for treating the complications that would be discovered by the midwives in their routine village work. The other day a woman came in, in labor, first baby, and couldn't deliver because of a contracted pelvis, which would have been picked up by even one antenatal checkup if she had come for one. Caesarian section is out of the question here, and the family was quite sure she couldn't go to Ramnad, thirty miles away. They said they didn't care about the baby, they just wanted me to save the mother, and would I please just crush the head and extract the baby. Among other reasons for not wanting to do this, it wouldn't help my infant mortality statistics any, which so far stood at one three-pound premature baby dying from lack of nursing facilities in the hospital and one stillbirth in a woman with eclampsia. So I refused at first, and after much discussion persuaded the family to mortgage themselves as they would do for a wedding or funeral and take her to Ramnad. But just then a sudden thunderstorm with typical tropical downpour occurred, turning the landscape into a sea of mud, and Kilanjunai was cut off from the outside world for from twelve to twenty-four hours. So after waiting as long as I dared, in hopes that by some miracle she would deliver from below, I went ahead and did as they had wanted in the first place, in order to save the mother. So my infant mortality record is still one hundred per cent, and my preventive maternal and infant health program is off to a flying start.

Best regards
Ed Riggs.

A Tribute to Ruth Isabel Seabury

Ruth Isabel Seabury is one known, respected and loved by all of us here, and by thousands around the world. Extravagant language could be used to tell of her qualities and of her accomplishments, which were many and remarkable. Yet the life to which we would all bear tribute today will live in our hearts chiefly for its rich fulfillment of the great elemental qualities of human achievement:—friendship, integrity, courage, faith and thoughtfulness. Her pastor can best speak of that depth of spiritual perception and power which motivated her life. Those who have worked with her through the years know best her fair mindedness in every situation, her unfailing good will, and the intellectual drive that led her on with zest into every new situation.

It was her friendship, however, that was her most outstanding quality. She gave herself freely to all—to old and young, to rich and poor, to those of high estate and lowly degree, to those of every race and nation—and in return she enjoyed the confidence and the affection of myriads of men, women and children in all lands. "Aunt Ruth" was no sentimental cover for a difference in ages. University presidents and high school students, bishops, church leaders, pastors, and all "the little people of God" who came into touch with her, learned to rely upon her unselfish and generous self-giving in friendship.

Abounding energy, of body and of mind, was a second characteristic. She had a vibrant vitality that went to the heart of every question, that took her on five major journeys abroad and kept her ever on the move in this country, that gave her the power to speak to youth with the authentic note of youthfulness in spite of passing years, and that interested her in every new situation. She was introduced at the Annual

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

No doubt many of you,, if not all, are already thinking about what line of work or profession you will follow after completing your education.

But some of you may find yourselves in the position of Willis A. Sutton, for many years superintendent of schools of Atlanta, Georgia, but now retired from that position.

Mr. Sutton wanted to be a lawyer; he wanted to be a doctor; he wanted to be a minister; he wanted to be an architect; he wanted to write a book; he wanted to be a farmer, and he wanted to do other things.

During his senior year in college, while wrestling over which profession to follow, Mr. Sutton decided on a course that would make it possible for him to fill all the positions he had in mind. He would be a teacher, and then some pupil of his would be the lawyer, another the doctor, another the minister, another the architect, and so on. Some of you may want to be a teacher, and in that way render a larger usefulness as did Mr. Sutton.

And just in case some of you are considering the teaching profession—truly a noble one—no better story of inspiration could be told than that of Horace Mann upon whom history has bestowed the honor of being the father of public schools in this country. This week marks the 96th anniversary of the passing of this unusual educator and champion of the opportunities of youth.

Horace Mann.

Horace Mann, major prophet of education,, was born May 4, 1796, in Franklin, Mass. His name is known to the teaching professions, to many others, but to the masses who benefit by his farsightedness in the realm of education he is among the relatively unknown.

Horace Mann is one of the five educators assigned a place in the Hall of Fame at New York University. His statue is on the State grounds in Boston, in the headquarters of the National Association, Washington, and on the campus of Antioch College, Yellow Springs, Ohio, where he served as the institution's first president. Mann's name is inlaid in the Library of Congress, and in 1940 he was one of the great Americans honored by a special U. S. postage stamp.

Born in poverty, Horace Mann entered Brown University at the age of 20 without funds, but graduated at the head of his class. He taught, studied law, and rose to a place of prominence as a lawyer and public servant. His public connections included nine years in the Massachusetts legislature, and secretary of the Massachusetts Board of Education, which position he filled for 12 years with heroism without equal in the field of education. He also served with distinction in the U. S. House of Representatives. Through his efforts, the first insane asylum in the United States was established at Worcester, Mass. Through his influence was opened America's first public normal school in Lexington, Mass., in 1839.

Horace Mann distinguished himself most in the field of public education for the masses. Giving up a successful law practice to become a pioneer for free and better schools, Mann declared that "the interests of a client are small compared with the interests of the next generation." Throughout the remainder of his life he proved his statement.

Man's work for the schools in Massachusetts, because of his farsighted program of teacher-training and school betterment, spread to all parts of the country, while his annual reports were read in all parts of the world. His influence spread like a rapidly moving cloud, and history bestows upon him the honor of being the father of American public schools.

Horace Mann's philosophy as a humanitarian is summed up in a statement he made to Daniel Webster when asked his position on the slavery question: "I would give to every human being the best opportunities I could develop and cultivate the faculties which God has bestowed upon him and which therefore, he holds under divine character."

Mann's last labors were at Antioch College—the first college in America to open its doors to both sexes and all races. He died there, August 2, 1859.

Knowledge Nook

Before Standard Time went into effect November 18, 1883, it was noon in Chicago when it was 12:31 in Pittsburgh; 12:24 in Cleveland; 12:07 in Indianapolis. Michigan had 27 local times, Wisconsin 38. In the railroad station in Buffalo there were three clocks—each having different time for the three roads serving the city. A traveler from Eastport, Maine, to San Francisco, if he wanted railroad time, would have to set his watch 20 times during the journey.

* * *

The largest statue of the figure of Christ on the Cross is carved from white limestone on a mountain in the westernmost part of Texas. The statue is 45 feet high and the figure of Christ is 27 feet.

* * *

The tradition that Plymouth Rock was the landing place of the Pilgrims goes back to Elder Faunce who, in 1741, at the age of 91, identified the rock on the basis of what he had heard from the original settlers.

* * *

When the Gregorian calendar was substituted in England for the Julian calendar, the adjustment occasioned the loss of January and February and the first 24 days of March 1751.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

we *now have a conference center.* It is no longer in the stage of "dreaming" or "planing" or "hoping" . . . we have it! You must see it to fully appreciate it. Over one thousand people have used the facilities already this summer; twice that number will be using it next summer. This is a valuable asset; bring your friends and come by to see the property. Those who have worked so long and hard to see this project materialize have real reason for pride. The rest of us have real reason to be grateful . . . for all of us, thanks . . . . and a promise—we will help to pay for this because we know that it is worth many times more than it costs.

* * * * *

A belated personal note—

Verona and I have a new son, born July 6, named Mark Samuel Danieley. He and his brother Ned Daniels Danieley, 21 months, are keeping us busy.

J. E. D.

Youth at Work in the Church

THOMAS W. MADREN, 324 S. O'Neil St., Clayton, N. C.

South Norfolk Youth Fellowship

The Youth Fellowship of the South Norfolk Christian Church had charge of the July 24, Sunday evening service.

A program on stewardship entitled "Total Dedication to God" was presented in a candle light setting.

The Rev. Sammy Nelson, Youth Director, led the devotionals with Diane Walls reading the Scripture Lesson. The Junior Fellowship sang a special number "Saviour, Like A Shepherd Lead Us." The worship program was given in six short talks.

Mr. Nelson, Dedication of Thought.

Carlton Chappell, Dedication of Time.

Brenda Harris, Dedication of Talent.

Diane Tarkington, Dedication of Treasure.

Bobby Jordan, Spiritual Meaning of Stewardship.

Faye Webb, Poem—"All Things Are Thine."

A center table arrangement of large gold letters backed by tall tapers spelled the word *Christ*. As each speaker ended their talk a taper was lighted. Reverently, the Senior Choir sang "What Shall I Give to the Master."

A dedication service followed with each person present lighting a candle from the center table and forming a circle of light around the auditorium. After a prayer of dedication, the service ended with the singing of "Bless Be The Tie That Binds."

Everyone seemed touched and impressed by the service.

SAM NELSON,
Youth Director.

DAVY CROCKETT, KING OF THE WILD FRONTIER.

(Continued from page 2.)

vive the popularity of this winsome, courageous man and give the children a hero who, while embodying the spirit of great adventure, does not fire their fertile imagination toward reprehensible action

From mountain hunter, tracker and Indian scout to the State legislature and to the U. S. Congress for two terms from 1827 to 1835, Davy Crockett served his country, fighting against the Indians to quell revolt and violence and for them when their rights were threatened. His motto, "Be always sure you're right . . . then go ahead!" is a good one to emulate. This carried him to Texas where he fought at the Alamo and there made the supreme sacrifice.

This saga is told with the help of the singable ballad which everyone who can or cannot sing hums these days. It is used as a narrating commentary, urging the action along, and with the assistance of detailed and animated maps in true Disney style, a sizable portion of American history and geography is imparted to the young and to the glued-to-the-screen adults who are only too glad of the chance to accompany them.

The role of Crockett is played in a remarkable manner by a tall Texan, Fess Parker, surrounded by an excellent cast which includes two hundred Cherokee Indians taking the parts of the Creeks involved in the tale. Violence is in character on several occasions but never featured for its own sake or unnecessarily. The elements of courage, patriotism, desire for fairness and justice are much in evidence.

All of this is given the added attraction of Technicolor in the settings of the Great Smokey mountains National park, Andrew Jackson's mansion, The Hermitage, the State capitol building in Nashville and a complete reconstruction of the Alamo. It is bound to help re-create a period of our national life dear to the hearts of all Americans.

"Whatsoever thy hand findeth to do, do it with thy might." Ecl. 2:11.

"THE LIVING WORD".

When "Comprehend" Means "Overcome"

Number Eleven of a Series

By DR. LUTHER A. WEIGLE.

The word "comprehend" comes from a Latin verb which means to seize or grasp. The primary reference of the Latin *comprehendere* was to the physical laying hold of something; but it readily acquired a secondary meaning, and was applied to the intellectual grasp or understanding of a matter. In the sixteenth century the English word "comprehend" was employed in both the physical and the intellectual sense, as was also the related word "apprehend. Today the physical sense of "comprehend" is obsolete, while "apprehend" retains both senses.

For this reason the translation of John 1:5 in the King James Version has now become misleading; "The light shineth in darkness; and the darkness comprehended it not." That seems to the reader of today to be a statement concerning the stupidity of those who were in the dark, and their lack of understanding. The translation by the American Standard Version is better—"the darkness apprehended it not"— but it is still open to the same misunderstanding.

The best translation is that which was given in the marginal note of the American Standard Version, and has now been adopted by the Revised Standard Version: "the darkness has not overcome it." The opening sentences of John's Gospel concerning the Word in whom is life and who is the light of men do not close with the anticlimactic idea that it is all very puzzling, but with the triumphant assertion that the light dispels the darkness, and that the darkness can not overcome the light. Here is the present rendering of the first five verses of the Gospel of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

Other modern translations have "did not master it" (Moffatt); "has never put it out" (Goodspeed, Phillips); "has never overpowered it" (Weymouth, Twentieth Century, Williams); "overcame it not" (Torrey); "did not conquer it" (Rieu).

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Worship Revived in Jerusalem"

Lesson X—September 4, 1955.

Memory Selection: *"Not by might, nor by power, but by my spirit, saith the Lord of hosts."* Zechariah 4:6.

Background Scripture: Ezra 3-6; Haggai; Zechariah 1:1-6; 4:1-10.

Devotional Readings Psalm 96:1-9.

The Jews were back in their native land again. Most of those who had been carried into captivity more than half a century before, had died. Only a comparatively few lived to come back. So for most of the returning Jews it was a new experience to come to the land of their fathers. There must have been high excitement and keen anticipation as they came back to this hallowed land. But for the older men and women there was a tinge of sadness. Their beloved land was neglected, and their beloved city and Temple were in ruins. Their joy at being back was dulled by the pain of what they saw, and by the memory of missing friends in the group.

Motives in Worship.

"And they set the altar upon his bases; for fear was upon them because of the people of those countries; and they offered burnt offerings thereon unto the Lord." The writer frankly states that the people worshipped God because they were afraid. Surrounded, as they were, by hostile people, and unable to protect themselves by military might, they turned to God in the hope that he would help them and protect them. There may have been other motives, but fear was a dominant one. It is a low motive for worship; but let him that is without sin throw the first stone. Analyze your own motives in worship. Why do you worship God? Why do you go to church? Why do you say your prayers? Why are you good? Is there not an element of fear in it all? Are you not afraid that something bad might happen to you if you do not do these things? Do you not have a sneaking fling that perhaps in this way you can flatter God and get him on your side if you do these things? There are many people who worship God because they are afraid something will happen to them if they don't.

Then, of course, there are those who worship because they think they will get something out of it. It pays to be good—this is the motive of their worship and their goodness.

But worship at its highest and best is not prompted by either of these motives. Those who worship God in spirit and in truth, do so because they love him, because they want to have fellowship with him for its own sake, because they want to come to know him better, because they seek not good things for themselves, but because they seek God himself.

An Altar But No Temple.

"But the foundation of the temple of the Lord was not yet laid." It is well to have a temple, a church, a place of worship. But it is not essential. God is spirit, and those who worship him must worship him in spirit and in truth. The important factor in worship is not the time nor the place, but the spirit of the worshipper. A man can have an altar in his heart. He can have an altar in his home. He can worship God anywhere and everywhere. But it is well that men build churches and worship God there. One danger in the idea that a man can worship God anywhere and at any time is that he will not worship God at all. A church, standing in a community, with its altar of one kind or another, or with no altar at all, is a good thing to have. And if the community is to be a good community, it is a necessity.

The Foundations of the Temple Are Laid.

"And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." It was a glad and glorious day when the foundations of the temple were finally laid. Here at least was a beginning and the people made the most of it. There were shouts of joy on the part of the younger men and women; there were tears in the eyes of the older men and women—they remembered the grandeur and the glory of the former Temple, now long departed, and never to be recreated. It is always a great day in a community and in the lives of people when the foundations of a church are laid. It is a symbol of those moral and spiritual foundations that are the basic foundations of a nation's life.

The Price of Neglect.

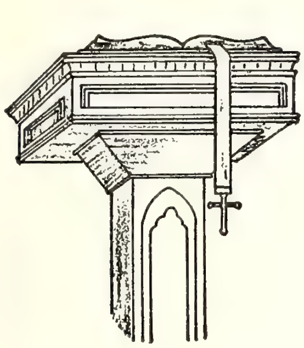
The people started with great enthusiasm, but their enthusiasm petered out. Work on the temple was stopped. The people began to think about themselves more than about God. The prophet Haggai stabbed them awake to their neglect. He told them frankly that the reason things were not going well with them was because they had neglected the house of the Lord. "Because mine house is waste, and ye run every man unto his own house." Translated into plain English, he was saying, "You are so selfish that you have stopped working on the Temple and started building nice, comfortable houses for yourselves. Stop it! Get back to work on the Temple if you want God to take any interest in you."

It is not a hard and fast rule that men will not prosper in material things if they neglect worship and the house of God. But neglect of worship has its price for the individual and the nation. Self-interest, when placed above God's interest, leads only to trouble and poverty of spirit—and eventually to poverty of even material things. As the poet wrote, "Ill fares the land, to hastening ills a prey, where wealth accumulates, and men decay."

The Day of Small Beginnings.

"For who hath despised the day of small things?" When the people saw the foundations of the new Temple, they noticed how much smaller they were than the foundations of the former Temple, and they made mention of it. Like many a man, they did not see the possibilites of small things. One of the false gods which we Americans worship is the god of bigness. We think a thing has to be big to be great. F. W. Woolworth built up a multiple-million dollar business by starting to sell five and ten cent items! And many a church, small in numbers, is exerting a transforming influence on the lives of individuals and communities all out of proportion to their size. Don't despise the day of small things or small beginnings.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.



"Christian Growth"

A Sermon

By Dr. John F. C. Green,
Pastor of the
Evangelical Congregational Church,
McKeesport, Penn.

> *"And Jesus said, The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickel, because the harvest has come."*
>
> —St. Mark 4: 26-29.

The Christian Church now stands in the Trinity season, in which the principle of growth is observed. In this it follows the season of the year, wherein the fields and orchards are getting ready for the harvests of fruits. Life itself depends upon this cycle of the seasons. And in the spiritual world there is the fruit of eternal life, from the growth of spiritual values.

There is one recurrent thought in all the teachings of Jesus: it is "By their fruits ye shall know them." He broke with the rigid, legalistic concepts of the Jewish Church, broke with them to pass beyond them in the fulfillment of the spirits of the prophets of the Old Covenant. The Law had been the school-master to bring the people to Christ—the Messiah for whom that church had prayed a thousand years.

In this thought of the necessary growth of the spirit, as taught by Jesus, was ever the necessity of labor, of work, of service, by the believer, that he might be saved. All his illustrations are in this range: the talents, where only those who invest that which has been given them and by diligence and labor make it multiply, that is produce more than was given them; the *fishers of men*— labor to catch more than the fish of the sea, catch and save the souls of men; the *Sowing and reaping*—hard, diligent labor, in cold and heat, and throughout the season that there may be food for the body. So go, and serve, that there may be food for the soul—that the soul may be saved.

To drive this lesson home, Jesus gave the parables of a stern and hard judgment: the fig-tree that does not produce, as is its very life-function, "is hewn down and cast into the fire." The souls standing before the Eternal Judge, with their own stories of their lifes, are assigned to the place they have already earned for themselves.

Here, however, we must come closer to the heart of the Father God. True, he being the loving Father, must discipline, direct and reward his children for their course of life, in the way that he has set before them. Without such sure and fair judgment, rewarding and punishing, according to deserts, love would be folly, and freedom would be license. That father, that mother, who permits the child to follow its own easy bent, is a *bad* parent, and spoils the child. Disciplines must be, for the sake of the development of character, for the making of souls of temper divine. That would be a poor love which permitted the child to destroy itself by having "its own way"—which way leads downward into the shallows of deterioration of the high values of the childhood of God.

And so, we are mindful of the infinite gift from the Father Divine, of life and love and the opportunity of living the eternal goodness in the life of the present.

First life itself. Here is the gift supreme. To make and mold that life into the semblance of the eternal worth, that is the most worthy opportunity God gives to his own. And the parents, who stand in God's stead, making and molding their children — bestowed by God — are his priests on earth. To him they owe the fruitage of their children's lives: developed in the image of the Savior, the perfect pattern, so that God may claim them for his own, because they have grown into the likeness of that perfect Love.

And then the children themselves (and children—learners—men ever remain, until they are called to the final examination at the judgment-seat of the Father) are responsible for the fruits they bring to the harvest: whether they are worthy to enter into eternal joys, or whether they become lost (that is, wasted) because their life-story has been unfit for the everlasting harvest.

The values are set in God's standards. There are permanent, unchanging norms of good and bad; and "as a man thinketh in his heart, so is he."

Again—for the full story has not yet been told—there are differences in fields that are given for cultivation. In the West of our country, where artificial watering is necessary to make the crop, one may stand with one foot in the desert and with the other upon rich, cultivated land. Water makes the difference. So it is in life: to one person is given a better opportunity than another; and "from him to whom much is given, much will be required." Conversely, "from him to whom little is given, little will be required." There is the caution against spiritual arrogance. Are you sure, if it has been easy for you to be what is called "good," that this goodness was not due merely to an absence of temptation, due to an easy, smooth road of life—that this was not prepared for you by others: parents, wealth, opportunity unearned by you?

Jesus showed that humble, un-respected people could be greater in spiritual fruitage than some who vaunted themselves for their successes in being "good" — in being religious. Someone said: "Until misfortune struck, I was a very religious person. But then this thing happened to me. Now I don't go to church; I don't believe in religion; I don't believe in God." Of course, the only answer is, "You never had religion; you never believed in God; your church-going was a form of social observance. If in misfortune you have no religion, you lacked religion in good fortune."

Religion—the practice of religion —is not a savings-account. It is a way of life, of being; it is life itself. "Except ye be born again" into the reality of being, "ye cannot enter into the kingdom of heaven." And then the fruitage of good works, of being, will be as natural as it is for the harvest to grow and mature in the fields.

Life is a gift; and the talents of earthly life are a gift. These gifts are—in Christ—productive of the

(Continued on page 15.)

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

You did it. You went above the $1,000.00-mark this week with your gifts and contributions. Thank you. Whenever this report is below that mark, we are below par! I am always so happy to see us go beyond the $1,000.00-mark with this report.

Sixteen of our churches and several friends, and over the top we went. Although you may send in only a small contribution, it all helps to make the good total.

Our town and our neighboring city of Burlington are a riot of color. The crepe myrtle is in full bloom. Our orphanage campus atop this ridge and flanked by beautiful green fields would look pretty with crepe myrtle. Help us to plant some this coming season. We have plenty of room and good places to plant it. That reminds me to call it to your attention at planting time. I shall ask you for several other shrubs, too. A little thought by our thoughtful friends can help to make our campus much more beautiful.

Do you know somebody near you who was once living at the orphanage? Remind them that on September 4 there will be a big home-coming of former children of the orphanage. Even though they were here for only a short time, we are anxious that they come back for that day to meet their friends, to have a free and bounteous dinner, to see what improvements have been made and to have a general good time together. Tell them to bring their families. And ask them to drop us a card telling us how many will be in their party in order that we may make ample provision for them. Invitations have been mailed to all whose addresses we have, but there are others, and we want them also.

Public school opens on August 31. That means school shoes, new overalls, new dresses and eventually wraps, boots and raincoats. Our clothing matron has made out a list. Are you sponsoring a child? Then you will be glad to be reminded that right now is a good time to help us. A check from a liberal friend anywhere would help us with the shoes. A word to the wondering-what-we-can-do may serve us well at this time. Did you ever carry a new pair of shoes to bed with you? It has been done here. I have seen a homeless little unwanted child hug a pair of pretty new shoes—and that same little child knew he or she was wanted and that somebody loved them. "No one stands so straight as he who stoops to help a child."

I wish the lovely people who gave me a check last week—see in this report—could see twenty little boys or girls with their new shoes. Whenever I see it I turn away with thanks to God for folks who share the blessings of life with children at the orphanage.

These boys and girls are plenty busy these days helping pick tomatoes, beans and corn for canning. When it has been gathered in, they gather round and help prepare it. They seem glad to help, and to run and rest and play, and brag about the number of cans which have been filled.

Thank you for helping us to make this a good place.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 10, 1955.

Commidities for the Week.

Coupons:

Mrs. J. H. Burgess, Jr., Leaksville, N. C.

Women's Fellowship, Elm Ave. Christian Church, Portsmouth, Va.

A friend, Harford, Pa.

Palm St. Christian Church, Greensboro, N. C.

Clothing:

Women's Miss. Soc., Calvary Church, Greensboro, N. C.

Miss Vera V. VanCleave, Wadley, Alabama.

Dendron Christian Church, Dendron, Va.

Mrs. Joseph B. Hurst, Atlanta, Ga.

Mrs. Burton Daniels, Beaufort, N. C.

Candy:

Mr. Barbour, Burlington Drug Co., Burlington, N. C.

Sunday Schools Monthly Offerings.

Amount brought forward		$12,568.91
Eastern N. C. Conference:		
Hope Mills	$ 2.00	
Morrisville	21.05	
		23.05
Eastern Va. Conference:		
Bethlehem (N.) S. S.	$ 57.81	
Berea (N.)	100.90	
Liberty Spring S. S.	10.00	
Mt. Zion	7.00	
Bayside	8.00	
		183.71
N. C. and Va. Conference:		
Happy Home S. S.	$ 43.44	
Motnicello	32.00	
Lynchburg	3.00	
		78.44
Western N. C. Conference:		
Asheboro, Bible School	$ 24.25	
Flint Hill (R.)	10.00	
Pleasant Cross S. S.	10.86	
Pleasant Ridge	105.00	
		150.11
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Winchester S. S.	10.00	
		12.00
Total		$ 447.31
Grand total		$13,016.22

Special Offerings.

Amount brought forward		$23,997.97
Mrs. Golden Carter and Miss Catherine Carter, Winchester, Va.	$ 25.00	
Friends	100.00	
First Cong. Church., Key West, Florida	14.26	
Mary Sue Brittle S. S. Class, Bethlehem (N)	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

JOHNSON.

Whereas, we the members of the Woman's Auxiliary of Liberty Spring Christian Church, wish to pay loving tribute to the memory of our beloved member and former pastor, Dr. Issac Walton Johnson, whom God in his infinite wisdom called to his eternal home on April 26, 1955.

He gave his whole-hearted support to the cause of misions and was pastor when the Missionary Society was organized at Liberty Spring Church in February, 1915.

In memory of him we present the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2. That we extend to his family our deepest sympathy and commend them to God who can heal the wounds of sorrow.

3. That a copy of these resolutions be sent to the family, a copy placed on the records of the Auxiliary and a copy sent to "The Christian Sun" for publication.

Mrs. JAMES C. LYNCH,
Mrs. THURMAN COPELAND,
Mrs. JESSE H. DOLLAR,
Committee.

CORBITT.

The Woman's Fellowship of Damascus Congregational Christian Church, Sunbury, North Carolina, wishes to express its deep sense of loss in the death of a beloved member, Mrs. Otho L. Corbitt, on May 28, 1955, and desires to pay tribute to her memory as our friend and co-worker.

Although in failing health for some time, her untiring faithfulness and devotion to her church and all its organizations continued until her death. We are greateful for the influence of her deep consecration and the unfaltering faith in the Savior whom she loved.

We shall hold in lasting remembrance the high Christian standards so clearly exemplified in her daily living. Her kindness, patience, and unselfishness, combined with her sympathetic understanding of others endeared her to all who knew her and to know her was to love her.

Her life was a benediction and a blessing to all of us, and we shall strive to emulate her Christ like spirit as we honor and cherish her memory.

Mrs. E. E. PARKER,
Mrs. W. B. CARTER,
Mrs. I. H. PEARCE.

LASSITER.

On July 3, 1955, at 3:00 p. m., God in his infinite wisdom saw fit to call from our midst Miss Annie M. Lassiter, 78 years of age, who was a faithful and loyal member of the Damascus Congregational Christian Church of Sunbury, North Carolina.

The influence of her smile, her ever ready word of cheer and encouragement, her thoughtful solicitude of others and the love which dwelt in her heart have left an indelible imprint upon the memory of those who knew her. She was treasurer of the Woman's Missionary Society and taught thePrimary Class in Sunday School for many years. Illness caused her to give up these positions which were dear to her. Therefore, we, the members of the Woman's Fellowship, of which Miss Annie was a charter member and faithful worker, wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to his divine will.

2. That we keep in lasting rememberance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.

3. That we extend our deepest sympathy to her family who ministered to her so faithfully during her illness and commend them to our Heavenly Father who said, "Let not your heart be troubled."

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy to be placed upon the minutes of the Woman's Fellowship.

Mrs. E. E. PARKER,
Mrs. W. B. CARTER,
Mrs. I. H. PEARCE.

A TRIBUTE TO RUTH ISABEI SEABURY.

(Continued from page 9.)

Meeting of the American Board in Wichita, two years ago, as being "to more persons over the world than any other individual could be said to be 'the American Board incarnate'."

Her thirty-nine years on the staff of the American Board made her the senior member of the group. To the work of the board in all its aspects she gave her full loyalty, energy, and ability. She was a speaker of great distinction, a writer of charm and talent, an organizer of many activities, and through it all a great spiritual leader. She never lost sight of the purpose for which the Board exists, nor of the common bond of Christian people the world around. Though she was not destined to bring to us a report on the momentous trip she had scarcely completed, it was perhaps more fitting that her last months should have gone to a renewed interpretation to the people of the Far East of the ties which bind us together in Christian fellowship. A friend writes from Hawaii, reporting on what may have been her last major address:—"Yes, Ruth Seabury was here over the weekend and simply inspired our congregation with a splendid sermon. She looks well and appears to be as vigorous as ever. She does a good job for the American Board and for the Christian cause in general."

Her talents were also richly shared with the Student Volunteer Movement, the Danforth Foundation, the American Youth Foundation, the Committee for Friendly Relations Among Foreign Students, the Joint Commission on Missionary Education and other agencies of the National Council of Churches, all boards and agencies of the Congregational Christian Churches, the Fellowship of Reconciliation and the American Friends Service Committee, to name only some of her interests.

Down through the years other facets of her rich personality will keep recurring to mind:—her love of song, her thoughtfulness of anniversaries, her willingness to speak out for some forgotten man or cause, her courage in facing new situations, her intellectual curiosity, and, again and again, the variety and depth of her friendship, and her unstinted giving of herself to every one of us.

May God grant to each of us, as we pay tribute to the rare qualities of the life of Ruth Isabel Seabury, the ability to show forth to the world those powers of life and spirit which she so well displayed and of which the world is in such great need.

Fred Field Goodsell,
Alford Carleton.

"CHRISTIAN GROWTH."

(Continued from page 13.)

fruitage produced by the spirit. By them man is judged. He is judged by his works. And then, in the great Father Heart, beyond the merits of his children, man is saved by grace. "For God so loved the world that he gave his only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Amen.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Vernon A. Snow, Dyke, Va.	10.00	
B. G. Snow, Sr., Dyke, Va.	10.00	
In Memory of Mrs. S. P. Cross	5.00	
Special Gifts	452.90	
		622.16
Grand total		$24,620.13
Total for the week		$ 1,069.47
Total for the year		$37.636.15

As a Man Thinketh . . . So Shall He Drive

By DAN HOLLINGSWORTH

Our driving is regulated by a mass of traffic laws, yet we have no laws prohibiting a person losing his temper nor any requiring him to be patient and courteous and to set a good example for others while he is driving. however, after spending over 20 years in the field of traffic accident work, it is my sincere belief that these very personal and very individual items are the ones that need improvement and control.

No police group, nor public education agency, and few lay speakers can reach people on these basic items because these agencies cannot reach the public when they are in the frame of mind to heed admonitions on such personal affairs as these. You, as a minister, as a Sunday school teacher, can improve the thinking of the individual on these. No one else can.

I am convinced, that for the most part, people know their traffic regulations. They know how to drive their car and they know how to stay out of mishaps. That is, they know these things when they are in a normal state of mind. But, their unwillingness to ignore competition from other drivers, their lack of consideration for others, and their failure to remember always, that they are their brother's keeper . . . these are the things that cause people to commit acts which get them into traffic troubles, and result in injury and death on our streets and highways. These are the fundamentals of traffic accident prevention.

It is true, these very same fundamentals get people in trouble at home and at their places of work. Consequently, if you, in your position in the field of Religious Education can do something to a man's mind and to his heart, to make him a better driver, the chances are you will make him a better man. And, by making this person a better driver and a better man, you might save his life or the life of some one, maybe a person dear and near to you.

EDITORIAL NOTE.—The above statement by Dan Hollingsworth, Manager of the Oaklahoma City Safety Council, is taken from the preface of ''Golden (Traffic) Rules,'' a booklet compiled by him ''for use by Religious Educators and others in the discussion of the universal and mutual problem of traffic control and traffic mishaps.'' The booklet is published by the Oaklahoma City Association of Insurance Agents, for free distribution in that area. We might hope that similar groups offer it for distribution in other sections.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, AUGUST, 25, 1955 NUMBER 33

Showing Your Hands

"I bear in my body the marks of the Lord Jesus."
Galatians 6:17.

Paul proved his sincerity not by profession, but by his suffering. Because of Paul's available record, it is not difficult for us to believe everything he said. For at last profession must be borne out by definite proof. This man combined in himself the ideal and the real. That recital of his "a night and a day in the deep" needs no reinforcement. Most of us understand what he is talking about, for we know that our faith must show itself through our feet, our eyes, our lips, our hands. That's where we live. We may be disposed at times to lay too much emphasis on our service attitudes, but we do demand that if one tells of his love to Christ, he must prove it by his acts. There is in a preface of a biography of Wesley a paraphrase of Paul's recital of what the Great Apostle had passed through. His experiences are likened to those of Thomas Coke, who in the early days of Methodism crossed the ocean a dozen times, gave his entire fortune to Christian work, begged for more money from door to door, was shot at, and at last died on his way to India, and was buried in the Indian Ocean. In death his dearest longing, to carry the good news to the ends of the world, was fulfilled.

There is an old story, but a good one, of a fakir preaching on a street corner, that he was Christ returned to earth. Down the street came a band of the Salvation Army singing, "I shall know Him, I shall know Him, by the print of the nails in His hands." The crowd caught on and took up the cry, "Show us your hands, show us your hands."

Our hands are our symbols of service. Always there is present with us the necessity of proving our case by what we are doing. Christianity does not escape the same demand. It must prove itself. Jesus submitted to the same test: "He went about doing good." His teaching emphasized service, as in the case of the Good Samaritan, or in the final demand upon the young ruler: "Go, sell that which thou hast, and give to the poor." To prove our universal claims for Christ, our thought and our service must be demonstrated in adequate terms.

—Bishop James H. Straughn.

News Flashes

Chaplain Johnson Griffin Reports

August 12, 1955

Dear Sirs:

During the month of July, the 8th Cavalry Regiment, stationed at Camp Whittington, Honshu, Japan, observed several outstanding occasions. The Chaplains of the Regiment were called upon to render services at these events.

On the Fourth of July, the Regimental Chaplain was asked to give a short patriotic address and render the invocation for the celebration held at Jackson Field, the Sports Arena for the Regiment. The music was furnished by the Regimental Drum and Bugle Corps, and a forty-eight gun salute was fired after which the participants enjoyed an hour of beautiful fireworks, a typical and fitting observance of our Nation's birthday.

The second highlight of the month was the opening of the Japanese Brides' School, sponsored by the American Red Cross for the Regional Area. The school was opened with the invocation by your writer. Later in the month, a class on the subject, "Religion and Democracy" was rendered to the school. Mr. Snowda, a teacher in a Japanese school near by and a regular attender at our Chapel services, acted as my interpreter to the fifty-three brides attending the class. After the lecture, New Testaments printed in Japanese were given to those who desired them. It will be of interest to know that better than half of the group are already Christians.

The third occasion was the observance of the 180th Anniversary of the Chaplains' Branch, United States Army. This celebration was observed by a Dutch Dinner at one of the Officers' Clubs, and was well attended by members of the Regimental Staff, and Company Commanders and their wives. Music was provided by the Chaplains Assistants from the Regiment. On Sunday, July 31, 1955, the Anniversary was celebrated in the Regional Chapels where special observance was rendered to the Chaplains who died in Korea.

These have been a few of our highlights for the month of July. There have been services, accomplishments around our Chapel, and activities too numerous to mention in this report. Best wishes and God's blessings to the readers of The Sun.

Johnson L. Griffin,
Chaplain (Capt.), USA,
Regimental Chaplain.

The Central Committee of World Council Asks Arms Reduction

During its session at Davos, Switzerland, the Central Committee of the World Council of Churches unanimously adopted a proposal for the reduction of armaments under international inspection and the development of "methods for peaceful change to rectify existing injustices."

The statement calls upon the United Nations to establish an international commission of scientists and technicians to identify the essential scientific requirements for an adequate system. It was presented at the annual meeting of the Central Committee by Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council.

"The implicit commitment not to use atomic or hydrogen or any other weapons for aggressive purposes, should be a possible first step toward a trustworthy system to control all

(Continued on page 11.)

AN IMPORTANT COMMITTEE MEETING

The Committee from the Board of Trustees of Elon College, charged with the responsibility of nominating a successor to Dr. L. E. Smith, as President of Elon College, will meet at 8:00 on Monday night, September 26, 1955, at Elon College, North Carolina. At that time, the several committees which have been appointed and asked to advise with the Committee from the Board of Trustees relative to the selection of a successor to Dr. Smith, are requested to attend this meeting and present their views concerning this important matter, and particularly to set our generally the qualifications they deem necessary in connection therewith. Any nomination for the office may be submitted and will be carefully considered by the Committee, however, such nominations may be made at any time and are not limited to this meeting.

While the Advisory Committees from the faculty of Elon College, the Alumni Association of the College and the Southern Convention of Congregational Christian Churches are specifically invited to the meeting on September 26th, it is pointed out that any interested individual, whether a member of one of the Advisory Committees or not, may appear before the Committee from the Board of Trustees at any time and offer suggestions regarding Dr. Smith's successor. Whenever practicable, the Committee would like for suggestions made to be submitted in writing so they may be filed and fully considered. The Committee is desirous of receiving assistance from all available sources, and is anxious to hear from the members of the Elon College faculty, the Alumni of the College and the constituency of the Congregational Christian Churches in the Southern Convention.

MILLS E. GODWIN, JR.,
Chairman.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen and Recreation

SUGGESTED HYMNS: "We Would Be Building," "I Would Be True," "Where Cross the Crowded Ways of Life," "Come Let Us Join with Cheerful Souls."

SUGGESTED SCRIPTURE: 1 Corinthians 9: 24-27.

The fact that recreation is included in the series of topics for the consideration of our discussion groups is indicative of the great change that has marekd the thinking of the Christian church in regard to this area of human activity.

American Protestantism in the past 200 years has been deeply influenced by New England Puritianism which branded practically all forms or recreation as sinful and prohibited Christian people from participating in the same. This deeply-rooted antagonism to all forms of amusement and recreation was inspired not so much by the teachings of Jesus, who was actually accused by his enemies of being a "man gluttonous and a wine bibber, a friend of publicans and sinners" (Matt. 11: 19), but rather by an undue emphasis upon the Old Testament evoked no doubt by the licentiousness and wickedness prevailing in Christian Europe during the 17th and 18th centuries.

This change to a more favorable attitude in regard to recreation is due to a large extent to the following factors.

1. *More leisure time with the development of the machine.* As production has steadily increased in volume, even so the number of working hours per week steadily decreased, so that a five-day week is normal for many industries today. This leisure time, if not properly provided for, constitutes a constant temptation to unwholesome and demoralizing forms of recreation. Only the church could realize the full significance of this situation and accept responsibility for providing the right kind of recreation for her members.

2. *More strain and stress in modern indstrial life.* The modern machine age has speeded up production to the point of maximum use of nervous energy. Recreation in some form is needed to relieve the tensions and strains of our daily life.

3. *The church has also discovered that wholesome recreation has positive values* in promoting friendliness among members, in arousing interest in the total church program, in strengthening the ties of loyalty to the church and in developing the spirit of cooperation in all phases of the church program. Therefore, a well-rounded recreational program for the entire church is regarded as a "must" in the plans of progressive churches in all denominations.

In planning a recreational program for the church, we must be ever guided by certain basic principles.

1. *Recreation must re-create and not dissipate our energy.* There is more truth than fiction for many people in the old saying about "coming home from a vacation trip to rest up." The nervous tension of driving on over-crowded highways on weekend trips is of dubious value. The social functions that end in the early morning hour and deprive us of our necessary sleep do not build up but tear down our physical energy. Recreation worthy of the name must make us stronger and healthier in body, soul and in spirit by our whole-hearted participation.

2. *Recreation must develop Christian character.* The whole subject of commercialized recreation must be judged by this criterion. Some sports, such as baseball or football, attract millions of spectators. The effect on

(Continued on page 15.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

The Undergirding of Religious Education

The trouble with religious education is that it does not educate. Sunday schools have served a very important purpose and have accomplished much that is good. The fact remains, however, that there are hundreds of adults in Protestant churches who have attended Sunday school all of their lives and are still spiritually illiterate. They have never learned the fundamental truths of the Christian gospel.

Two erroneous assumptions are largely responsible for the failure of religious education in church schools. One is the emphasis upon attendance. It has been stressed until many people have assumed that just being there is the important thing. They will not profit if they are not present, but the very word school implies that some study by the pupil is absolutely necessary. We all know that very little study is ever done by anyone except the teacher.

The other wrong assumption is that the main responsibility of the teacher is to interest the members of the class. That is important, but it is the responsibility of the teacher to impart those truths of the Christian gospel without which there is no spiritual life and growth in grace. The teacher has about thirty minutes with the class each Sunday morning. It is an opportunity to break for the members the very Bread of Life as it is in Christ.

For the past fifty years, the major emphasis in religious education has been upon "how" to teach, when it should have been upon "what" to teach. We shall not presume to attempt to tell you "what" to teach. We can tell you the best book on the subject that has ever come to our attention.

That book is **The Teaching Ministry of the Church,** with the sub-title, "An Examination of the Basic Principles of Christian Education," by James D. Stuart. It was published by the Westminster Press of Philadelphia, and is priced at $3.00. This book should be a "must" for every pastor and Sunday school teacher.

Church Youth and the Colleges

Many young people from our Congregational Christian churches will be going to college very soon. For many of them it will be going back to college, but for some it will be that momentous experience, long anticipated, of entering college. The church in which they have grown up has a continuing responsibility for them. Going to college is so important in the life of young people that the home church should do something about it.

Some churches dedicate a morning service of worship to recognizing and honoring its young people who are going to college. That is excellent. In many instances, the pastor will have helped in selecting a college. Certainly it is in order for the pastor to make an engagement to call on the student to express his interest and good wishes that the college year may be pleasant as well as profitable.

If students are so far from home that they can return ouly for the Christmas holidays, letters from the pastor and from their associates in church work certainly will be appreciated. If the church sends out newsletters, all college students should be included on the mailing list.

The Southern Convention is not yet in a position to have student workers on the campuses of the larger institutions, as many denominations now have. By this time it is probably known to all our readers that Congregational Christian students and those from the Evangelical and Reformed Church are united in their religoous activities. This has greatly strengthened the program and speaks well for the wisdom of youth.

In addition to those who are attending Elon College, there are many Congregational Christian students attending Duke University, the University of North Carolina, State College at Raleigh, and Woman's College at Greensboro. Churches at all these places have invited the Student Fellowships to hold their meetings in the church buildings and to participate in the local church programs.

It is important that pastors quickly get in touch with students when they enter college or university. Pastors and parents of Congregational Christian students who will be going to any of the institutions named above can expedite acquaintance by writing in advance to the pastor who would like to be of service to our young people

If you have a son or daughter who will be going to Elon College, send that infarmation to the Rev. W. J. Andes, Elon College, N. C. The names of those attending Duke University should be sent to the Rev. W. T. Scott, Jr., 2411 W. Club Boulevard, Durham, N. C.; those attending the University of North Carolina, to the Rev. Richard L. Jackson, 232 McCauley Street, Chapel Hill, N. C.; those going to State College, to the Rev. Gaylord B. Noyce, the United Church, Raleigh, N. C.; and those going to Woman's College, to Dr. W. E. Wisseman, 315 N. Edgeworth Street, Greensboro, N. C.

We regret that we are not informed as to the number of Congregational Christian students attending the institutions of higher education in Virginia and the contacts they might establish.

Struggle for New Society and Better Economic Conditions

"Two-thirds of the peoples of the world are involved in a struggle for better economic conditions and for new foundations of society conducive to human dignity. Their problems and difficulties must be seen as world problems, and Christians must show that they are concerned about man and his needs wherever he lives."

This was the basis of the report of the Department of Church and Society, presented to the Central Committee of the World Council of Churches, meeting at Davos, Switzerland, August 2-9. The Department's report was presented to the 90-member Central Committee by the Department's chairman, Professor Egbert de Vries, Economic Advisor of the World Bank. Rev. Paul Abrecht is Executive Secretary of the Department.

The Council's Executive Committee, and a working committee of the Department had both presented reports seconding the idea, originally approved by the Evanston Assembly of the World Council, that a high priority be given to this specific World Council concern ("The common Christian responsibility towards areas of rapid social change.")

Focal point of the proposed study, according to Professor de Vries, will be the idea of "responsible emancipation." This will be studied with reference to "responsible citizenship," "village and rural life," "problems of urbanization," and "the impact of foreign enterprise and international assistance."

It will, according to Professor de Vries, "enable Christians and indigenous churches in Africa, Asia and Latin America to make a concerted study of the new social issues arising in their areas; also it will enable Christians in the West to understand their responsibilities and the development of new and healthy political and social institutions in the countries of these areas." Both these aims, he said, must be developed in an ecumenical framework of study.

The study is expected to extend over a three-year period and will be participated in by regional study commissions from the Council's 165 Communions on every continent.

"The peoples of Asia, Africa and Latin America are in ferment," said the report presented by Professor de Vries, "they have been awakened to a new sense of human dignity. They are in revolt against political and social conditions that deny human freedom and seek release from traditional customs and institutions that enslave. The urge to build new patterns of society in which fundamental rights, economic welfare, and social well-being can be attained is wide-spread. In this process of social reconstruction the search for new moral and spiritual foundations is basic, and the Christian understanding of man is directly relevant to the search for new foundations for society. . . .

"The problems of areas of rapid social change in Asia, Africa and Latin America must be seen as world problems. The social awakening of these countries has come about through the impact of western technology, education and religion, and they way in which the West responds will help to determine whether this awakening will find its creative fulfillment in the development of both a better community life in Asia and Africa and of human solidarity. Whether for good or for ill, we are one family under heaven. . . .

"The problems of bread, freedom and dignity for the large masses of people who are denied these can be faced only as world problems.

"Of special concern is the contrast between prosperity and poverty in the world. Today, two-thirds of the world's population are living in conditions of poverty, disease and misery. The new realization that a better life is possible makes the disparity a question of moral injustice and the economic and social well-being of the peoples of the world comes as a fundamental moral challenge to the whole world. . . .

"The churches and the ecumenical movement have become increasingly aware in recent years of the social implications of their faith and have stated on numerous occasions their concern for responsibile society in a world perspective. Through the mission, through programs of interchurch aid, and work for international assistance and peace, the ecumenical movement has sought to give practical expression to this concern. There is, however, today, a further need for interpreting Christian concern in relation to particular social ideas and problems Therefore the World Council is launching this study of the common Christian responsibility toward areas of rapid social change."

Announcement was made of regional World Council study conferences on problems of "Church and Society" to be held in Brazil (November 1955) and in India (January 1956).

Plans were also presented for a five-day conference on "Progress and Security" to be held during the summer of 1956. This conference will be attended by about sixty persons "from highly industralized countries, representing business, trade unions and other economic and social groups." Papers will be presented on the theological evaluation of economic and social progress and security, the role of the business man today, the role of farmers, the values and dangers of organized groups, and the role of the state in facilitating enterprise and promoting security.

Presenting the overall report of the Division of Studies was its chairman, Dr. W. Freytag of Germany, seconded by Dr. Robert S. Bilheimer, the Associate General Secretary of the World Council with special responsibility for coordinating ecumenical studies. Dr. Hans H. Harms is Associate Director.

The World Council Division of Studies is one of three main divisions of the Council's work; the other two are the Division of Ecumenical Action and the Division of Inter-Church Aid and Service to Refugees. Within the Division of Studies are the Departments of Faith and Order (Dr. Robert Nelson, Executive Secretary), Church and Society, Evangelism (Dr. D. T. Niles), and Missionary Studies (Dr. Erik Nielson). Long-range projects of the Division include such diverse concerns as "an ecumenical approach to the interpretation of the Bible" and "Christians and the prevention of war in an atomic age," approached from the point of view of theology.

(Continued on page 12.)

The World Council of Churches and the International Missionary Council

"Over half of the World Council program is now being carried forward in functional cooperation with the International Missionary Council, its sister ecumenical body," Dr. Henry Pitney Van Dusen told members of the World Council's 90-member Central Committee meeting August 2-9 in Davos, Switzerland. Dr. Van Dusen reported as chairman of the Joint Committee of the two world-wide organizations. This "Joint Committee" keeps under review the projects in which the two bodies are working together and suggests new ways of cooperation. It tried to help them in their avowed purpose of growing together.

This year, for the first time, a full-time secretary, Dr. Norman Goodall has been appointed, with offices in London, to carry forward the responsibilities of the Joint Committee.

Dr. Van Dusen cited five significant areas in which work is going forward under the joint responsibility of the IMC and WCC.

One of the most important of these is in the field of emergency relief and service to refugees. This emergency program was at first set up by the World Council through its Department of Inter-church Aid and Service to Refugees, but this Department now acts, in many areas on behalf of both the IMC and WCC.

The Joint Committee agreed, according to Dr. Van Dusen, that the World Council Department "through the nature of the needs to be met and the Christian obligation which they impose, must move beyond emergency relief into long-range activities closely touching the work of missions." The work of the Inter-church Aid Department of the World Council will therefore be broadened in such areas as Asia and Africa, where in view of rapidly changing conditions, it is no longer possible to define emergency aid and long-term mission projects. Agricultural or technical assistance programs, are hard to define in terms of one category or the other.

The answer is, according to the Joint Committee's report, for the WCC and the IMC to continue and strengthen their association and the programs which they carry on in cooperation with each other.

Another way in which the two bodies are successfully operating together is through the Commission of the Churches on International Affairs. This Commission, which was established in 1946 under the joint sponsorship of the WCC and the IMC, operates semiautonomously, and reports to each other "parent" independently. It represents the churches in matters relating to the United Nations and other international areas. So far as a consensus of opinion on important subjects is apparent through official statements or actions by a number of church bodies, the CCIA seeks to make these sentiments known at the highest possible levels, and when practical, suggest ways in which these concerns might be implemented into action for international justice and peace. The CCIA had previously made its own report to the Central Committee.

The International Committee on the Christian Approach to the Jews was originally a child of the IMC but now functions also on behalf of the WCC. A major concern at the present time are the problems created by the tense situation in the Middle East.

The World Council Division of Ecumenical Studies, as set up by the WCC at Evanston, was constituted from the first to serve both the WCC and the IMC. Though the IMC has a special interest in the Division's Department of Missionary Studies, it finds itself also deeply concerned in the work of the three other Departments: Evangelism, Church and Society, and Faith and Order.

Dr. Robert S. Bilheimer, Associate General Secretary with responsibility for the Division of Ecumenical Studies, says, "It becomes increasingly evident, as the work of the Study Department takes shape, that the church's call to mission and her call to unity cannot be kept in separate compartments."

Another type of cooperation between the IMC and the WCC has been represented in the person of Dr. Rajah Manikam, who has served both WCC and IMC jointly, as a travelling secretary in the Far East. A Christian Family conference in the Philippines, problems of missionary visa's for India, conference with Christian council leaders in Indonesia and Malaya, an audio-visual conference in Thiland, questions of religious liberty in the schools of Ceylon, Hong Kong relief needs—these are a few of the matters with which the Asia Secretary's report shows he has been concerned during the past year.

The Central Committee heard with regret that Dr. Manikam is tendering his resignation early in 1956 to become Bishop of Tranquebar, India. His successor has not yet been appointed, but both the WCC and IMC are committed to continue this assignment and perhaps appoint other joint travelling secretaries in other parts of the world. Joint enterprises in such fields as training for the ministry, or literacy projects are also either under way or under consideration.

Besides the projects in which they are jointly concerned, the report of the "Joint Committee" disclosed ongoing discussion and planning as to creating better relations with Evangelical groups who though friendly have not yet found their way into the ecumenical movement. They are likewise—jointly—interested in relations to the world confessional bodies—for instance the Lutheran World Federation—which also extend across national boundries, and which often reach groups beyond the membership of the WCC and IMC.

Preliminary plans were also revealed for the establishment of centers in Asia and the Near East for serious study of the non-Christian religions (the Buddist, Hindu or Islamic faiths) in order that missions might better understand cultural background against which they are working.

Ten Young Teachers Sail for Turkey

Ten young teachers, two of them career Congregational Christian missionaries, are sailing for Turkey on August 24 on the *SS Independence* (American Export Line) from New York. They will teach in schools under the American Board of Commissioners for Foreign Missions in Istanbul, Izmir, Uskudar and Tarsus.

The group includes Miss Jean E. Boniface of Chatham, New Jersey;

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Keep Elon Going

Forty to fifty years ago, farmers in strictly rural districts often faced the necessity of clearing land for cultivation. Frequently these tracts of land were heavily timbered. Trees were felled, ground was littered with logs of various sizes and lengths. The farmers clearing the land would announce a log roling. Neighbors with their "hands" would come on the announced date to help roll the logs. An extremely large log was hard to roll. It took all "hands" available to get it started, but when once it began to roll, if every man would do his best, the log would not stop until it was in the desired place, on top of the heap.

Twenty or more years ago, Elon College was at a stand still. It needed many things—faculty satisfaction, college stabilization, and a semblance of security for young people desiring a college education. This was a big order but one that must be filled if the college was to start to move upward. The call was made. Trustees, faculty, churches, alumni, and friends came, not in whole but in part, put their sholders to the wheel and began to push. Eventually, the College began to move. It has been moving every year since and still is. The present rate of moving forward is not only satisfactory, but inspiring. We now face a difficult pull. It is perhaps the steepest pull that the college has faced since first it began its upward movement. There are different things that are required of the individual to keep the college moving. A word of good will, of appreciation, of confidence, a step forward, and energetic cooperation with others all are on the upward march. At the present,—I know you expect it—money is needed. No one individual or a small group of individuals are expected to contribute the whole amount, but every individual is expected to do his share and to contribute his mite whether it be small or large, just so it is comparable to his ability. Nickels, dimes, and dollars are needed to keep the college going, and going as we all want to see it go. Go it will, if we shall pool our wishes, our words, or efforts, and our contributions as we should. There is nothing that inspires quite so greatly as achievements along those lines in which we are interested and to which we give ourselves.

* * * * *

Apportionment Giving

August is about the most difficult month financially that the college has during the entire fiscal year. During the month of August, the college receives no money from inside sources other than a few scattered checks that come in payment of bills that were allowed to go by default and carry over to a more convenient day for the creditor. The bills to be paid by the college are esentially the same as in other summer months but more than any month during the regular college year. During these months, we have the regular monthly payments on basic salaries, plus payment of salaries for teaching in summer school.

The churches and Sunday schools have been very considerate of the college during these summer months. Payments on conference apportionment have been much larger than during previous summer months. We will have considerable difficulty in securing sufficient funds to meet bills on August 31. Another week's contributions from the churches will be coming in before the month expires. If they could be numerous and generous, the total would be tremendously helpful.

Previously reported		$11,059 29
Eastern Va. Conference:		
Cypress Chapel	$ 25.00	
Eure	42.00	
Rosemont	82.00	
Windsor S. S.	47 04	
N. C. and Va. Conference:		
Mt. Zion S S.	$ 8.25	
Mt. Zion	26.04	
Western N. C. Conference:		
Pleasant Hill	$124.50	
Virginia Valley Conference:		
Beulah	$ 13 00	
		367.83
Total to date		$11,426.12

TEACHERS SAIL FOR TURKEY.

(Continued from page 6.)

Miss Vinal Overing of Raleigh, North Carolina; Miss Marjorie J. Kirkpatrick of Oakland, Minnesota; Miss Florence J. Wishard of Anderson, Indiana; all going to teach for three years in the American Academy for Girls, Uskudar, Turkey, a suburb of Istanbul; Mrs. Ruth West Campbell of Greenwich, Connecicut, and Miss Marion L. Wheeler of Wellesley Hills, Massachusetts, going for a year as teachers in the American Academy for Girls in Uskudar.

Mr. and Mrs. David L. Whitelaw of Snyder, New York, and Hillsboro, New Hampshire, more recently of Tufts University, Medford, Massachusetts, are going for three years as teachers in the American Collegiate Institute in Izmir, Turkey.

Mr. Whitelaw is a graduate of Tufts College, (A. B. 1954), and Tufts University (M. Ed. 1955), and Mrs. Whitelaw who was born in New Bedford, Massachusetts, is also a Tufts University graduate (B. A. magna cum laude 1954). She has been a third grade teacher in the public schools of Malden, Massachusetts for the past year.

Mr. and Mrs. C. Robert Avery, Congregational Christian educators, are going to Iistnbul, Turkey, to work in the Publication Department of the American Board Near East Mission. With them will be their four children, Robert Carl, David, Frances and Richard Owen. The Averys have already served for five years in the American College of Tarsus, Turkey.

Both Mr. and Mrs. Avery are natives of Michigan, he from Ann Arbor and she from Highland Park. Mr. Avery studied at the University of Michigan; Boston University School of Theology; Hartford Seminary, and was for a year a Horowitz Scholar at the Hebrew Union College in Cincinnati.

Mrs. Avery has a B. A. in sociology from Michigan State College and an M. A. in religious education from Hatford Seminary. She studied at the New York School of Social Work and did settlement work in that city before going to Turkey.

C. Robert Avery's perents, Mr. and Mrs. C. R. Avery live in Slatington, Pennsylvania; and Mrs. Avery's, Mr. and Mrs. Carl K. Wirth, in East Lansing, Michigan.

Mr. and Mrs. Avery are the special representatives in Turkey of the North Woodward Congregational Church, Detroit, Michigan; and the Piqua Congregational Church, Piqua, Ohio.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Fran Riggs Writes

Dear Friends:

As Ed says, we have been so busy we have hardly had time to let folks know that we are finally settling down with no more travelling in sight for awhile. The children have been coming to me about three or four times each week and asking me how long we will be in this house. I think they can hardly believe we aren't here for just a short time. Joy, who dislikes travel, has gotten a lot of security and satisfaction in thinking she will be a big girl of ten before she takes another long trip.

The rush this past three or four weeks has been tremendous and it has been hard not to waste time just doing trivial things instead of setting a goal and sticking to it. I have had a tremendous desire to plunge in and do straight nursing, and leave the family with the two girl servants that I have helping me. Even tho' Ed could use another full-time nurse, there are two other jobs lined up for me which are even more important. My five months at Bangalore were very helpful in giving me a good start in the language, but I did not have as much background or time as Ed and I only did about half of the course that he did. So next May I must take my written and oral exams for my first-year work in Tamil.

The other big job ahead of me is teaching Louis, our oldest. He is just beginning first grade and is ready and ripe for the work. I am discovering, tho', that it takes time and effort to prepare the material I must teach him each day. Since I had had no training as a teacher it probably takes me a bit longer than average to prepare. I am teaching Joy a kindergarten course along with Louis' course, but hers is easy and takes little effort on my part in comparison with Louis' school.

Also, in having servants there is a job seeing that not too many technics are broken in the kitchen. We all were sick last week because one of the girls got some sort of contamination into our food. They have no idea of what is dirty and what is clean, and it is a constant teaching process just showing them clean and dirty things, and giving them instruction in foreign cooking. Besides all this and the few odd jobs for the hospital I can do at home I find little else I can fit into the day. So besides just listening to stories of the patients I have little in my work now that resembles missionary work. It's mostly being a mother, regardless of where we are. I feel sort of out of the work and just hope and pray along with you that it will go in the right channels and be of long term usefulness.

Cordially,
FRAN RIGGS.

* * * * *

South Norfolk Women Dedicate "Cent-A-Meal" Boxes

On Sunday, July 17, 1955, the Women's Fellowship of the South Norfolk Congregational Christian Church, presented a missionary program at the evening service.

Mrs. C. N. Harris and Mrs. Gregory Tegerides sang a duet: "Life Has Taken on A Different Meaning."

A missionary film, "People Without Fear," was shown.

Mrs. W. B. Evans, president, told a story, "The Doctor Has Come," after which we had a dedication of our "Cent-A-Meal" Boxes. There was $148.95 in the boxes.

Mrs. A. L. Hanbury gave the dedication prayer.

SAMMY NELSON,
Assistant to the pastor.

* * * * *

Liberty Spring Women Hold Vesper Service at Lake Cahoon

Amid a setting of towering pines and graceful beechwoods, on the shore of Lake Cahoon, situated near Suffolk, The Woman's Auxiliary of Liberty Spring Christian Church of Nansemond County, held its Vesper Service on Tuesday, August 9, at 7 o'clock.

Mrs. A. H. Ellis, president of the auxiliary, conducted a very impressive devotional, using the theme: "The Beauty of God's Handiwork." As "day was dying in the West," we were conscious of his presence and his wondrous out-of-doors.

Then all were invited in the attractively decorated dining-hall of a large clubhouse, where an abundant and delicious Covered-Dish Supper was enjoyed.

The inspiration received and the fellowship enjoyed, made it a most delightful experience for the thirty members and five visitors present.

MRS. J. EDWARD HARRELL, JR.,
Secretary-Reporter.

* * * * *

Shelton Memorial Women Busy Doing Good

Our Missionary Society and Woman's Guild have been active this year. We always have twelve meetings during the year, which are well attended. The morning session is taken up with missionary business and program and the afternoon with the Guild business.

This year we sent a number of lovely hand-knit articles to East Harlem Protestant Parish, also pillow cases, sheets, towels, wash cloths, tooth brushes, tooth paste, combs, and shoe strings to Elon Christian Orphanage. We sent $5.00 toward migrant work, gave one life membership, gave $10.00 to C. M. A. and $10.00 at Christmas to Elon Orphanage. We served at the Post Office selling Red Cross seals in December and gave $5.00 to Red Cross. We gave a blanket for "World Community Day."

One of our members sent $5.00 to Mission board for migrant work and a number have sent money to "CARE" through our society. Last year we donated $5.00 toward Dr. Frank Laubachs Literacy Work and this year our group bought $50.00 worth of Christmas cards for his work.

We are members of "The United Council of Church Women" and participate in "World Community Day," "World Day of Prayer" and "May Fellowship Day."

In March we were host church for the district meeting of the Women's Fellowship of Eastern Virginia Conference. In July we served refreshments at the U. S. O. to one hundred boys.

We have a wide awake program chairman, Mrs. Beverly Moore, who

(Continued on page 15.)

Missions at Home and Abroad

E. Stanley Jones Writes from India

Sat Tal, Naintal
U. P. India

My dear Friends:

This is our Day of Silence at the Ashram here in Sat Tal, India. How I love it—its silence prevades me and heals me.

I have so much to tell you, for in these recent months so much has happened. I went to Japan for a three months evangelistic tour, February 1 to May 1. I was told that the criticism of America regarding the H-Bomb tests in the Pacific and the insistence of America on Japan's rearming was turning its edge against Christianity and that I would have hard sledding this time. I was prepared for it— and used to it in India. But while there was some falling away on the part of student attendance in public meetings, nevertheless the crowds were about as large as on my three previous visits since the war and the response was about the same. We felt the quality of the response was even better than previous visits, for the people signed the cards with more discrimination and hesitation. We did not put pressure on the signing of the cards, it was the other way around. Nevertheless we had 24,000 people sign the cards, of whom 18,000 were non-Christians. Their signing meant that they wanted to be baptized at once or after a period of preparation. These cards were handed over to the local pastors. Though I went to 72 cities in three months, I came away not even tired. Grace and more grace sustained me. I am going back to Japan in 1957 and 1959 at the Centenary Celebration — a hundred years of Protestant missions in Japan.

I came on to India by 'plane and after visiting the Psychiatric Center in Lucknow and going to South India for a convention, I came to Sat Tal for the Month's Ashram. Here we have a splendid group made up of all races and classes and we are welding them into a fellowship, a koinonia. About 95 per cent will go away transformed. . . .

A word about the Nurmanzil Psychiatric Center at Lucknow. It is going on with increasing influence and power and meeting a real need, a very desperate need. God certainly led to its establishment, for the idea is catching on in government and other circles. We expect Dr. Boss, a famous Swiss Psychiatrist, to spend a year at the Center beginning in January. We will begin our new building at the Center in September after the nonsoon rains are over. They are very greatly needed. We have certain units provided for, but added units are still unprovided for. If you can help us we shall be grateful. Money sent to the Treasurer, Division of World Missions, 150 Fifth Avenue, New York, will get me wherever I am without deduction.

I am supporting many students in school, ordinary and theological. The cost of supporting such students ranges from fifty dollars a year to two hundred. Would you like to take one?

A year ago the Father said to me: "I am giving you the best ten years of your life ahead." One has gone and it has really been the best so far. When I get to the end of these ten years, I am going to ask for an extension of another best ten years! It is glorious to live when you live in him!

Sincerely and gratefully your brother,

E. Stanley Jones.

Note—This letter was written before Dr. Jones returned to the United States, but was only recently offered for publication. Dr. Jones arrived in New York the latter part of June. He will remain in this country until the end of the year.

"THE LIVING WORD"

"A Peculiar People"

Number Twelve of a Series

By Dr. Luther A. Weigle.

As a boy I wondered why the Bible calls God's chosen people "a peculiar people" (Deuteronomy 14:2). My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Savior Jesus Christ (Titus 1:14; 1 Peter 2:9). It puzzled me, because in conversation the word "Peculiar" was used in the sense of odd or eccentric.

But in 1611 the word had not yet gotten that meaning. It meant "One's very own," and was applied to private personal property as distinguished from what is owned in Common.

The same Hebrew word which is translated "peculiar" in Deuteronomy 14:2 and 26:18 is translated "special" in Deuteronomy 7:6, which reads: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The word is segullah. The King James Version elsewere translates it as "peculiar treasure" (Exodus 19:5; Psalm 135:4; Ecclesiastes 2:8); "own proper good" (1 Chronicles 29:3); and "jewels" (Malachi 3:17).

The revised versions have given up the use of the word "peculiar" in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere use "my (or his or God's) own possession" as the translation of segullah. The phrase "a peculiar people" has disappeared. In Titus 2:13-14 the Revised Standard Version reads: "awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." In 1 Peter 2:9 it reads: "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

The greatest word is God,
  The deepest word is Soul.
The longest word is Eternity,
  The swiftest word is Time.
The nearest word is Now,
  The darkest word is Sin.
The meanest word is Hypocrisy,
  The broadest word is Truth.
The strongest word is Right,
  The tenderest word is Love.
The sweetest word is Home,
  The dearest word is Mother.

—*James L. Gordon.*

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

If you have never visited a flower festival, be sure to attend one when the opportunity affords. It is an occasion when one's thoughts cannot be other than beautiful, and when all the glory of nature spreads its welcome mat in gracious courtesy.

The flower festival is a relatively newcomer in the United States, although in many European and Asiatic countries such occasions have been held for centuries. In some places these festivals have a religious significance.

* * *

The national touch of flower festivals comes in mid-spring when more than 150,000 people visit Washington, D. C., to view the famed Japanese cherry blossoms which make the tidal basin in the Potomac Park a blaze of beauty that cannot be adequately described.

* * *

One of the most famous of American natural-flower paggents is the Shenandoah Apple Blossom Festival held each May in Winchester, Virginia. When spring spreads its mantle of pink and white beauty over Apple Pie Ridge and Turkey Knob, this old Shenandoah Valley town is host to thousands during a two-day pagent, ruled by the Apple Blossom Queen and her fair court.

* * *

In March of each year Charleston, South Carolina, holds its annual Azalea Festival, and visitors are rewarded by the sights of the azaleas of the world-famous Magnolia Gardens.

* * *

Asheville, North Carolina, each year greets the flowering of the beautiful mountain rhododendron with a gay festival in the late spring. The occasion is more than a local event. Indeed it is a celebration in which thousands of people from many large cities throughout the country participate, for they are then reaching Asheville for their summer's sojourn in the mountains.

* * *

Georgia celebrates the flowering of vast groves that produce the State's most famous crop—peaches. At Fort Valley a historical pagent, with many floats, coincides with the pink blossoming of thousands of peach trees. It was the influence of these annual events that placed "Peach State" on Georgia's automobile tags.

* * *

One of the most unusual flower festivals in the country was inaugurated some years ago in Gainesville, Florida, where the blossoming of tung trees in April is celebrated. The tung tree, imported a few decades ago from China, has a beautiful pink and white flower and produces nuts that yield tung oil, an essential ingredient of varnishes and paints.

* * *

Kentucky's annual Mountain Laurel Festival, usually held in early June, near Pineville, is a combination garden party, patriotic celebration, sightseeing excursion and family reunion. The flowers for which the celebration is named grow in profusion in the thickets and mountains near Pineville. A trail winds through walls of flowering plants to a natural amphitheater where a pagent is held.

* * *

Pasadena, California, boasts the oldest of the Nation's large flower festivals—the annual Tournament of Roses. Months are spent in preparation for this gigantic fiesta, which each year is built around a different theme. Millions of flowers are used to decorate hundreds of floats. The annual East-West football game, held in the Rose Bowl during the festival, attracts nation-wide attention to the celebration.

* * *

With the June blooming of roses in Portland, Oregon, lawns, hedges, and flower beds are groomed for crowds that visit "Rose City" for the annual Rose Festival. School children hold gymnastic drills and dances at the stadium; the city auditorium is given over to a rose show that has had as many as 325 varieties entered. The International Rose Test Gardens at Washington Park are opened for public inspection. The final event of the celebration, which has been held for over a quarter of a century, is a parade of floats.

Those who feel that the machine age and all other material things have deprived the American people of their appreciation of the beautiful should consider the Nation's annual flower shows which are increasing in number and popularity. A thing of beauty remains a joy forever, even in a war-threatened world.

* * * * *

Knowledge Nook

The first Bible printed in the U. S. was in the Indian language in 1663 . . . the whole Bible has been translated into English, or revised 50 times . . . when the Revised New Testament appeared in 1881 it was printed in its entirety in the *Chicago Times and Tribune* . . . John Quincy Adams read the entire Bible every year . . . the Bible Contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books.

* * *

The swallow flies 106 miles an hour, the golden eagle 120, the duck hawk 180. . . . The Pacific is the largest ocean, 68,634,000 square miles . . . the Atlantic Ocean, 41,321,000 square miles . . . the Indian Ocean 28,340,000 square miles. . . . The Cape Hatteras Lighthouse, near Wilmington, N. C., is the tallest in the world—193 feet high . . . 22 of the 48 States register an altitude of sea level . . . Egypt was one of the first Christian countries, but its population is now predominantly Moslem. . . . The first law regulating automobile traffic was passed by Connecticut in 1901. . . . There was once a Jefferson Territory, which embraced most of what is now Colorado and a part of Wyoming. The largest inland body of water in the world is the Caspian Sea, about 700 miles long. . . . Colorado is the only State that provides all its water supply. . . . Recorded in another name—gopher wood—Noah's Ark was constructed from cypress.

Aramaic Still Spoken in Syria

The tiny village of Malloula, Syria, and two nearby villages have the distinction of being the only places in the world where Aramic is spoken. It is the language that was used by Jesus Christ. The villagers do not read or write that language, but have passed it on by word of mouth from one generation to another. These people retain the Christian religion as well as the language spoken by

(Continued on page 15.)

An Ultimatum from the Liquor Industry

Duke K. McCall,
President, The Southern Baptist Theological Seminary.

Liquor distillers are demanding "more co-operation or else" in an advertising ultimatum handed the nation's press, radio and television outlets.

Seagram, a nationally-advertised brand, issued the ultimatum. The trade magazine, *Advertising Age,* in a recent issue reported:

"A stern warning to newspapers to come up with more and better merchandising services or face loss of advertising has been voiced by (Seagram)."

An executive of this company, the magazine said, "criticized editorial departments for . . . playing up such things as drunken driving."

The liquor advertisers asked newspapers publishing their ads to tell where they would be carried in the paper. The liquor companies said they preferred positions on the back page of the paper or section, the page across from the editorial page, or a news page near the front of the paper.

Congressman Eugene Siler of Kentucky, who is author of a bill to ban liquor advertising in publications and on radio and TV in interstate commerce, inserted this rebuttal in the *Congerssional Record*:

"I wish to call attention . . . to this advertising policy of the distillers (and) also their apparent attempt to influence the editorial policy as well as news columns of the daily press."

The further impact of liquor advertising dollars on news media is shown in a statement by Robert C. Kinter, president of the American Broadcasting Co. (ABC), one of the nation's three major networks. Talking to the United States Brewers' Foundation, he said:

"I would not have accepted your invitation if ABC was not a willing servant of the beer industry. . . . The part radio and television have played in helping you bring beer into the home has been a part of which we are proud. The more the story appears . . . the greater is consumption."

The last sentence of this statement should convince those who believe that liquor advertising merely pits one brand against another and is not designed to increase drinking.

On June 12, the "Mr. Peepers" television show, a Sunday program billed as a family show by Reynolds Aluminum Co., used its commercial time to plug for the beer industry.

Announcer Rex Marshall pouring from an aluminum pitcher into an aluminum tumbler, declared, "I probably don't have to tell you that the cold amber liquid I am pouring from this pitcher is beer — known throughout the ages as the beverage of moderation. Reynolds . . . is the nation's leading supplier of printed aluminum beer labels. . . . "

A family not wanting its children to see beer advertisements on TV could refuse to let them watch programs sponsored by the beer industry. If, however, family-type shows sponsored by other firms use beer commercials, the only recourse of mother and dad is either to burn the TV set or tell the offending firm that it will counteract the beer industry's pressure with a customers' boycott.

Such a boycott is vicious, but so are the tactics of the beer industry. Unless news agencies and business firms generally stand firm against the pressure of liquor advertising dollars, it will be necessary to fight fire with fire.

Fortunately, most newspapers, radio stations, and businesses have demonstrated independence and integrity in the face of this insidious pressure to yield their editorial policy to the interests of an industry, which by its own statement, produces a poison that must be taken in moderation.—*The Religious Herald.*

Scripture Distribution Among Mau Maus in Kenya

Alfred A. Kunz, the international director of the Pocket Testament League, has recently issued a report on P. T. L.'s intensive campaign of Scripture distribution and mass evangelism among Mau Mau detainees in Kenya Colony, Africa.

To date, Pocket Testament League workers have visited 15 camps, held 42 evangelistic meetings and distributed Scriptures to 61,264 detainees and warders.

In addition to the detainees themselves, P. T. L. teams had the privilege of preaching to and distributing Gospels among African guards and the European officials of the camps. One official, at first skeptical of the value of the campaign, was so impressed by the response among detainees and guards that he suggested a Sunday school be started in his camp. In Manyani, largest of the detainee camps, Christian detainees are building their own church of mud-bricks as a result of the P. T. L. campaign.

The significance of the Mau Mau campaign lies in the fact that gradually detainees are being screened and returned to the native reserves all over Kenya. Thus, thousands of them will carry the Gospel message and the Scripture portions back to their families and communities.

Mr. Kunz reports the Pocket Testament League teams will begin campaigns in the African reserves of Kenya in October. It is estimated that 70 to 80 per cent of the Kikuyu tribe members in these reserves have signed the Mau Mau oath. Most of these people now realize the folloy of Mau Mau violence and are waiting for a new message upon which they can pin their hopes for progress and a better future. They are ripe for the Gospel!

Mr. Kunz urges: "We need the prayer support of every Christian in America as we undertake this monumental task."

CENTRAL COMMITTEE ASKS ARMS REDUCTION.

(Continued from page 2.)

weapons of mass destruction," it declares.

"As nations proceed to devise an adequate system, they should meanwhile seek ways to cooperate voluntarily and develop methods whereby compliance of all parties can be tested by day-to-day performance.

"Such methods would include exchange of military information and various types of inspection, involving the minimum of risk and the maximum of opportunity for progress in relieving tension and the threat of military action."

The statement cautions against "oversimplified formulas which are pressed merely for propaganda advantage or superficial agreements." Reliance on such agreements "could subsequently expose the unprepared world to greater danger," the churchmen agreed.

"No one can think deeply," said Samuel Johnson, "without thinking religiously."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Struggle for Survival"

Lesson XI—September 11, 1955.

Memory Selection: *"And they said, Let us rise up and build; so they strengthened their hands for this good work.* Nehemiah 2:18.

Background Scripture: Nehemiah 1; 2; 4; 6; 12:27-31, 38, 43.

Devotional Reading: Nehemiah 1:6-11.

Rebuilding the walls of Jerusalem was a big task, a colossal undertaking. The project was large, the people comparatively few in number, the machinery for handling the materials inadequate, and the financial resources very limited. On the face of it, it looked like an impossible task. But Nehemiah was just the man to attempt the impossible. And under his leadership, the people rebuilt the wall and did the job in an amazingly short time. We will consider in today's lesson some of the factors that made all this possible.

It Was Initiated by a Man Who Cared.

This man Nehemiah was sitting pretty, to use a slang expression. He was living in the king's palace, and he was the king's cup-bearer. He had comfort and luxury. But he heard that the walls of the city of Jerusalem were lying in ruins, and he was very much concerned about that. He cared enough about it to do something about it. After prayer, he went to the king and asked for a leave of absence so that he could go and rebuild the walls of the sacred city. Comfort, convenience and ease of life did not appeal to him when there was work to do for his God. Artaxerxes graciously gave Nehemiah permission to go back to Jerusalem, and he generously provided material aid and an armed guard for the long and dangerous journey. So back went Nehemiah.

Great causes and great adventures for Christ are always possible if there is somebody who cares, and who cares enough to do something about it. Years ago I read a book entitled "He Took It Upon Himself." It was the story of one man or one woman after another who saw something that needed to be done, something that concerned the Kingdom of God, and who took it upon himself or herself to do something about it. The fact of the matter is, the Christian Church is really a company of people who care, and who care enough to do something about it.

It Was Undergirded With Prayer

Nehemiah prayed even before he began his work, even before he interviewed the king. And when he started to work, he started it with prayer. And when difficulties arose as the work progressed, he called upon the people to pray. It was God's work, and he invoked God's help. It is not by might nor by power, but by my spirit, saith the Lord. We Americans are victims of activism. We have to be doing something. We emphasize works. But we often emphasize mechanics when we ought to be emphasizing dynamics. Ministers could accomplish more on many occasions if they would pray more and work less at things which do not matter. Sunday school teachers could teach more effectively if they would pray diligently as a part of preparing their Sunday school lessons. And many a church would do more effective work if there was a prayer group or a prayer meeting instead of so many meetings to no purpose. Faith without works is dead; but works without faith may also be dead.

There is an interesting sidelight at one point in the lesson. Nehemiah had faith in God, but he believed that he had to do his part. When the people went out to work, they carried their spears and other weapons. Like a Revolutionary leader, he believed in "trusting in God and keeping his powder dry." God helps those who help themselves. America can well work for peace and make concessions for peace; but it would be folly and sin for America to disarm, living as she does in a world in which there are wolves which would pounce upon her in her weakness.

It Was Continued With Persistence and Perseverance.

The people had to deal with many forms of opposition. There was *ridicule*—and nobody likes to be laughed at. There was *misrepresentation*—their enemies told lies on them. There were *threats*—the folks who were opposed to rebuilding the walls engaged in a "war of nerves" designed to scare them off the job. There were *trickery* and *deceit*—no holds are barred when unscrupulous people are determined to stop God's work There was an appeal to *vanity* and by *flattery*—and that is always dangerous. There was even *disloyalty* within the ranks of the Jews—profiteers and chiselers were making money on the folks who were doing the work. But none of these things moved these faithful and consecrated Jews. They worked and prayed, and prayed and worked, and they finished the job. A Christian faces so many obstacles as he tries to lead a Christian life, or as he tries to do his Lord's work. But he who is with us is greater than he that is with our adversaries. We are to faint not.

It was Done by the Spirit of Hearty Cooperation.

"The people had a mind to work." Each man "stood in his own place." That was the secret of the success of these people. Every man felt that he had something to do, and he tried to do his part. What a difference it would make in every church if people would cooperate, if everybody would do his part, if everyone would "stand in his own place," if people "had a mind to work."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

STRUGGLE FOR NEW SOCIETY AND BETTER ECONOMIC CONDITIONS.

(Continued from page 5.)

Dr. Freytag, besides reporting for the Division, presented specific plans for a series of ecumenical studies to be undertaken jointly by the World Council and the International Missionary Council, concerning the "life and growth of the younger churches." A working committee of mission experts from various countries under the leadership of Dr. M. Searle Bates (chairman, Department of Missionary Studies), met prior to the Central Committee and recommended that the study be undertaken. The first of the proposed series of studies, to be carried out in 1956, will deal with the Church in Uganda. Studies of the church in other areas will follow.

(Continued on page 13.)

The So-Called "Continuation Committee"

No doubt some of our people are being confused and astonished by the statements made and the spirit expressed in the malicious propaganda of the so-called "Continuation Committee."

But let us all remember that the committee was "self-created," self-named, and is responsible only to itself. This self-appointed committee does not even qualify as being the voice of possible dissenters within our midst. It speaks only for itself —only for a very small number of individuals in our Fellowship who have, from the beginning of the Merger Movement, been opposed and antagonistic to our uniting with the Evangelical Reformed Churches on any basis; and with malice and cavil, but without either reason or fraternity, have sought to defeat the Merger by manufacturing half truths when such serve their purposes better than would "the truth."

Time and again those opposed to the Merger have been overwhelmingly out-voted at State Conferences and at The General Council Meetings. "But the few who constitute the so-called "Continuation Committee" will not concede defeat and these persist in denying all merits to The Basis of Union so ardently favored by a great majority of our laymen and ministers.

This Continuation Committee comes dangerously near to libel in its charges against the General Council Executive Committee and against the General Council's Information Committee who were all duly elected to their respective responsibilities. Not one was self-appointed as were all the members of the so-called Continuation Committee who have been repeatedly challenged (by high and duly elected denominational officials) to "stick to the truth." But with brazen contempt these "Anties" continue to "make the black to seem white, the wrong to seem right, and the right to seem wrong."

Perhaps that fact is the explanation of why the committee calls itself "The Continuation Committee," —namely because they *continue* to malign our loyal time-proven denominational officials who are sincerely seeking the guidance of God in promoting the Merger in answer to the wishes and prayers of the Congregational Christian folk who all their lives have believed in, talked about, and prayed for Christian Union—as likewise did their fathers and mothers down through all the years of our denominational existance.

But merely talking about Christian Union will accomplish nothing. No doubt the members of the so-called Continuation Committee have freely talked about a United Protestantism, feeling perfectly safe in so doing because of their belief that "A United Protestantism" was only a dream impossible of attainment.

Down through all the years, Congregational Christian Church folk have characterized themselves and their churches by their interest in and labors for the attainment of "A United Protestantism." No other fellowship of Christian Believers has so consistently and so persistently championed the cause of Ecumenicity which is becoming more and more the sincere concern of all disciples of Jesus', and the most loyal Congregational Christian Church members today believe that, to be true to the faith of our fathers, we of today are duty and honor bound to be willing to practice without further delay what our denomination has so long proclaimed,—"The Uniting of Like-minded Groups of Christian Believers." Only thus can our denomination Continue to be true to the ideals that brought our denomination into being.

Roy C. Helfenstein,
Richmond, Virginia.

STRUGGLE FOR NEW SOCIETY AND BETTER ECONOMIC CONDITIONS.

(Continued from page 12.)

Already in progress under the Division's sponsorship is a study of the church in China, and an ecumenical study of training for the ministry in Africa. This work is being carried on through the Department of Mission Studies.

In cooperation between the Departments of Missions and Church and Society, study will be undertaken on Christianity and the non-Christian religions. Groundwork was laid for this in a consultative group which studied the question prior to the Davos meeting. The Department of Evangelism also expressed its concern over the need for an adequately stated theology of Evangelism. Materials are also in preparation, as a basis for future discussion, on "The Healing Ministry of the Church," and "Changes in the Life and Structure of the Churches which are Necessary for Faithful Evangelism."

The Secretary for the Commission on Faith and Order, Dr. Robert Nelson, called the attention of the Central Committee to the importance of having, within the Council's impressive array of cooperative endeavor, "one group which, with singular attentiveness, concentrates on the numerous problems created by our confessional, institutional estrangements one from another." He reported that eight theological commissions, with membership in 17 countries, are studying such questions as:

What is the nature of the church in the light of the doctrines of Christ and the Holy Spirit?

How in the diversity of ways and meaning of worship can we help one another more truly to adore God, and so find our unity in such adoration?

What are the single tradition and common history of all churches and how do our separate traditions and histories perpetuate divisions?

How can we of the WCC deal with the distressing and elusive problem of Proselytism?

How is our inevitable and seemingly inextricable involvement in ecclesiastical institutions, with all the temptations of bureaucracy and denominational aggrandizement, militating against the manifestation of the oneness of the church of him whom men crucified in order to defend their institutions?

These five questions will constitute the major thrust of "Faith and Order" for the coming five years—until the next World Council Assembly.

The last-mentioned study has been newly organized and is commonly referred to as the "Study on Institutionalism," which Dean Walter G. Muelder described as "of all the social and cultural barries to ecumenical unity . . . the most stubborn."

Dr. Oliver S. Tomkins is Chairman of "Faith and Order." Canon Theodore O. Wedel is Chairman of "Evangelism."

There is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate.—*Socrates.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

I wish to report on the coupons you have sent us for our recent mailing. At the end of July we had sent 40,600 to the Colgate Company, and we have more than 10,000 just about ready to send to the Pillsbury Company. We have several thousand on hand to send to General Mills. We should bring our income from coupons up to $500 annually and it could reach $1,000 with a little organizing in each woman's society. Thank you very much.

Thank you also for the contributions made this week.

Now what I have on my mind is this: we need ministerial students at Elon College. Ours is a goodly land. The influence of the church has helped greatly to make it so. The church in our goodly land is being jeopardized and handicapped by the lack of ministers of the gospel. All of us need to take this matter seriously to heart.

Dr. Stanley C. Harrell, editor of THE CHRISTIAN SUN, called our attention to the sacrcity of ministers in a very emphatic and timely editorial. At least ten new ministers are greatly needed right now. Superintendent Scott is doing his best to arouse us all to this need.

''Lip-service'' prayers will not avail. Indeed, according to Jesus Christ, the Head of the Church, prayer is the answer to this need. A prayer that is spoken and not followed up with human activity will no more bring forth fruit than a seed sown among thorns and forgotten. One wise church-builder once said that he prayed as if all depended upon God, and then went to work as if all depended upon his efforts. If your prayer for additional preachers end with, ''Here am I, Lord, send me,'' it will give God a way to put new preachers into empty pulpits. The church will never die. But for the lack of additional preachers—bright, young, consecrated, Christian men and women—to fill up the ranks and to organize new fields, our churches will continue to go wanting. Many devout Christians for whom it is too late to pray, ''Send me'' should be praying, ''Send mine.'' But if we, church members both of the pulpit and pew, take this matter as seriously as the urgency of the situation warrants, God will hear our prayers.

There are fine church boys and girls everywhere, and fine young church men and women. They are not afraid but courageous. They are from good homes and have worthy parents. They, these young people, are ready to recognize the working of the Holy Spirit if we preserve his works among us.

We need to pray in our homes and practice our Christian beliefs in our community and in our church. We need to have a ''concern'' in our hearts for the church, not an idle hankering for faster cars and lusher living. Ability and financial resources mean little if they are not dedicated to the service of God and our fellowmen. Right now we need fine young men and women, supported by the prayers of their parents and elders, who will say, ''Here am I, Lord, send me.'' Ours is a goodly land and we need to do our best to help the church thrive in it.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 17, 1955.

Commodities for the Week.

Coupons:
New. Lebanon Christian Church, Elberon, Va.
Mrs. Lena Munday, Durham, N. C.
A friend, Greensboro, N. C.

Ice Cream:
Melville Dairy, Burlington, N. C.

Clothing:
E. B. Wood, Brookside, New Jersey.

Circus Tickets:
Alamance Aviation Service, Inc., Burlington, N. C.

Snuday School Monthly Offerings.

Amount brought forward		$13,016.22
Eastern Va. Conference:		
Oakland	$ 15.00	
Portsmouth, Elm Ave.	22.00	
		37.00
N. C. and Va. Conference:		
Apple's Chapel	$ 18.00	
Burlington, First	55.88	
Carolina	8.00	
Durham, S. S.	27.79	
Greensboro, Calvary S. S.	19.00	
Greensboro, First	57.46	
Hebron S. S.	10.00	
Mebane	5.00	
		201.13
Western N. C. Conference:		
Pleasant Union	$ 43.08	
Shiloh S. S.	25.29	
Zion	30.00	
		98.37
Virginia Valley Conference:		
Mt. Olivet (G), S. S.	$ 8.00	
		8.00
Total		$ 344.50
Grand total		$13,360.72

Special Offerings.

Amount brought forward		$24,620.13
Ladies' Bible Class, Cong. Christian Church, Henderson, N. C.	$ 25.00	
A friend	2.00	
Wallace H. Owen, Gibsonville, N. C.	5.00	
Rev. Henry V. Harman, Elkton, Va.	7.00	
Miss Dottie Branch, Garner, N. C.	60.00	
In Memory of Mrs W. J. Stephenson	1.00	
Special Gifts	86.65	
		186.65
Grand total		$24,806.78
Total for the week		$ 531.15
Total for the year		$38,167.30

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

LAYMEN AND THE CHURCH.

(Continued from page 3.)

the spectator is nil in respect to Christian character. Other sports, such as prizefights and wrestling matches, are in the writer's opinion definitely brutalizing and detrimental to character development. Horse races are in themselves not unwholesome, but gambling associated with all forms of racing is invariably vicious and demoralizing to Christian character.

The problem of Sunday sports will doubtless never be solved to everybody's satisfaction in the Christian churches, but the test of the value or justification of Sunday sports will doubtless reduce itself to this question: Does the Sunday sport under consideration aid or hinder the development of Christian character? If the Sunday sport did not definitly militate against Christian character, the writer would be disposed to approve it, remembering the words of Jesus that "the Sabbath was made for man and not man for the Sabbath." If the Sunday sport prevented attendance at church or Sunday school, if it was associated with unwholesome environment, If it tended to develop bad habits of thought and action, then that Sunday sport should be shunned by the individual and discouraged in the community.

3. *The best strategy for eliminating bad recreation is the promotion of wholesome recreation.* This is the familiar technique of Jesus to "empty by filling." The devil driven out of a man returned to find the heart "swept and garnished" and took with him seven other devils, so that the latter state of that man was worse than the first.

Some churches are finding that the solution of the problem of juvenile delinquency is not suppression and repression but rather the promotion of the right kind of community recreation under proper supervision and wholesome surroundings.

A prominent public spirited citizen of Rochester has recently built a huge recreation hall on the outskirts of the city, with an attractive snack-bar, in which only non-alcoholic beverages are sold, engaged top-flight orchestras and presented this institution to the youth of the city. Needless to say, the young people have responded enthusiastically to the project. It promises to be the answer to the quest for wholesome recreation for the youth of this city.

The church of which the writer has the honor to be pastor has also endeavored to meet the recreational needs of youth by a diversified program of handcraft, dramatics, photography, music, and sports each Wednesday night from September to May. It has also provided a recreation room where the young people may gather at any time for fun and fellowship. This church believes that it is better to provide good recreation within the atmosphere of the church than to have the young people roam the streets, an easy prey to vice and crime.

A church-centered program for the entire church and community is a project that will prove worthy of the efforts of any group of church men who have been aroused to a recognition that will open the door to young and old to the more abundant life in Jesus Christ our Lord.

Questions for Discussion.

1. A recent magazine article on religion in professional baseball points out that whereas the population of America is overwhelmingly Protestant, the great majority of professional baseball players belong to the Roman Catholic Church. What is the reason for this situation? Are Protestant churches directly or indirectly responsible for this situation and is there anything they can do about it?

2. Should the churches oppose or encourage professional or amateur sports on Sunday afternoons and evenings? Why?

3. Should churches compete with or cooperate with the program of the public schools, Y. M. C. A., Y. W. C. A., and other community organizations?

4. What Christian traits and attitudes are developed by wholesome recreation? Give examples.

5. What percentage of the total church budget may reasonably be expended for a recreation program in your local church?

—*Rev. Paul M. Schroeder, D. D.*

CHURCH WOMEN AT WORK.

(Continued from page 8.)

has given us most interesting programs as outlined in the packet.

We had our Thank Offering program jointly with our Young Woman's Guild, and at that time the Foreign Mission Study book was reviewed. We were delighted to have as our guests the women from First Christian Church

Our Guild sold pansy plants in the fall and made a profit of over one hundred dollars.

We had a Christmas Bazaar and dinner jointly with our young women which was a huge success.

We are very proud of our new church carpet donated by the Women's Societies and the Laymen's Fellowship.

We served a banquet to "The Portsmouth Camera Club" in March which was also a most successful and enjoyable affair.

Our church has gone forward under the splendid leadership of The Brittons and we hope to make even greater progress next year.

We join all of our churches in earnest prayers for peace.

Mrs. H. W. Shafer,
President.

ARAMAIC STILL SPOKEN IN SYRA.

(Continued from page 10.)

Christ. The rest of Syria is 85 per cent Moslem.

The New York Times, in a special article on August 5, 1954, states that, prior to the Moslem conquest in the seventh century, Aramaic was the colloquial speech of all Syria, including Palestine. The invading Arabs brought the Arabic language and the Moslem religion. Malloula and its two neighboring villages escaped because of their isolation. Although but a comparatively short distance from Damascus, they are wedged in between the juncture of two cliffs. Stone houses, step-like, are set into the side of the mountain, and the roof of one house is often the terrace of the house above it.

Twentieth century activity is changing the country. Roads are being built which remove isolation, and the government has opened a school in Malloula in which children are taught to read and write Arabic. The language of Aramaic is not on the school program.

Two monasteries are located on the heights above the town. One is Greek Catholic and the other, Greek Orthodox. There is no hotel in the town, but villagers offer use of rooms to visitors for a night or two. Similarly, the Greek Orthodox monastery accommodates overnight visitors. No money is asked, but the visitor may, if he wshes, leave a contribution.

—*Exchange.*

Few Great Preachers

The other day an eminent Protestant clergyman lamented the fact that there are "few great preachers today." Assuming that he was right, why should this be so?

God has endowed men today with brains and vocal chords of a quality equal to those in past generations. What preachers say and how they say it must not be up to standard.

For one thing, too many "gentlemen of the cloth" have become victims of expediency, dupes of opportunism and Simple Simons of pragmatism. They have no clear-cut standards of righteousness and they have only a blurred sense of values. The loss of form, of pattern, of law results in loss of conviction and of power. There can be no distinctive message, no challenging dynamic without didication to a clear and steadfast body of truth, the belief of which is considered absolutely essential to the good life,

Many of the religious leaders of our Lord's day were mumblers and bumblers, time servers, formalists and legalists, who no longer spoke the Word of Life to the hungry multitudes. When Christ came with his message concerning the eternal verities, the people immediately said: "He speaks as one having authority and not as the scribes."

There is an authority and a finality about the Gospel message which demands that it be preached positively. It needs to be preached out of a full knowledge and experience of it as it is revealed in the Holy Scriptures. It needs to be preached as though acceptance of it were a life or death matter, by living men to living men about to die.

The New Testament gives us some insight into the way the Apostles, their contemporaries and their successors preached. They were surrounded by enemies, religious and political, who threatened them with prison, fire and sword. But they had seen and heard the Lord Jesus, they had given up all to follow him, they were under commission, and they believed the promise, "Lo, I am with you even unto the end of the world." Like Peter and John they had the conviction that there is "none other name under heaven given among men, whereby we must be saved," and like them they refused to hearken unto men, but only unto God. They had no doubts as to the relevancy of their message to the needs of men; they knew that it had the power to transform the lives of those who accepted it. These preachers of the first century of the Christian era had experienced it themselves, and all the pagans, heathen, agnostics and religionists in the world could not intimidate them or cause them to compromise it. These men literally "turned the world upside down."

Great preachers and great preaching are the result of a positive and a transforming faith, a faith which recognizes the desperate need of the world and of perishing men, a faith based on the content and validity of the Gospel as revealed in the Holy Scriptures, and marked by the conviction that the faithful preaching of that message is the only hope of the world.

—An Editorial in "Action," by James DeForest Murch.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, SEPTEMBER 1, 1955 NUMBER 34

Ten young teachers, two of them career Congregational Christian missionaries traveling with their children, sailed from New York on August 24, on the SS Independence, to assume teaching posts under the American Board in Istanbul and other Turkish cities. Back row, l. to r., are Mrs. R. West Campbell of Greenwich, Conn.; Miss Vinal Overing of Raleigh, N. C.; Miss Florence Wishard, Anderson, Ind.; Miss Marjorie Kirkpatrick, Oakland, Minn.; Mr. and Mrs. David Whitelaw, Medford, Mass.; Miss Jean Boniface, Chatham, N. J.; and Miss Marion Wheeler of Wesley Hills, Mass. In the foreground are Mr. and Mrs. C. Robert Avery with their children, Richard, David, Robin and Frances. The Averys have previously served for five years in the American College of Tarsus, Turkey.

News Flashes

"News from the Churches" has been distressingly scarce during the month of August. If the pastors do not care to tell what they did on vacation, it will be interesting to know what they plan to do when they are back on the job.

The Rev. William A. Rich has resigned the pastorate of the Warren County (N. C.) Parish of Congregational Christian Churches and has accepted a call to the Palm Street Church of Greensboro, N. C. The resignation will become effective as of November 1, 1955. The Warren County Parish is composed of Mt. Auburn, Antioch and Bethlehem churches of the Eastern North Carolina Conference.

School of Alcohol Studies

A School of Alcoholic Studies will be conducted at Pfeiffer College, Misenheimer, N. C., September 6-8, 1955. The school is sponsired by the Allied Church League. Registration will be in the afternoon of the 6th. Supper will be served at the college, and the opening session will begin at 7 o'clock.

Leaders of the school are: Dr. Clifford Earle, secretary of the Department of Social Education and Action of the Presbyterian Church in the U. S. A.; Dr. Caradine R. Hooton, executive secretary of the Board of Temperance, the Methodist Church; Dr. A. C. Miller, executive secretary of the Christian Life Commission of the Southern Baptist Convention; Dr. C. Kenneth Pepper, associate director in the Department of Pastoral Care at the North Carolina Baptist Hospital; and Dr. Wayne W. Womer, executive secretary of the Virginia Church Temperance Council.

"This School of Alcohol Studies is designed for the training of Christian Citizenship leaders for effective and constructive work in church-related education and action on alcohol problems in North Carolina."

The maximum enrollment which can be accommodated is 200. Adult leaders and young people from the age of 18 and over are eligible to attend. Pfeiffer College, Misenheimer, N. C., is located on U. S. Highway No. 52, between Salisbury and Albemarle.

The cost of meals, lodging and registration will be $10.00. Dr. Henry E. Robinson of The First Christian Church, Burlington, N. C., is contact man for Congregational Christians.

Publish Income Data

For the first time in the history of American philanthropy, a national religious organization has made it possible for virtually any prospective contributor to get the facts about its leadership, program and financing.

In a pioneering effort to combat charity racketeers and assure greater support of legitimate charitable appeals, the National Council of Churches has sent detailed data about its operations to 3,000 organizations which serve as information sources for prospective givers.

The National Council, a cooperative agency of 30 Protestant and Orthodox churches, with a total membership of 35,000,000 is exempt from federal income tax as an organization operated "exclusively for religious purposes."

The step has been hailed by officials of better business bureaus, chambers of commerce and manufacturers associations as a constructive effort to advance "sound philanthropy."

The data, based upon the standard form questionaire of the National Better Business Bureau, Inc., discloses that individuals, foundations, and corporations contributed $1,518,000 of the $8,692,000 income available last year, and that $1,750,000 is the 1955 goal from these sources.

Other sources of Council income were denominations, churches and related organizations, $5,037,000; receipts from sales and services, $1,829,000, and from investments and miscellaneous, $306.000.

Flood Victims to Receive Bibles

The American Bible Society has announced that Bibles will be supplied without charge to stricken families and churches in the disaster area affected by the recent floods.

Rev. John Osberg, a district secretary of the Society in Syracuse, New York, commissioned to make a survey, estimated that upwards of 25,000 Bibles would be required to replace those lost or damaged in homes and churches. He pointed out that Bibles in 15 languages, in addition to English, would be needed.

(Continued on page 11.)

Morehead Planetarium Presents the "MOUSE"

On July 29 President Eisenhower announced approval of plans of scientists to place an artificial moon in the skies for scientific purposes and to share the information it provided with all nations, including Russia.

Last Thursday, August 25, in the public interest the Morehead Planetarium at Chapel Hill, North Carolina, began presenting a special program answering the questions: What is this proposed artificial moon, what will it look like, how will it be placed in the heavens, and what is it expected to do?

In the Planetarium's demonstration, titled "Satellites," the public is told that the "MOUSE" (an abbreviation for the longer scientific description "Minimum Orbital Unnamed Satellite of the Earth") will be actually a man-made moon, circling the earth at a speed of 18,000 miles an hour.

The "MOUSE," which will be hardly more than three feet in diameter, will be packed with scientific instruments sensitive to radiation, and will automatically transmit to powerful receiving stations on the earth their reactions to ultra-violet, cosmic and x-rays.

Placed as it will be some 300 miles above the surface of the earth, the "MOUSE" will be of utmost potential value to businessmen and even farmers, the Planetarium program shows. For one thing, scientists will learn more about cloud formations, and that will improve our weather forecasting which certainly would save millions of dollars in crops. Natural phenomena as hurricanes will become better understood, and it may be possible to tell far in advance when and where they will originate, and what course they will take.

There is a possibility, too, the Planetarium program points out, that the man-made moon will send down information no one has ever dreamed of, thereby opening up new fields of scientific study.

How is the public attending the Planetarium program made to understand just what the proposed satellite will do? Planetarium Manager A. F. Jenzano answers that question this way: "Only in a planetarium, such as the Morehead Planetarium, is it possible for one to stop the motion of the stars across the

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

A Conscientious Inventory

The following letter is written as if it were from a man's conscience as he takes a few minutes of time to reflect on the past year. Although it is not meant for any man in particular, it will probably serve as a mirror to most who humbly read this and think of themselves. J. E. D.

* * *

Mr. Average Layman,
Most Any Church,
Anywhere, N. C. or Va.

Dear Me!

There are several matters which we have failed to talk about lately; too many things have been taking too much time and we have not stopped to seriously consider some of the more important matters in our life. Pardon me if I list them just one, two, three . . .

1. *Irregular Church Attendance.*—Several times during the past year we have failed to attend church. There was the Sunday when we celebrated grandpa's birthday, the Sunday we went fishing, three Sundays when we were on vacation, and several others when we just slept late, were too lazy to go, or made some other excuses. This is not a record to be proud of, and we might as well admit it.

2. *Poor Stewardship.* — Come to think of it, we haven't given as much financial support to the church as we would like to report when it comes tax-filing time. True, we have made some good excuses and we have had a lot of expenses, but when you think of what we have done, in terms of Christian stewardship, with what God has given to us, it is hard to find much real satisfaction in the record.

3. *General Attitude.*—One of the most important things that needs to be considered is the way we have reacted when we have been asked to take a certain job and assume some responsibility in the church and in the Laymen's Fellowship in particular. It just isn't right—the way we've been doing. Now, you know that it isn't. Think of how many times the pastor has had to assume the leadership and do the planning for the activities which should have been planned and carried out by the laymen. Now, just try to count up how many times the church secretary or some of the women have had to call the men to make sure that they got to the laymen's meetings . . . now that is just a shame! Remember, too, how we, and so many others, forgot some important meetings . . . take the Every Church Visitation program as one painful example. Now that you are thinking about your record and now that I have you on the defensive, what about your refusal to help in the every-member canvass, your failure to attend the meetings of the official board of the church on at least three occasions, your failure to keep up your payments on your church building fund pledge, and your weakness when the new man on the next corner asked you about your church and what it stands for. Admit it, now . . . or better, confess it.

4. Seriously now, this is vacation time . . . been twelve months since we have been in close touch with each other. You know we haven't done too good a job of living in the past year. Let's make a change . . . let's really do better . . . resolve to really try! And I'll tell you what . . . if you'll only give me a chance, just let me keep in touch with you every day. Take your inventory much more frequently . . . you'll be surprised how much it will help, and all your friends will be surprised to see how much better Christian you can become just by trying a little more. Prayer and frequent little chats with yours truly will make a different man out of you.

In all honesty,
YOUR CONSCIENCE.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Editorial . . .

You and Your Church

Once upon a time there was a church member who made it the fixed rule of his life to attend the church school session and the morning worship at his church every Sunday morning. He made such a remarkable record for church attendance that the daily newspaper of the city carried a yearly feature about him, giving the number of years he had made perfect attendance.

Church loyalty is news, good news. Not every church member is blessed with such perfect health that he can maintain perfect attendance year after year. Every member can show unmistakable evidence of loyalty and devotion to his church. Most people take a vacation at some time during the year. That is as it should be, but some church members take entirely too many vacations from church.

Many churches, especially if they are city churches, suffer a summer slump in attendance and in the tone of their activities. If you have been responsible for the slump in attendance at your church, September is the time to begin your contribution to the increase in attendance. Your church will be helped by your presence, and you will be better and happier if you let the morning worship at your church make its contribution to your spiritual life.

Church membership, however, means infinitely more than receiving. It is your medium through which to contribute your service to God and to your fellowmen. You will find that your capacity to receive will increase in direct proportion as you give yourself in service. God is concerned about your spiritual growth, but not for your sake alone. He is concerned about those whom you may lead into a larger spiritual experience.

If you have come with us this far, may we suggest that you seriously consider whether or not you can make a real contribution to your church in the capacity of a teacher in the church school. The securing of competent teachers for the church school is a major problem in most churches. Many people make the excuse that they do not know enough about the Bible and Christianity to be a church school teacher.

That statement is a confession that you have not made the most of your opportunities as a Christian. Preparation to teach others is the best way in the world to learn the things one needs to know. The experience of leading others into an understanding of the riches of grace in Christ Jesus is a reward every Christian should covet. It may be that God could use you as a teacher in the church school. If so you will be doubly blessed.

The Church and the Family

The future of the Church and the future of the family are inextricably linked together. The Bible begins with the story of creation. Creation is climaxed with the establishing of the human family. The Israelites always have recognized Abraham as the Founding Father of their religion. When the Law was given to Moses, the father of each family was made responsible for the teaching of it to his children. The Jewish home became the school of religion.

When God sent his Son into the world, to be the Savior of mankind, he was born in the family of Joseph, and there learned the rudiments of Jewish faith even as other Jewish boys have learned them before and since his coming to earth. Many of the early Christian churches were organized in the home of a family that had accepted Christ as Savior and Lord. This is still coming to pass at home and abroad.

Present day evangelism is centering much of its efforts toward the reaching of entire families for Christ. That is according to God's plan. These efforts should be multiplied many times. Especially should they be directed to the conversion of parents of children in our church schools who are the only link between the church and the home.

Preachers are following the wise course when they take advantage of every opportunity to emphasize the ties that bind together the home and the church. The traditional Mother's Day program has been changed in many churches and now emphasizes the Christian home and Christian family life. Christmas and Easter also lend themselves to the significance of family life.

Many of the smaller group meetings of the church are now being taken into the homes of members of the group. This serves a two-fold purpose. It takes the spirit of the church into the home, and lends the homelife atmosphere to the meetings of the church. When the new minister came to the Durham church, social meetings were arranged in various sections of the city that pastor and people might quickly get acquainted. This, too, we think is fine.

Most important of all considerations is that there are social evils that can be corrected by the church only through the home and the influence of the church upon the family. This will require time, patience and prayer. In many cases, it is a generation too late. It may not be able to save the present situation, but it may be able to save countless similar cases in the future. It is the sort of social action by the churches, concerning which there can be no controversy, and from which many good fruits may come in future years.

"WHEN LIFE BECOMES BOREDOM"

By REV. ROY C. HELFENSTEIN, D. D.
Richmond, Virginia

For countless thousands of people, life is only an existence instead of its being as God intended it should be for everyone, a glorious experience of realization and attainment. To those countless thousands of people, "life is but an endurance test"—how long can they "hold out" against "the odds." And like the old Negro for whom life had become "only a few more days to warsel on home," they find no other meaning to it all than "to be resigned to whatever life brings and to be submissive to death as their only release"—secretly hoping in their heart of hearts that the end is not too far away in the offing.

Of course, we all appreciate the fact that life was meant to be thrilling and glorious, rich and appealing, despite the unpleasant disciplinary experiences that may be associated with living. Life was meant to be full of promise and to be characterized by attainment, hope and appreciation, notwithstanding its disappointments, its failures and its reverses which come to all.

But people who cannot, or rather who do not, stand up to life and heroically order its doings as "the masters of their fate" soon come to think of life as but a riddle which has no answer—a dismal night of darkness and despair through which they must submissively grope their way. Life to them is like the dictionary was to the Irishman who, when asked by a friend if he enjoyed reading his new dictionary which he had received for Christmas, replied: "To tell you the truth, I have started to read it several times, but I don't seem to be able to get the thread of the story."

Life is God's best gift to each of us, and it grieves God's loving, fatherly heart when any of his children persist in looking only on the dark side of life and thereby allow the precious gift of life to become a burden, an ennui, a boredom.

God intended that every life should have significance, a purpose, an objective—that every life should be happy in spite of the buffetings and the rough places along life's road. God intends that every person should accept life as a divine heritage, a golden opportunity, a glorious adventure in finding one's largest self-realization and being one's own best self by daily seeking help from God through prayer, commitment and service. Those who leave God out of their thinking and living are, in time, bound to find life more and more becoming boredom.

God intends that our lives should grow brighter and richer, sweeter and more worth-while with the passing of the years; and that as people grow older they ought to grow wiser and happier by reason of their accumulated knowledge about life and their larger appreciation of the miracle and the wonders of life as the gift of God.

People who appreciate the mystery, the richness and the opportunities of life, never lose their zest for life, but face each new day on the tiptoes of eager expectancy, anticipating some new experience, some new victory, some new joy, some new blessing from the bounties of life and the goodness of God. To such people life becomes more and more thrilling, more and more a delight. To them never does life become boredom.

When life becomes boredom, it is all because the individual has allowed the rosy dreams of youth to fade into a drab gray by leaving God out of one's thinking, one's planning and one's doings.

With only one life to live, what a responsibility every person has to make the most possible out of it! By carelessness in thought, in conduct and in commitments; by seeking primarily "to have" instead of "to be"; by following the line of least resistance; by turning a deaf ear to the calls of duty; by thinking only of self, instead of thinking also of the rights and needs of others; self becomes shriveled and shrunken with the passing of the days until the individual finds that he has ushered himself into "*The Inferno of Boredom.*"

Even religious-minded people who bar the doors of their minds against any new ideas in religious thinking; people who persistently think and talk of "the good old days" (that never were), instead of concerning themselves with "the better new days that ought to be"; people who have not entertained a new idea on the conduct of life for a decade and who oppose anyone who thinks for himself, and is dedicated body, mind and soul to progress; people who contend that doctrine is synonymous with faith, failing to realize that tenaciously holding to any doctrine without any questioning may indeed be a denial of God and of faith in God; people who blatantly declare that "The Old Time Religion" is good enough for them, and that, though progress is the accepted goal in science, education, business, transportation, home-life and in every other realm of human experience, yet progress is not the goal of religion or of the church—such people are unwittingly on their way to boredom. All thinking Christians frequently remind themselves that faith is not measured by what a person believes happened in Palestine two thousand years ago, but by what a person believes ought to be happening throughout the world today.

Boredom is just around the corner for any person who rejects "The New in Religious Thinking." Mankind was created for progress in every realm of life. And anyone who egotistically sets himself against social, educational and religious progress is bound for boredom. People who reject all new ideas about the Bible, about God, and about life, regardless of the merit the new ideas may have, rejecting all that is new because it is new—and with Petrine consistency reject all that is new—not only stand

(Continued on page 13.)

Interdenominational Laboratory on Group Relations to be Held by Churches Early in 1956

Wasted time, frequent bulldozing of a minority who remain unhappy about decisions, and unused capabilities of many church members plague the committees and boards that run America's Protestant churches, says the Rev. W. Randolph Thornton, the director of the department of administration and leadership of the National Council of Churches.

What to do about this will be the subject of the first interdenominational church laboratory on group relations to be held at Green Lake, Wisconsin, March 11 to 14, 1956. Mr. Thornton, who is chairman of the planning committee, says, ''Intelligent individuals commonly act ineptly when in groups unless they have some kind of training. A group of ten Ph. D.'s around a table may be just as inefficient as any ten people which the pastor might bring in off the street to do the same job. This,'' he says, ''is why so many people get bored and lose interest in committee meetings.''

The laboratory is intended to improve this situation and thus develop stronger lay leadership in churches. It is designed for bishops and denominational administrators, executives of councils of churches, pastors, and directors of Christian education.

The laboratory is sponsored by the National Training Laboratories, Washington, D. C., a unit of the adult education services of the National Education Association. The basic program, Mr. Thornton says, will be to teach:

1. How to make a committee more effective.
2. How to make an individual see himself through the eyes of a group.
3. How to make each member of a committee realize that at some point he is a leader of the group.
4. How to put one's self in another's situation and understand the other fellow's viewpoint.
5. How to help peaple to listen to the other fellow. ''Usually we don't hear the other fellow,'' says Mr. Thornton, ''because we're too busy getting ready for what we want to say next and hoping he'll get through soon so we can say it.''

Mr. Thornton adds that as most churches in this country are constituted today, ''more and more decisions are being made by committees or groups rather than by individuals. It is therefore important that each individual learn how to be an effective memebr of such a group. This emphasis on groups does not eliminate individuality but instead increases the importance of individual differences and their expression. This puts the emphasis on the historic Protestant tradition of the priesthood of every believer, on the inherent dignity of every individual as a member of the church, a person created by God.''

The laboratory staff will include Richard Beckhard, New York, meeting management consultant; Lee Bradford, Washington, D. C., director, National Training Laboratories; George Corwin, New York, national secretary of Youth Work of the Y. M. C. A.; Jack R. Gibbs, associate professor of psychology, University

(Continued on page 15.)

AN IMPORTANT COMMITTEE MEETING

The Committee from the Board of Trustees of Elon College, charged with the responsibility of nominating a successor to Dr. L. E. Smith, as President of Elon College, will meet at 8:00 on Monday night, September 26, 1955, at Elon College, North Carolina. At that time, the several committees which have been appointed and asked to advise with the Committee from the Board of Trustees relative to the selection of a successor to Dr. Smith, are requested to attend this meeting and present their views concerning this important matter, and particularly to set our generally the qualifications they deem necessary in connection therewith. Any nomination for the office may be submitted and will be carefully considered by the Committee, however, such nominations may be made at any time and are not limited to this meeting.

While the Advisory Committees from the faculty of Elon College, the Alumni Association of the College and the Southern Convention of Congregational Christian Churches are specifically invited to the meeting on September 26th, it is pointed out that any interested individual, whether a member of one of the Advisory Committees or not, may appear before the Committee from the Board of Trustees at any time and offer suggestions regarding Dr. Smith's successor. Whenever practicable, the Committee would like for suggestions made to be submitted in writing so they may be filed and fully considered. The Committee is desirous of receiving assistance from all available sources, and is anxious to hear from the members of the Elon College faculty, the Alumni of the College and the constituency of the Congregational Christian Churches in the Southern Convention.

MILLS E. GODWIN, JR.,
Chairman.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Summer School Commencement

In recent years, because of the increasing number of students completing requirements for graduation at the end of Summer School, it has seemed advisable that we hold a summer commencement, thus enabling the summer seniors to graduate with their classes. The larger section of the class graduates in May. These summer sessions are a convenience and a help to those completing their requirements for graduation at the end of the last six weeks of summer school. They are, however, rather trying and exacting to the faculty and college officials.

Thirty-four students were awarded the Bachelor of Arts Degree, one received a diploma in art, and one a certificate in secretarial practice, making a total of even 100 Bachelor of Arts graduates in 1955.

Summer commencement was held beginning Sunday, August 14, with worship services at eleven o'clock. Rev. W. J. Andes, pastor of the Elon College Community Church, delivered the sermon. His topic was "The Building of a New World," and it was a very good message. Music was furnished by the Elon College Community Choir. Graduation exercises were held Friday, August 19, at 8 o'clock in the evening. The academic procession was held both for the morning worship service and for the literary address on Friday evening.

Convention officials assisting in the Friday's services were Reverend W. T. Scott, D. D., superintendent of the Southern Convention, who offered the invocation; Reverend Fred Register, secretary of Stewardship and Evangelism, who presented the Bibles to the graduating class. The literary address was delivered by Reverend W. Millard Stevens, D. D., pastor of the Christian Temple, Norfolk, Va. In his address he emphasized the importance of unselfish services to the present and future generations and challenged members of the graduating class and all present to a program of sacrificial service for the betterment of mankind the world over. Music for this program was furnished by Fletcher Moore, head of the Music Department, at the organ, and a quartet representing the regular college choir.

There was a good congregation for the morning worship service even though "Diane" paid the campus a moist visit at that particular hour. Some two inches of rain must have fallen in a very brief time. Attendance for the literary address on Friday evening was unusually large. The first floor of the auditorium was comfortably filled, with a number in the balcony. This service took on the semblance of the regular commencement exercises in May.

These commencement programs completed the college year 1954-55, which in every respect was one of the most, if not the most, successful years in the history of the college.

* * * * *

Statement to the Class of 1955—Summer Session

The following is a statement made to the graduating class of the 1955 Summer Session by President L. E. Smith, just preceding the benediction:

"Our world is in a plastic state. Economic, social and political revolutions have turned it upside down. Racial, national and international boundaries are fast giving way to the popular demand for 'one world.' An equalizing force is operative in society today aiming to accomplish what the old Biblical 'Jubilee Year' meant to do—to abolish poverty, do away with fear, and give everyone an even chance at regular intervals.

"This is your world, the kind of world into which you are graduating and for which you have been preparing these four eventful years.

"The immediate and more distant future will tell how well you and Elon College working together have done the job of preparing you for the opportunities and the responsibilities that await you.

"As you face the responsibilities of today and tomorrow, you shall doubtless find that you will need more than the College has given you or that you have acquired during these days of preparation. You will need judgment, discretion and courage, that you may have the daring to take the information that you have and use the same to solve the problems that are yours and that belong to your world.

"Do what we can, do the best that we can, do all that we can, our efforts shall fall short. Your help is in God—believe him, trust him. May his wisdom bless you, his spirit guide you, and his grace sustain you as you face the intricate problems of this changing and requiring world."

* * * * *

Apportionment Giving

When an individual has a job to do and he knows that he and he alone is responsible for that job, there is no question in his mind. It is his duty to dedicate himself and what he has to get the job done. When there are two individuals to do the same job, there is not much room for questions and uncertainty. Ordinarily, they divide the responsibility equally and dedicate themselves to the task of achieving. But when there are twelve or fifteen individuals to do the same job, there is room for questions and discussions. The question of individual ability determines individual responsibility. In a dozen or more people, there are usually differences of talents and abilities, and it takes a bit of reasoning and maneuvering to determine what each individual's obligations are as related to the total task.

In the case of Elon College and its financial support by the churches through conference apportionment, the problem of securing $35,000.00 through this medium calls for all kinds of figuring to determine personal obligations and individual responsibilities. There are more than 35,000 people who are being asked to contribute through the local churches a total amount of $35,000.00 to the College. The question reasonably would be decided on personal interest in the undertaking and individual ability to contribute for this specific purpose.

I trust that this year, 1954-55, may be different from preceding years. Heretofore, after all presentations have been made, all equalities and inequalities have been appraised, all likes and dislikes have been expressed, and all contributions are in, we are usually far behind. The total

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Executive Board of Women's Fellowship to Meet

The Executive Board of the Women's Fellowship of the Southern Convention will meet on September 13 in South Boston, Va. There plans will be made to implement the votes of the Women's Convention, and to carry forward our women's work.

Your ideas will be welcomed. If there are things you think the women of the Southern Convention should plan to do, please write me before September 13.

Here are some things to set you thinking: Are the packets what you need for your program planning? Do you need help in sponsoring work among your children and young people that is not now being furnished? Is the idea of a friendly service "quota" being readily accepted by your society? What help would you like in planning for family life programs? How can we help in the use of visual aids in your church? And so on.

The Thank Offering.

It has been suggested that another year the Thank Offering might be a daily thing, with a box in which to place gifts. The object of the thank offering for 1956 will be some project in the United States. If you have a strong pro or con feeling on the former suggestion, or a good idea for the latter, please write to Mrs. Harry Nelson, Winchester, Va., chairman of the committee.

History Room.

Life Memberships and Memorials money is going for this project this biennium. Mrs. Garland Spratley, Dendron, Va., is chairman of the committee making plans for fixing up the room and collecting material. Send her your ideas.

Changes in Constitution.

Mrs. Mark W. Andes, 708 Marshall Avenue, South Boston, Va., is the chairman of this committee on revision. Do you think we need to revise departments? Omit some? Add some? Work under the six departments suggested by the National Fellowship, i. e.: Evangelism and Spiritual Life, Stewardship (including Thank Offering), Christian Education (emphasizing Family Life), Missionary Education, Christian Social Action, and Friendly Service? Revisions to the Constitution cannot be made until the next convention-wide meeting, of course; but let the committee have your suggestions so that they can be considering them.

The Women's Fellowship of the Southern Convention belongs to the women of all the churches, for they make it up. So I hope that during this two years of my service as your president, you will give us your ideas so that the officers can act upon them.

Thanks a million!

Emily C. Lester.

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Fellowship President Attends Institute

As president of the Southern Convention Women's Fellowship, it was my privilege to attend the Social Action Institute held in Framingham, Mass., at the beautiful Massachusetts Conference Center, July 26-30.

This was one of the "workingest" meetings I have ever attended. From a seven-thirty worship service in the morning until ten o'clock at night, there were sessions scheduled—and you were expected to be present at all of them with your best "thinking cap" on.

I learned a lot. I was impressed with the wide scope of "social action" being done by our local church and conference groups. Presented for our consideration were such topics as: alcoholism, youth delinquency, mental illness, foreign policy, the Christian and his vocation, modern world problems, Amedican Indian affairs, good government, race relations, economic issues, civil liberty, foreign students in America, Christian citizenship.

I was also impressed with the "top-notch" leaders who had been "corralled" for this meeting—from Alford Carleton, head of our foreign mission board, to Ray Gibbons, who had just returned from a study-tour of Europe and the Middle East.

Furthermore, I was greatly impressed with the many possibilities for Christian social action in the Southern Convention, both among our women's groups and our local churches. Before 1955 is over, I hope that we can take some definite fields of service for our share in this important part of our denomination's work.

Emily C. Lester.

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Damascus Reaches Achievement Goals

The Ladies' Fellowship of Damascus Congregational Christian Church has reached its goal of achievement for the first time, this year. We have received three now members. One life Membership has been given. The ladies were influential in getting The Christian Sun into each home of the parish. The church vestibule floor was laid in beautiful tile by the ladies.

We did not forget our children and young people. We organized a Junior Hi and Junior Youth Fellowship in March, and the two groups are working towards their goals of achievement.

Our program chairman has prepared and presented wonderful programs from the packet.

We are looking forward to another good year.

Mrs. Paul Long,
President.

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Bethlehem Has Successful Year

The Bethlehem Church Women, under the capable leadership of their president, Mrs. Dudley Joyner, have had a very successful year.

Our Thank Offering program was presented by Mrs. T. A. Poole, with members and Young People taking part.

We observed World Community Day and World Day of Prayer at Liberty Spring Church, with very interesting programs.

In February, we entertained the Young People of the church, with Mrs. A. C. Moore in charge of the program. An inspiring film was show and a reception was held in the fellowship hall of the church.

The Friendly Service program was presented in March by Mrs. O. C.

(Continued on page 9.)

Missions at Home and Abroad

The Gilletts Return to Japan

Dr. and Mrs. Clarence S. Gillett, Congregational Christian educators of Pasadena, California, and Belmont, Massachusetts, sailed on August 27, on the *SS President Wilson* from San Francisco, bound for Matsuyama, Japan, where they will resume work in the Girls' School at Matsuyama of which Dr. Gillett is principal.

The Gilletts began service under the American Board of Foreign Missions in 1921, and have worked in Tokyo, Sendai and Kyoto.

Dr. Gillett also gave temporary service for two years in the Micronesian Islands, in 1947-48.

A graduate of Pomona College, with a year at Harvard Law School, Dr. Gillett served in the army-navy YMCA for a year prior to U. S. naval service in World War I. After the war he finished his theological training at Union Seminary and secured his M. A. from Teachers' College, Columbia University, following this in 1937 with his Ed. D.

During World War II, Dr. Gillett served in the United States for five years as executive secretary of the Congregational Christian Committee on Japanese Evacuees.

Mrs. Gillett, Wesley College, B. A., and Simmons College, is a teacher in the Matsuyama Girls' School. She is also a special worker in the Japanese church. She is the daughter of Dr. and Mrs. H. W. Magoun of Belmont, Massachusetts.

Dr. and Mrs. Gillett have two daughters, Mrs. James Minnick of The Dalles, Oregon; and Mrs. Bruce Thompson of Eugene, Oregon.

The Gilletts are the special representatives in Japan of the Oneonta Congregational Church, South Pasadena, California; First Congregational Church, Hatfield, Massachusetts; the Congregational Church of Rockville Center, Long Island, New York; the Union Church, Hinsdale, Illinois; and the Bay Shore Congregational Church of Long Beach, California.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Bradshaw and Mrs. Jordan Gardner, followed by a Stork Shower for babies in Korea.

It was indeed a pleasure to have Dr. H. S. Hardcastle teach "The Book of Acts" and Mrs. J. F. Morgan review the study book, "Man and God in the City."

We have been very happy serving and working for the Master this year. With his help, may we accomplish more in the coming year.

Mrs. O. C. Bradshaw,
Reporter.

* * * * *

Something New in Certificates

New Life Membership and Memorial Certificates had to be printed, since we are now a "Women's Fellowship," and the designation on the old ones no longer fitted the situation.

After careful consideration we have had a new type of membership card and memorial certificate printed. It seemed that the time had passed when people wanted to frame such a certificate and hang it on the wall, and the large sheet was a bit difficult to keep. So, if you give a Life Membership or a Memorial this fall, you will receive a new-type certificate in the form of a five by seven inch card in a gift envelope.

The Life Membership card is printed in blue, denoting loyalty, while the Memorial certificate is printed in gold, symbolizing the golden memories which surround loved ones who have passed to their reward. We hope that our women will like them, and will use them.

Remember, you will need to send the ten dollars for either type of certificate to your Eastern Virginia, Virginia Valley, or North Carolina Fellowship treasurer right away, in order that it may be a part of this year's records. Tell the name of the person to be honored and the name of the society or persons giving the money. And remember, too, that the money will now be used for the much-needed Church History room for the Southern Convention at Elon College.

Mrs. F. C. Lester,
Fellowship President.

"THE LIVING WORD"

When "Suffer" Means "Let"

Number Twelve of a Series

By Dr. Luther A. Weigle.

The word "suffer" is used by the King James Version of the Bible in two quite distinct senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty and the like—there are 69 cases of its use in this, which is the primary sense of the word. But it is also used 60 times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word "suffer" in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday school today."

In the year 1952, two magazines of wide national circulation carried poignant accounts of the sufferings of children in Korea, with the headline, "Suffer, Little Children."

In the order for the baptism of infants in the Manual published in 1936 by one of our Protestant denominations, the text of Matthew 19:14 is printed as follows:

And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the coma which the King James Version has after "forbid them not," the expression "Suffer little children" is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them."

It is to the credit of the Book of Worship for the use of the Methodist Church that it adopted an unambiguous rendering of this verse even before the publication of the Revised Standard Version of the New Testament. The word "suffer" is rejected by all modern translations of this verse which I have consulted—Tweneieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Confraternity, Williams, Verkuyl, Torrey, Phillips. Rieu,

A Page for *Our Children*

Mrs. R. L. House, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The Davy Crockett coonskin cap craze is a reminder that men (and not always the ladies) change the style of their headgear. In a few years one will hear the question: Do you remember when the boys admired the coonskin cap, Davy Crockett style?

The hat, that is man's hat, is an interesting study. Tradition and superstition lie deep in the hearts of peoples in ancient lands, and often find expression in the type of hats they wear. In America the hat also reflects something of the thought life of its people. Each great era is marked by a hat typical of the times.

The coonskin cap does not represent any special period, but it reflects the adaptability of today's youth and expresses their fine sense of sportsmanship and good humor. They are having fun now, and in the years to come there will be more fun when they take a peep in the family photograph album of 1955.

Captain John Smith and his followers who settled Jamestown, Va., in 1607, wore the plumed hat, an English pattern. Early Virginia settlers in general also dressed like the English cavaliers.

* * *

The Pilgrims who settled Massachusetts in 1620 wore high, conical-shaped three-cornered hats with wide brims. The band was trimmed with a buckle similar to the belt buckle now worn by men. The Pilgrims forbade the use of silver, gold, silk, laces and hat bands. However, a class distinction was made and property owners and men of standing were permitted in 1651 to wear such ornaments, also beaver hats.

* * *

The Quakers who settled in Pennsylvania modeled their hats after the style worn in England. The hat was worn straight and was doffed to neither lord nor lady. Though a few Quakers wore wigs, they retained the old custome of keeping their hats on in church and elsewhere, and were occasionally fined for contempt of court on that account.

* * *

The Dutch who founded New Amsterdam, now New York city, wore hats with large plumes such as were in vogue at the time in Holland. Feathers were omitted from hats by the lesser tradesmen, but use of gala headwear was adopted by them for Sunday and holiday wear. The Dutch had no restriction against men's attire, but their frugality always led to simplicity.

* * *

Up to the time of the Civil War professional men in America, especially large property owners, wore the cylindrical beaver. Use of the beaver is now confined almost exclusively to special occasions, and worn principally by statesmen. The derby followed the beaver and reached its peak of popularity in the 90s, finally tapering off in 1940 to a practically brimless affair with a sloping crown.

* * *

When migration from the East started to the Southwest a new type of hat came into use. By contact with the Mexican sombrero, hats worn in Texas and California were somewhat conical in shape with a rolling brim. This style was serviceable for all types of weather and soon became a feature of the Western costume.

* * *

In recent decades men have adorned their heads with varing types of hats, each symbolic of more tranquil times. Great men are now less inclined to advertise their greatness by spectacular hats.

* * *

As men differ in their thinking, so they differ in the style of their hats. This difference in thinking causes many men to go without a hat.

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Beginning of the Baby Carriage

The baby carriage is but little more than a century old, yet its use quickly spread around the world.

It was invented by Charles Burton, an American lithographic artist. The first one was nothing more than a child's high-chair mounted on wheels. The inventor's wife appeared with it at the Battery Park in New York City on Easter Sunday in 1884, and it attracted much attention.

When news of it reached Queen Victoria, she summoned Burton to London and ordered him to make three carriages for the royal children.

* * * * *

Knowledge Nook

The flag at the grave of Francis Scott Key, Mount Olivet Cemetery, Frederick, Maryland, and the two on the east and west fronts of the United States Capitol, are the only ones never furled.

* * *

Thunder is the loudest common noise, but it has never been heard more than 20 miles. . . . There are 15,000 species of fishes, 3,500 species of snakes, 13,000 species of birds, and about 3,500 species of mammals. . . . The postal system of Mexico is the oldest in North America. . . . Florida lays claim to 314 varieties of trees—more than are found in any other State. . . . The odds against having twins are 88 to 1, triplets 8,800 to 1, and 612,682 against quadruplets . . . . The largest pool of oil in the world is located in Kuwait on the Persian Gulf. . . . Every two seconds, day and night, a freight or passenger train starts on its run somewhere in the U. S. . . . A person can be identified by about 3300 possible points on a single finger. . . . The diploma of early times was known as the sheepskin, for the document was then made from the hide of a sheep. . . . Mark Twain's *Tom Sawyer* was excluded from the Brooklyn Public Library's children's room when it first appeared.

Love Never Fails

Knowledge shall vanish away. You put yesterday's newspaper in the fire. Its knowledge had vanished away. You buy the old editions of the great encyclopedias for a few cents. Their knowledge has vanished away. The great authority on electricity and on physics — Sir William Thompson — said one day in Scotland at a meeting at which I was present: "The steam-engine is passing away." At every workshop you will see out in the back yard a heap of old iron—a few wheels, and a few levers, all rusty. Twenty years ago that was the pride of the city. Men flocked in from the country to see this great invention, and now it has been superceeded. The boasted science and philosophy of this day will soon be old. It will not last. Only *love* endures.—*Drummond.*

Youth at Work in the Church

Thomas W. Madren, 324 S. O'Neil St., Clayton, N. C.

Eastern Virginia Youth to Hold Fall Rally

The Eastern Virginia Pilgrim Fellowship will hold its annual fall rally on Sunday, October 2, at the Bethlehem (Nans.) Christian Church. The opening service will be at 3:00 p. m.

Since the foreign mission emphasis for the coming year is World Friendship, the guest speaker will be a Japanese foreign exchange student.

Mrs. Clyde Fields will present the Friendly Service Project for the coming year, which is the American Indian.

Rev. John Graves will speak briefly on his work in the Southern Convention and its connection with the Pilgrim Fellowship.

All churches of the Eastern Virginia Conference are urged to have a good representation of their youth organizations present. Begin making plans now to attend.

* * * * *

Young People's Packet to be on Sale at Conference Rallies

The Southern Convention Young People's packet will be on sale at all of the conference rallies this fall. It will contain worship services centering around Thanksgiving, Christmas, Easter, Bible Study, our foreign and home mission emphases, and vespers. Also included will be the Youth Week envelope and several booklets and leaflets with information about the Pilgrim Fellowship, Work Day for Christ, the three Commissions, and the history of our church.

The mission study books for the Young People will also be on sale at the rallies. The foreign mission book is "The World Upside Down" edited by Margaret Green; the home mission book is "The Turquoise Horse" by Eleanor Hull. The cost of each book is $1.25.

Your group cannot afford to be without this material if it desires a successful year. Be sure to secure yours before you plan your year's work. If you do not get your material at one of the rallies, you may order the packet from the Southern Convention Office, Elon College, N. C., and the study books from the Friendship Press, New York, New York.

Mrs. R. E. Brittle,
Superintendent,
Southern Conv. Youth.

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Huguenot Youth in America for a Year's Visit

What started as a Sunday school lesson on the history of the French Huguenots in a New Rochelle, New York, church has brought to the community for a year's visit two young French Huguenot students from the mother city of La Rochelle, France.

Denise Beauvois, 18, and Michel Renut, 13, arrived in New York recently, their passage financed by the sale of more than 1,000 Huguenot crosses in the form of lapel clips and pins by the youth of eleven New Rochelle Protestant churches. During their visit here each will be the guest of a different New Rochelle family each month.

The idea was initiated last January by the Sunday school class of Mrs. M. J. Whittier, at New Rochelle North Ave., Presbyterian Church, and quickly spread to other Sunday schools in the community.

Like their Huguenot predecessors who fled La Rochelle to seek religious freedom in America and founded New Rochelle in 1688, Denise and Michel arrived wearing the Huguenot Cross, the first Protestant cross and the symbol of devout faith and a stormy history of religious persecution.

Denise and Michel had a busy first day in New York. They were met at the boat by a large delegation of New Rochelle citizens and New York City officials. At a reception at the French Embassy in the afternoon Denise presented a Huguenot Bible in French from the Reformed Church in La Rochelle to Dr. Margaret Hayes Sebree, Washington, D. C., president general of the National Huguenot Society. The Bible was given in token of her church's appreciation to the society for "keeping alive the faith and tolerance of Huguenots."

License Denied When Newsboy Is Heard

Recently members of the WCTU in a Tulsa, Oklahoma suburb heard of a license for a beer tavern being applied for in their neighborhood. It was on a prominent street, at a spot where the traffic was very heavy and where accidents had been occurring. The members of the organization got busy and circulated a petition against the issuing of the license. They secured 300 signatures, and a number of the ladies were in court when the hearing was held.

When the applicant appeared, one of the most important witnesses against the issuance of his license was a newsboy. This boy testified that the man and wife asking for the license were drunk each morning when he delivered their paper.

The application for the license was turned down.

—*Exchange.*

* * * * *

Smart Conclusion

The students of the Hot Springs (Ark.) High School have adopted a code of conduct which outlaws drinking as "no longer smart nor fashionable." They set a 9:30 p. m. curfew of week-night social functions, and 11:30 week-end curfew. The person reporting this added: "We might make only this suggestion: drinking might have been 'fashionable' but it never has been 'smart'."

BIBLES FOR FLOOD VICTIMS.

(Continued from page 2.)

Requests for replacement of Bibles should be made to local ministers who will forward such requests to the American Bible Society, 450 Park Avenue, New York.

The Society emphasized that it will fill requests from all stricken families whether or not they previously owned Bibles.

"Meeting the physical needs of stricken families is of paramount importance and all should give as generously as possible to agencies which are helping to meet the emergency," the Society said in making the announcement. "Of equal importance, at such a time of crisis is the necessity for meeting spiritual needs and providing spiritual comfort. We are offering these Bibles to all stricken churches and families in he belief that the Bible and the faith it engenders is vital at this critical time."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Malachi Calls for Righteous Living"

Lesson XII—September 18, 1955.

Memory Selection: *"Have we not all one father? hath not one God created us? why do we deal treacherously every man with his brother?"* Malachi 2:10.

Background Scripture: Leviticus 22:21-22; Malachi.

Devotional Reading: Ephesians 5:1-8.

Malachi is the last book in the Old Testament. That does not necessarily mean that it was the last book of the Old Testament that was written. The Book of Daniel, for instance, was probably written much later. But Malachi is an appropriate close to the Old Testament. In its reference to "my messenger," and its explicit words, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," it forms a connecting link with New Testament times and New Testament literature. Most scholars think that the book was written in the period around 445 B. C., or thereabouts, the times of Ezra and Nehemiah.

The Times.

The times were out of joint. Serious abuses had crept into the life of the Jews. The priests had become lax and even degenerate, and they had allowed inferior sacrifices to be offered upon the altar of the Temple in direct violation of the levitical law. The people were neglecting to pay their tithes—the book of Malachi has some good material on the tithe. Divorce was common and many of the Jews were marrying heathen women in disobedience to the divine plan. God's covenant was ignored and forgotten, and the people neglected worship. Adultery and immorality were prevalent, false swearing was common, workers were deprived of their hard earned wages, widows and orphans were gypped, and strangers were victims of discrimination. Religion was at a low ebb, and, as was inevitable, morality was also at a low level.

The Man.

It was in a time like this that Malachi spoke and wrote his sermons. We know practically nothing about the man, who he was, where he came from, what he was like. We do know that he was courageous, that he was a shrewd observer, that he had a practical and prosaic mind. His statements are bold and correspondingly effective. He makes great use of the question and answer method, eight times employing this attention-arresting method. He is a teaching preacher. He was a great patriot, and his passion was to encourage a discouraged people, and to prepare them for the fulfilment of the Messianic dream.

The Message.

Generally speaking, Malachi's message is divided into two broad divisions. He indicts first the priests, and then he indicts the people. Between the opening or introductory verses, in which he asserts that God still loves Israel, and the closing verses, in which he urges the people to keep the law of Moses, Malachi brings charges against the priests and against the people. He arraigns the priests for neglecting their priestly office, for becoming indifferent to the law, and for forgetting their covenant relation to Jehovah.

Then he turns to the people and rebukes them for their idolatry and divorce, for marrying heathen women, for forsaking the worship of Jehovah, for unjust practices, and for social inequities. He is specific: they have neglected to bring their tithes into the storehouse of the Lord; and Malachi insists that their failure to pay these tithes has resulted in the jurgment of God in the form of locusts, drought and famine.

The prophet announces the coming of Jehovah's Messenger, Jehovah's judgment upon the nation. It will not be an enjoyable experience, none will be abel to stand before him, for nothing will be hidden from him. This judgment will be as a refiner's fire, burning the dross away, but leaving the pure silver and gold behind.

Malachi has something to say to the doubters and the scoffers of this day. "Where is the God of justice? It is vain to serve God; and what profit is it that we have kept his charge?" It seems as if the wicked prosper as well as, if not better than the good. But "No" says the man of God. There is a day of judgment coming, and the good and the evil will stand forth easily to be distinguished. Furthermore, God has his "Book of Remembrance," and he knows who are his. They are to be steadfast, unmoveable, and always abounding in the work of the Lord.

The book closes with an urgent appeal to turn again to the Law of Moses. God is loath to give up his people. He will send Elijah his messenger in the hope that this man will avert, if possible, the coming judgment, by turning the hearts of the people back to God, and by reconciling the hearts of the nation to one another.

The Meaning.

Any meaning for this old, old book for us today? Yes, there are some very practical truths:

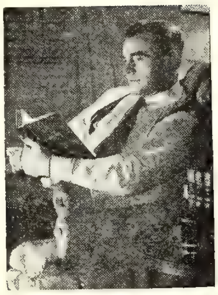
1. Ritual is important, but not all-important. Spirit is more important than form. Tithes and offerings are necessary, but they are means, not ends.
2. Worship that costs nothing is not worth much. Sacrifices given grudgingly are displeasing to God. Better an empty church than a church filled with worshippers who come grudgingly.
3. There is an eternal discipline in the Law of God. To be sure the old Mosaic Law was abrogated in Christ. But there is Law nevertheless, the Law of Christ.

There are eternal, immutable principles that underlie life and society, and men disobey or neglect them at their peril. Teachers and preachers are custodians of the Law of God, and they should be good stewards of these ethical and spiritual principles without which men cannot live at their best.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

At the wedding of Great Britain's Princess Elizabeth, the Archbishop of Canterbury said: "The ever-living Christ is here to bless you. The nearer you keep to him, the nearer you will be to one another."

Have You Read?



THE BIBLE AND YOU, by Edward P. Blair. Abingdon-Cokesbury Press. $2.00.

"The Bible and You" carries the subtitle "A Guide for Reading and Understanding the Bible." It is the approved Cooperative Leadership Training Text listed as the course on "How to Read and Study the Bible."

Dr. Blair has written one of the most outstanding, readable, useful books in our time. It reads like a novel, as attested to by the first two sentences of the Preface, page 7, "Today, as never before, the Bible and you stand face to face. It confronts you everywhere you look."

The best description of the book is found on the front fly-leaf of the jacket. The wonderful adventure of reading and understanding the Bible for yourself awaits you in this book.

In his stimulating and rewarding guide-book, Dr. Blair first describes the basic nature of the Bible and sets forth usable rules for understanding it. He then offers workable plans for reading the books of the Bible which have a simple (or "unified") structure and those which are more complex. He includes outlines for reading two representative books (1 Thessalonians and Amos), lists two optional orders for reading the Bible and suggests helpful reference volumes.

The interesting content and smooth-flowing style of *The Bible and You* will sweep you along until you have finished it. It shall bring you a keener interest in the Bible, deeper understanding of it, and greater zeal for putting its truths into practice in your daily life.

This volume is highly commended to students and teachers of the Bible in schools and church schools everywhere.

Typical of the whole book and its value are the next two paragraphs:

". . . The purpose of the Bible is to 'bring men to Christ, to build them up in Christ and to send them out for Christ.' This conception of its purpose is deeply rooted in the Bible itself. In John 5:39-40 Jesus is represented as saying to the Jews, 'You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life.' The classical statement of the Bible's purpose (though the writer of course had in mind only the Old Testament) is II Timothy 3:14-17. It is said here that the Scriptures (1) lead to salvation through faith in Christ, (2) are useful in teaching, in reproof, in correcting faults, and in training in uprightness, and (3) equip a person for every good work. The writers of the Bible viewed themselves not as historians, scientists, or literary specialists, but as bearers of a divine message—that God was active in the experiences of the people of Israel to bring about the redemption of mankind. It was their desire to witness to the wonderful acts of God." (pages 140-141).

"We read the Bible best, then, when we read it in a way that will allow it to tell us most clearly its story of redemption. Jesus and the early church saw this story spelled out before them in the Old Testament, and they brought their lives into line with God's gracious purposes there revealed. Thus they became a part of the story, indeed the climax of it. We can do no better than to read the Scriptures from the standpoint taken by them." (pages 141-142).

CARL R. KEY.

WHEN LIFE BECOMES BOREDOM.

(Continued from page 5.)

in the way of progress for the church, but are themselves on the way to boredom and don't know it.

Hope soon dies in the soul that thinks all the golden treasures of truth and of life have been locked up in the "iron chest" of a withholding past.

Life becomes an unbearable boredom for anyone who dolefully persists in looking for a catastrophic ending of the world instead of praying and working for the realization of "A New World Order" wherein dwelleth righteousness and peace and brotherhood—a world-order characterized by progress all along the line.

People who are beginning to tire of life and to be blinded to life's incalculable treasures; people who think that they alone are right and that all who differ with them are wrong; people who think that they have found the final answer to all questions; people who think that they have a corner on divine truth, that their denomination alone stands in favor with God; self-righteous people who belong to "The Elijah Fraternity," obsessed with their personal importance, their goodness, and their spiritual superiority; and, like Elijah of old, have concluded that of all good people, they alone remain upon the earth as faithful witnesses to "The Eternal"—such people need not wonder at the lonely boredom which they have made for themselves by their unpardonable conceit.

The person who concludes that life holds no sweetness that he has not already experienced, that he has seen all of life that is worth seeing—that there are no other places to which he cares to go, nothing else he would care to do, no possible new experiences that have appeal, no more service that he should render—that he has "served his time," that he has "done his bit," and proposes to lie back on his record of past performance and from here on to let others "take over"—such a person is stepping out of the back door of life, into "the front door of boredom," not realizing what he is getting into—for he is stepping into a state of mind and heart that rarely releases its victims.

"Pray for Peace" Bill

The initiative for pushing national legislation of a distinctly religious nature seems to have been taken over by Congressman Louis C. Rabaut (Dem.) from the 14th District of Michigan. Last year, mainly due to his efforts, the bill was passed amending the pledge of allegiance to the flag of the United States by adding the words "under God."

This year Mr. Rabaut, who is an active Roman Catholic, is pushing a bill to authorize the Post Office to use a cancellation die bearing the words "Pray for Peace." Mr. Rabaut said on the floor of the House that in passing such a bill "we will imitate the humility of our founding fathers who were ever mindful that a Supreme Being watches over the destinies of men and nations." He also quoted the words of Tennyson, "More things are wrought by prayer than this world dreams of."

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

School begins on August 31. There will go our boys and girls spic and span with their summer tan, and all ready to greet their teachers and fellow pupils. They will be glad to get started back to school. And I am hoping that each of them will study hard and be kind and respectful to their teachers. Some of them will make outstanding grades. Some others will make good grades, and all of them will be courteous and cooperative, we hope!

They will start with clean clothes, good clothes; and if you should see them as they head schoolward, you would be proud of their cheerful, happy spirit and the air of confidence with which they will tackle their fall term of school. They are your children, or at least they are under your care, looking to you for all that helps to make school days a success, and we who are here are anxious to do a good job for you and for them. Do not forget us—not for once. We need your help every week.

The next big event on our calendar is our home-coming. Cards are coming in every day now from former children telling us how many will be in their family group as they come back to visit the orphanage. From one retired navy man in San Leandro, California, we have a home-coming check and best wishes. From a nurse on duty in a Winston-Salem hospital on home-coming Sunday, we have regrets that she cannot be present and a home-coming check. From a high school principal we have a card assuring us that he and his family will be here.

When the alumni get here this time, they will find that the cold-starage plant which they are donating in memory of Uncle Charlie, is in operation. It was delivered yesterday, and will be set up this week. We are looking forward to a large home-coming. Many are too far away to get here, but all who come will have a good time. This is their day, and we want them to have it as their very own and just as they like.

Thank you for this, another good report. Our Sunday schools and churches have brought their total up to $13,769.11. This is good and very much appreciated. How are your Sunday school and church coming along with the apportionment? If you would send us a check at this opening of school time it would be greatly appreciated.

Do you have a copy of the latest *Annual?* On page 37, you will see that at the last session of the Southern Convention the apportionment for the orphanage was increased by the sum of $5,000, and also that the churches were asked to give an "authorized special" of $25,000. In the orphanage office we are keeping a record of the giving of the churches on the apportionment and also all contributions which come in from members or organizations are credited to their respective churches on that "authorized special." You are doing well in both of these columns. Thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 24, 1955.

Commodities for the Week.

Circus tickets:
Dr. J. B. Walker, Jr., Burlington, N. C.
Dr. W. D. Rippy, Burlington, N. C.
Charles V. Sharpe, Burlington, N. C.
Alamance Asphalt Paving Co., Inc., Graham, N. C.
Rockfish-Mebane Yarn Mills, Inc., Mebane, N. C.
Mrs. J. S. Waynick, Burlington, N. C.

Clothing:
VBS, Little Creek Church, Norfolk, Va.
Mr. and Mrs. John Ferrell, Varina, N. C.
B. A. Sellars and Sons, Inc., Burlington, N. C.

Coupons:
Mrs. Orva Brown, Asheboro, N. C.
Mrs. Joe K. Landrum, Vernon Hill, Va.

Sunday School Monthly Offerings.

Amount brought forward		$13,360.72
Eastern Va. Conference:		
Eure	$ 60.00	
Cypress Chapel	105.00	
Christian Temple	20.00	
Little Creek	33.00	
Rosemont	75.00	
		293.00
N. C. and Va. Conference:		
Mt. Zion S. S.	$ 10.07	
Winston-Salem	10.82	
		20.89
Western N. C. Conference:		
Pleasant Hill	$ 90.50	
		94.50
Total		$ 408.39
Grand total		$13,769.11

Special Offerings.

Amount brought forward		$24,806.78
Wake Chapel Missionary Fellowship	$ 20.00	
State of North Carolina (gasoline refund)	70.50	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
Missionary Society, Cong. Christian Ch., Lincoln, Kansas	5.00	
Service Guild Circle, Palm St. Church, Greensboro, N. C.	7.50	
Colgate-Palmolive Co., for coupons	39.40	
Woman's Auxiliary, Holland Christian Church	10.00	
Lehigh Valley Railroad Co. (Dividend)	1.20	
G. S. Huber, Spring, Grove, Va.	75.00	
Bible School, Ingram Christian Church	4.00	
Special Gifts	119.90	
		372.50
Grand total		$25,179.28
Total for the week		$ 780.89
Total for the year		$38,948.19

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

World Council of Churches Will Recognize National Councils

National Christian Councils in various parts of the world will in the future have a recognized relationship to the World Council of Churches, according to plans adopted by the World Council's Central Committee in its recent session at Davos, Switzerland.

According to the plan which was reported by President Nathan Pusey of Harvard University, chairman of the Council's important Committee of Reference, "associated councils" will in the future be invited to send a fraternal delegate to meetings of the World Council Assembly, which take place every six years, and a consultant to the yearly meetings of the Central Committee.

A number of National Councils were invited to the Second Assembly at Evanston, Illinois, last year, and several of these have now indicated theri desire to become associated councils. These include councils of Australia, Canada, Denmark, Germany, Hungary, Indonesia, the Netherlands, New Zealand, Sweden, Britain and the United States. The World Council voted to extend the formal invitation to these bodies and also to the councils of India and Japan, which have indicated their interest, but have not yet had the opportunity to formalize their request for "associated" status. It is probable that other National Councils will be invited from time to time.

The Committee of Reference asked the staff of the World Council to give special attention to developing cooperation between the departments of the World Council and these councils. They expressed the conviction that "in the interests of the ecumenical movement as a whole, it is of high importance for the World Council and the National Councils of Churches to strengthen the existing ties of fellowship and cooperation between them. Although the World Council is made up entirely of member churches and must therefore always maintain direct contacts with them, as its basic method of operation, it looks to National Councils for the furtherance of its objectives and programs in their several countries. The National Councils have a strategic role to fulfill in developing the ecumenical spirit and promoting ecumenical action in regional and local areas."

PLANETARIUM PRESENTS THE "MOUSE."

(Continued from page 2.)

sky and speed up the motion of any celestial body at will. And only here is it possible to put a new object in the sky, chart it on a course, and show how it will behave in relation to the other heavenly bodies. Therefore, when President Eisenhower announced this far-reaching program, we at the Planetarium felt compelled to give the public and the layman the answers to the questions he certainly has in mind about this proposed artificial moon, or satellite, designated 'MOUSE'."

This special public interest program is an additional demonstration now going on at the Planetarium. It is presented nightly at 7 o'clock, just before the regular nightly show, "A Trip to Saturn," which starts at 8:30.

"A Trip to Saturn" is also presented at matinees on Saturdays at 11 a. m., 3 and 4 p. m., and Sundays at 2. 3. and 4 p. m. It will run only through October 3. "Satellites" will be presented for an indefinite period.

LABORATORY ON GROUP RELATIONS.

(Continued from page 6.)

of Colorado; Gordon Lippitt, Washington, D. C., assistant director, National Training Laboratories; Rev. Charles Stinnette, Episcopal College of Preachers, Washington, D. C.; the Rev. Mr. Thornton; Mrs. Cynthia Wedell, research director, Episcopal Laboratories on the Church and Group Life, Washington, D. C.; and Daniel West, famed Boy Scout leader.

Serving on the planning committee with Mr. Thornton are Mr. Lippitt, Mr. Stinnette, Dr. Alvin J. Cooper, Toronto, director of leadership education of the board of Christian Education, United Church of Canada; Dr. David R. Hunter, Greenwich, Conn., Christian education executive of the Protestant Episcopal Church; Dr. Floy S. Hyde, New York, director leadership education, the United Church Women, National Council of Churches; Prof. Paul B. Maves of Drew Theological Seminary, Madison, N. J.; Dr. Raymond Peters, executive secretary, Church Federation of Greater Dayton, Ohio; Miss Mildred Widber, Chicago, the Board of Home Missions of the Congregational Christian Churches; and Dr. George Oliver Taylor, Indianapolis, education executive of the Disciples of Christ.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

apportionment for the College has not at any time in the history of the support of the College by the church been secured in full. May this year be different. Wouldn't it be wonderful if all the churches of all the conferences would raise their apportionments in full?

In 1953-54 the Eastern Virginia Conference set the perfect example. Every church in the conference raised its total apportionment for the College and all other interests. It would certainly be inspiring not only for the College but for every interest of the church represented in the Southern Convention if the other four conferences would follow the example of the Eastern Virginia Conference and mark up a perfect record as that conference did last year.

Let's make this year a banner year for Elon College. The college is making an effort to begin to realize its dreams for the future. The total constituency of the college is perfectly able to make these dreams come true. The church has the opportunity of leading the effort. Let's begin now to make certain that our church will not mar the picture by failing to secure its total apportionments.

Previously reported		$11,426.12
Eastern Va. Conference:		
Isle of Wight	$ 53.00	
Johnson's Grove	22.00	
South Norfolk	100.00	
Eastern N. C. Conference:		
Fayetteville	$ 9.00	
Chapel Hill	141.00	
N. C. and Va. Conference:		
Greensboro, Palm St.	$151.00	
Western N. C. Conference:		
Needham's Grove	$ 15.00	
Pleasant Grove	20.00	
		511.00
Total to date		$11,937.12

Mr. Muller, founder of the Bristol Orphanage in England was relating to a friend some of the difficulties he had in providing the orphans with food from day to day. When he had finished, his friend said, "You seem to live from hand to mouth!"

"Yes," replied Mr. Muller, "it is my mouth, but God's hand."

"A Time of Heaven"

By DR. RICHARD K. MORTON,
Jacksonville, Florida

There seems to be a time for everything—when thoughts and acts seem to ripen or be timely. Indeed, it does seem that there is a time or tide in the affairs of men, which, taken at the flood, leads on to fortune, to completion of a task, and to fulfillment.

While watching a drama on television, a short while ago, I was much impressed with a remark made by one of the characters, who declared that there was "a time of heaven and a time of hell." What he meant was, I think, that there was a time for seeing and grasping heaven or the things good and true, and there was a time and a way which brought a person an experience of hell and despair and the impenetration of evil.

The Christian faith and the Christian Church seem to be, in my judgment, often in a position where they can bring about this sense of "a time of heaven" for many people. If they bring cheer or help or comfort, to the right people at the right time, the rewards are tremendous, and the powers released are giagantic. If they fail or delay or deny the need, they tend to repel people from the Gospel and to make them feel that there is no humanness, no divine solace, no real power in faith and in church life.

There is "a time of heaven" for all of us, likewise, in connection with our own approach to Christian truth and work. This has to do with coming into touch with the power of the Holy Spirit at an early time and devoting ourselves to a pursuit of Christian values. Too often we let this time pass until it is too late to do what might have been done in the name of Christ.

If we realize that many people are puzzled about problems, worried, tense, lonely, out of adjustment with life, we can help with the right ministry. We need to realize that there is need for timing and for the proper approach, if we are to serve Christ best. Many people feel that they are being bombarded with all sorts of schemes and interests, commercial and otherwise, and that everyone is trying to get something out of them or deceive them in some way. They long for someone who is really interested in them and who will be friendly with them. If we can pick the "time of heaven" for such, in their need, we can draw them into the beloved community.

There is a "time of heaven" so far as awareness of Christian truth is concerned. Some have been exposed to it for years, but have never really listened to it. One is always amazed to know how little people in a busy, cultured city miss or ignore, if they are not interested in it and if they feel it does not concern them. They daily simply pay no attention to thousands of thoughts and activities and interests. So it is with the Gospel. They know it is being preached. They know their churches have a ministry. But they simply go on paying no real heed to them.

But there does seem to be a "time of heaven," when something calls our attention to the call of God and of the Church. If we can be stirred to respond, we can enter upon one of the greatest blessings of life and help others to do the same.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, SEPTEMBER 8, 1955 NUMBER 35

Earth's Greatest Need

And there he stood—a man!
Dauntless, before the minions of the powers
Of church or state, party or potentate;
Aware that pride and selfishness and careless ease
In church and out, would seek to take his life,
At least to kill his faith,
And yet he stood—God's man.

"The fellow is a crazy fool,"
Such language was not new,
The enemies of faith and truth and justice
Anon hurl epithets a-plenty at the man
Who dares to take Christ at his word,
And follow where he leads,
Knowing full well that righteous living
Is a costly thing to any man.

To stand, to face the crowd
That drifts and dances liltingly while life grows cheap;
To be hemmed in, but not imprisoned;
To be thrown down, but spring again through faith to action;
To make life here and now a power for good,
That marks life with God's stamp.

His name? Thank God he is not one
But many. He stood in centuries gone,
He stands today; too oft in loneliness,
Too oft to hear the withering scorn of critics,
The laugh of shallow souls that have no shrine,
The roar of selfish souls that fear his righteous faith,
And yet unsoiled in soul he stands.

But ne'er alone he dwells. His shrine
He knows to be secure and safe;
His God sustains, and does not need defense.
And thus he forges on to dare and do,
And pauses but to pray and gather power
To carry on for God and fellow men.
A man! Earth's greatest need!

—Harland C. Logan.

News Flashes

In our next issue we will tell you about Founders' Day at Elon College. If you are interested in the college you are invited to attend the exercises.

If no news is good news, then our churches and pastors must be doing a wonderful job. It is such a pity, though, that they are not sharing their good news with others.

Your managing editor and Mrs. Kernodle enjoyed a long Labor Day week-end at the summer cottage of Dr. and Mrs. Roy Helfenstein, on Fenwick Island on the coast of Delaware. The cottage faces the ocean on one of the most beautiful beaches we have ever seen. To say that we enjoyed ourselves would be an understatement. Dr. Helfenstein returns to his pulpit in Richmond this coming Sunday.

Young People Plan Moonelon Retreat

The Junior High Fellowship and the Senior High's are planning a retreat at Moonelon on September 10-11.

This is the first retreat for the Junior High Group and it looks as if attendance is going to be good. All Junior High's and Senior High's are urged to join the crowd for a real good time at Moonelon!

Two Labor Leaders Launch Attack on Profanity

Two labor leaders recently asked the members of their unions to "join all the brigades who are now making an effort to have ourselves understood without the use of profanity."

E. W. Jimerson and P. E. Gorman, president and secretary-treasurer, respectively, of the Amalgamated Meat Cutters and Butcher Workmen (A F L), launched their attack on cursing in the current issue of the union's official publication, *Butcher Workman*. The text of their editorial, "How Dirty is Your Tongue," follows:

"It is said that certain occupations are conducive to profanity. 'He swears like a trooper' and 'cusses like a sailor' would indicate that vulgar language is indulged in to a great extent by those serving in the Armed Forces of our nation. This practice did not develop over night. In 1776, General George Washington issued an order to the Continental Army in which he said he was 'sorry to be informed that the foolish and wicked practice of profane cursing and swearing in the American Army is growing into fashion.' The order of George Washington did not stop profanity. A soldier or sailor can still cuss the hades out of anyone who might become obnoxious to them.

"Don't underestimate either with what expert tongue wagging a boilermaker, a painter or a teamster can lay low an adversary with a verbal attack that would make both the soldier and the sailor blush. In the realm of profanity, don't count out the workers in the butchering trades, either.

"The Holy Name Society of the Roman Catholic Church and many similar groups of churches of the Protestant denominations have been doing a commendable job to minimize the ignorance of profanity. A lot of people cuss just to impress people that they are tough. Most people, however, use profanity because they lack vocabularies to express themselves adequately in the use of good English.

"We know a fellow who never cusses. If you do something that irks him, he will probably remark to those with him, 'I hope that guy gets a hole in his sock,' or 'I hope his hat blows in the gutter.'

"We are not angels and confess that now and then, when things go wrong, we can use profanity nearly as bad as the next. When we meet people who do not use profanity, we have noticed that we minimize our own use of vulgar words. In this then is an admission on our part that we have respect for the fellow who does not prefer, in the use of language, to have his mouth represent a pig sty.

"The next time we are tempted to say 'dammit' we are going to make a sincere effort to say 'bless it.' Instead of telling one to go 'plumb plain to,' we can just as well tell him to 'go to heaven.' We are proud to join all the brigades who are now making an effort to have ourselves understood without the use of profanity."

Gambling Bills Defeated

The leaglization of gambling received its sixth major blow on March 22, 1955, when the Pennsylvania State Senate defeated a bill that would have placed the issue on the ballot in the coming November election. The State Senate has fifty members, of whom twenty-two voted in favor of placing the issue on the ballot at the next election, but twenty-six were required for passage. If passed, the issue would then have gone to the House and, if passed, to the governor for his signature. Governor George M. Leader was quoted in the press as having said that, if the bill came to his desk, he would not veto it because he believed that it would promote the democratic process by letting the people decide whether or not they wanted racetrack betting legalized in the state.

The vote of the State Senate leaves the issue beaten for this session of the Legislature. The opposition to the bill was activated by the Rev. O. B. Poulson of Camp Hill, who is executive secretary of the division of social relations of the Pennsylvania Council of Churches.

Under the bill, if the voters approved pari-mutuel betting, the next session of the Legislature would create a racing commission, authorize a certain number of race tracks, provide for state revenue from their operation, and establish rules for their regulation.

Mr. Poulson said that the Protestant churches regard race-track betting as one of the most dangerous forms of gambling. J. Edgar Hoover is quoted as opposed to gambling because it contributes to robbery, embezzlement and even murder. The advocates of racetrack betting contend that the voters have a right to make their stand on the issue.

Competent observers hold that the hearings, by the Kefauver Investigating Committee of the Senate showing the connection between professional gamblers and city and state governments, was a big factor in the 1950 elections in defeating the legalization of gambling in four states: California, Arizona, Montana and Massachusetts.

The voters of California were told that legalized gambling would provide $300,000,000 a year and thus increase old-age benefits and serve other social security purposes. Notwith-

(Continued on page 11.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Greensboro Laymen Back Moonelon Project

Several members of the local Laymen's Fellowship attended the meeting of the North Carolina and Virginia Conference Laymen's Fellowship early in August. This meeting was held at Moonelon and gave the laymen an opportunity to see the progress which has been made at the Convention conference and camp center under the sponsorship of the laymen of the Southern Convention.

At Moonelon the central building and two cabin units have been completed and are in use. These buildings were constructed under the supervision of Carl Monroe. It is hoped that all the laymen of our church, and the members of their families, will visit Moonelon to see the growth of that beautiful conference and camp center. It provides badly needed facilities for the youth of the Southern Convention as well as an ideal meeting place for groups of all ages.

The laymen of the various conferences of the Southern Convention and of our own church have accepted Moonelon as their project. They feel that the development of this conference and camp center provides an opportunity for the men of the various churches in the Convention to make a great contribution to the youth of our denomination and to make available to all church groups in the Southern Convention a beautiful and well-located meeting place.

In order to centralize financial responsibility for the development of Moonelon the Southern Convention Laymen's Fellowship has set up a central finance committee with Russell Powell as chairman. This committee has the task of directing the raising of funds necessary to pay the amount due on the present buildings and for the further development of Moonelon in the future. The committee will also handle directly the money for developing Moonelon. It will collect the funds and pay the bills. In this way the development of the buildings and grounds at Moonelon will be handled entirely by the laymen, with the camp and conference program, and its financial phase, remaining under the direction of the Convention Board of Christian Education.

New officers of our own Laymen's Fellowship will take office in October.

These officers Martin Garren, president; Dalton Harper, vice-president; and A. G. Burton, treasurer. A secretary will be selected later.

Moderation?

If you feel that modern youth should be taught and encouraged to drink in moderation, how do you answer these questions?

1. Does anyone start out to be an alcoholic?
2. Do the merits of alcoholic beverages taken in moderation warrant the one-in-ten or perhaps one-in-five chances of becoming an alcoholic?
3. Can a person be certain when he starts drinking moderately that he will never become a drinking driver or an alcoholic?
4. Do alcoholic beverages meet a real need of man so that the self-drugging of a healthy brain is desirable?
5. Is it necessary to drink socially in order to get along in life? If so, is it right for this to be necessary?
6. Is it good economics to spend money for alcoholic beverages instead of for other goods and services, such as education, charities, and wholesome recreation?

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Editorial . . .

What Do We Mean by "Christian"?

"Christian" is one of the most important words in the English language, because so many people are vitally concerned with defining it and using it properly. Like most important words with a long tradition of usage, it has been interpreted in many ways; therefore it is often difficult to be sure that those using the word are really referring to a common meaning. As a consequence of this, "Christian" and "un-Christian" are often words that cause confusion and ill-will.

Words used in a political context are perhaps most likely to have such complicated efforts. "Democracy" is such a word. It means one thing to a citizen of the United States, something else to a German whose experience of democratic government has been generally unfortunate, something else again to a citizen of Soviet Russia. "Freedom" is another such word; Americans who have lived in Russia and speak Russian well agree that it is next to impossible to make a Russian understand what we mean by that word. And all of us see more clearly every day how carelessly and dangerously the words "American" and "un-American" have been used in recent years.

In such cases, we need not make the words taboo. We need to use them carefully, defining them in advance.

What then do we mean by "Christian" and "Un-Christian?" We must be exceedingly sure. We are distressed by the frequent use of these terms by professed followers of Christ who hold diametrically opposed positions on controversial issues. All too often they mean: "'Christian' means what we say, and 'un-Christian' means what you say." Thus they become blind to their own faults and to their opponents' virtues; and they discredit Christianity in the eyes of intelligent skeptics.

What should we mean by "Christian?" At this point we ask, "What does the New Testament mean by 'Christian'?" The word occurs only three times in the New Testament: Acts 11:26 and 26:28, and I Peter 4:16. The first of these verses says: "and in Antioch the disciples were for the first time called Christians." There, where "a large company was added to the Lord," a "Christian" was one who professed to follow Christ and/or lived in a strikingly Christlike way. These two meanings do not necessarily include or exclude each other. Properly, however, "Christian" can hardly mean more and should never mean less.

To understand the true meaning of the word is not simple. Jesus told Nicodemus, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." When Nicodemus could not understand, Jesus explained, "That which is born of the flesh is flesh, and that which is born of Spirit is spirit." Paul, speaking of the new birth in Christ, said, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." (II Corinthians 5:17.)

Then Paul spoke of the ministry of reconciliation. At Corinth, Paul found those he called not "un-Christian" but "babes in Christ." They were more carnal than spiritual but he did not read them out of the kingdom. Since they were not able to assimilate meat, he fed them milk, and prayed that they might grow in Christ and widen their hearts.

So we should do, with those who disagree with us. We should speak not only clearly but also lovingly.

A Christian is a new creature in Christ Jesus—often a new-born babe in Christ. The old habits, the old prejudices, the old reactions to circumstances—the things Paul called carnal, the heritage of the flesh—are still with him. He must live among people who are strangers to Christ and who enjoy reminding him of his weaknesses. A Christian at best is only one who is trying with all his might and with God's help to grow Christlike.

The saints are always humble. Peter, according to tradition, asked to be crucified head down for he had denied and was unworthy of his Lord's death. Paul, nearing the end of his earthly labors, said of sharing the death and resurrection of Christ: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own."

So we must do, in words and deed and in all humility.

Jesus warned that he brought not peace but a sword, to divide his followers from the world; but when his disciples asked if they should draw their swords against Judas, he rebuked them.

"Judge not, that you be not judged. For with the judgement you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? . . . You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

A Letter to the Editor

Dear Sir:

The Christian Sun, "A Religious Weekly for the home, devoted to the interest of the Kingdom *as represented* by the Congregational Christian Churches." And to the best of my understanding, it is more specifically the official organ of the Southern Convention.

It is one thing, however, Mr. Editor, to *claim* to represent or speak for, a person or persons, and quite another to live up to such a claim.

I can tolerate and respect those who disagree with me on any matter or to any extent so long as my opponent does not take unfair advantage of my "right of private judgement and liberty of conscience" in so doing. But to have my conscientious ideals and opinions brow-beaten by those solemnly dedicated to "represent" me, is revolting to my inherent sense of fairness and Christian principles. Such circumstances are more than I propose to take lying down.

I refer, of course, to The Christian Sun's bold and frequent attampts to "dragnet" its unsympathetic readers' racial beliefs onto its bandwagon. Accordingly, I take sharp issue with any or all of its editorial staff that may be involved. I call attention to a fact that has been apparently overlooked, in that when a periodical speaks editorially, views thereby expressed are morally bound to be in strict conformity with the publication's owners' opinions. That raises the question, who owns The Christian Sun but the Southern Convention and what is that body, more plainly, *who* is the Convention, but the masses of church communicants of which I have been one for fifty years? Are we, then, supposed to stand by in silence while our editors continue to grind political or do-good axes at our expense? I therefore challenge the Southern Convention executives whom I have good reason to know are well aware of unrestrest and dissatisfaction in the rank and file of the church's constituency, for permitting, and the editors for making of our paper—my paper in propagandizing personal opinions of such a nature that in my opinion, threatens the future of The Christian Sun with no uncertainty. As though the going were not already on a pivot!

In justice to my own differences with you and others involved in this unfortunate controversy, namely the intergration of the white and Negro races, I should like you to know that I am in complete harmony with any reasonable program, of organization or individual, that would tend to improve the Negro's status in the human family. I feel no degree of superiority because I am a white person. I dare say that I have given personal attention to Negro friends on occasions when some of their bent-over-backwards champions would have balked at the situations. But I nevertheless submit, Sir, that there is no divine call to compromise God's purpose and plan in creating people with basically different characteristics and color, with a twentieth century plan, streamlined to meet the physical convenience of a shameful condition to which Negroes and whites have disgracefully contributed in equal measure.

On this basis of true facts, I repeat that just as there is a negligible number of pro-intergrationists, certainly in the Franklin Church, and in others of this area, I feel sure that were a poll made of all Southern Convention church rolls, it would reveal the same situation. Knowing this as The Christian Sun staff must, does it still have the presumptousness to continue operations under the guise of representing the Southern Convention constituency?

An excellent indication that Convention leaders must be aware of the true state of affairs is that *no* pastor of *any* church that I know of through people scattered throughout the area —and I do know conditions in quite a few churches — dare to preach racial intergration from his pulpit except by innuendo, after a few brave efforts, have floundered via "advice" tendered by his deacons. It is also very noticeable to an observant person that although some very enthusiastic advocates of the thory go overboard, verbally, on the question and perhaps do a little subtle backslapping, here and there among brothers of the cloth, that is, inter-racially, none that I know are rushing out to suit fine words to action as might be expected by the law of averages. Since there is no law to prohibit, this is a highly significane inconsistency, as I see it.

I believe with all my heart that unless there is a change in the tactics of the Christian church in the south, or rather its leadership, the church will "wither on the vine and die." The handwriting is already on the wall. May God see fit to remove the proverbial millstone from the necks of our misdirected leaders, and through them restore the church I love to its rightful place on a soul-saving program in his kingdom. To this end I pray, that The Christian Sun will about-face and start representing in spirit and in truth, those upon whom it necessarily depends for survival.

I should like for this letter to be published in The Christian Sun, and I sincerely hope that others of like minds and opinions will make their wills and wishes known in like manner.

Yours truly,
Mrs. B. V. Hargrave.
Franklin, Virginia.

Editor's note: The editor's position is that every member of a church of the Southern Convention has a right to hold his own opinion on issues that pertain to the interests and policy of the Convention; and to express his convictions through the columns of The Christian Sun if he so desires. Letters to the editor are welcomed, and will be published upon request. All communications intended for publication should be typed, using only one side of the paper, and double-spaced. The editor reserves the right to condense long letters to such space as is available.

S. C. Harrell.

We are making a serious mistake . . . if we seem to suggest that work is not Christian unless it is work for the churches. Actually, the witness made in regular employment may be more significant than any service rendered in free time. It is a gross error to suppose that the Christian cause goes forward solely or chiefly on week ends. What happens on the regular week days may be far more important, so far as the Christian faith is concerned, than what happens on Sundays.

—*Elton Trueblood.*

Some Differences in Congregational Christian and Evangelical and Reformed Churches

Some questioners have characterized the Evangelical and Reformed Church as different from the Congregational Christian churches in the following ways:

1. It is neo-orthodox; we are a mixture of many theological points of view.

2. It is essentially presbyterial in government; we are essentially congregational in government.

3. It is governed by a constitution that controls all congregations, ministers and members; with us each congregation writes its own constitution.

4. It has an established creed which must be accepted by all members.

5. Local church property belongs to the denomination in the case of churches of the Reformed Church background.

How will these differences be reconciled in the United Church?

It is only fair to observe that none of these alleged differences are either as sharp or as extensive as the foregoing statements would seem to indicate.

In this union, the ''likes'' far outweigh the ''unlikes'' in fundamental characteristics and practices. Both churches grew out of reform movements. Both sought refuge in the New World where they could worship God in freedom. Both have retained a strong evangelical fervor and missionary enterprise. Both have believed in education and have fostered schools and colleges, and championed universal education. Together they have been in the forefront of the church cooperation movement epitomized by the National Council of Churches and the World Council of Churches.

1. Theologically the two denominations are also much alike. In both, ministers hold a diversity of theological positions, covering the whole range of Christian doctrine. Both bodies, in recent years, have been represented by distinguished leaders of American theological thought, such as Robert L. Calhoun, H. Richard Niebuhr, Reinhold Niebuhr and Daniel D. Williams. Neither of our churches is committed to a static theoligical position—our theologians, rather, are seeking the developing truth of the Word of God.

2. & 3. In government the two denominations differ in form, but very little in actual practice. Presbyterial ''controls'' rest lightly on the local Evangelical and Reformed congregations. Overhead bodies can suggest and exhort; the churches decide their own policies and programs. Some synods exert less influence locally than do many Congregational Christian conferences. On the other hand, the Evangelical and Reformed Church has a definite polity and method of procedure—not always apparent in Congregationalism—for handling the affairs of the communion at all levels.

Evangelical and Reformed officials have stated they will not bring their constitution to the body that writes the constitution for the United Church of Christ. With this gesture, they are leaning backwards to make sure the United Church is wholly free to work out its own unique form of polity within the framework of the *Basis of Union and Interpretations*

4. Congregationalist have written numerous creeds throughout their history to articulate the truths most generally held within the fellowship. While they have not been binding, these general creeds have exerted enormous influence on the particular creeds of the local churches. In the Evangelical and Reformed Church the general creed of the whole church has also been the particular creed of most of the local churches. The sense of churchmanship has been strong in the denomination and the development of stirring and effective worship forms has been a major concern.

The United Church of Christ, as a whole body, will surely want to study and publish the beliefs most generally held within its membership. In doing this it will be able to draw on the rich experience and insights developed in both of the uniting denominations. No local church, however, need be bound by a statement of belief issued by the national fellowship (*Basis of Union and Interpretations,* Article IVF).

5. Many Evangelical and Reformed churches own their property, just as do all Congregational Christian churches, and there is no denominational control. In other cases, if a local church is dissolved and ceases to be an Evangelical and Reformed Church the property reverts back to the denomination. The *Basis of Union and Interpretations,* as indicated in previous answers to questions, provides ample protection for all local churches to continue ownership and control of their property in the United Church on the same terms as they exercise ownership and control now.

—*The Information Committee.*

Every Member Canvass Clinics

In the recent *Every Church Visitation* attention was called to the *Every Member Canvass Clinics,* and each church urged to have two or more of your best leaders along with your minister attend the clinic in your area.

The Every Member Canvass Clinics in Burlington and Greensboro Areas will be conducted in cooperation with the Evangelical and Reformed Churches.

These clinics are *historical* occasions. They represent the first actual joint planning and sharing of a particular project with the Evangelical and Reformed Church within the bounds of the Southern Convention.

Our friends of the E & R Church refer to the Every Member Canvass as The Kingdom Roll Call. Canvass Roll Call Clinics will be held at the First Evangelical and Reformed Church in Burlington on Monday, September 12 and at our First Congregational Christian Church in Greensboro on Tuesday, September 13.

The purpose of these clinics is to explain the ''New tools'' available for your Every Member Canvess. *Ministers,* please bring your *''Canvess Kitts.''*

''Wally'' Snyder and the other members of your Conference Committee on Stewardship, join with me in hoping that your church will be represented at the Clinic nearest you — regardless of whether your church plans to have an Every Member canvass this fall or not.

Yours in Christ,
Fred P. Register.

News of Elon College

President L. E. Smith, Elon College, N. C.

Perplexing Problems

Everybody has problems. So do institutions. Problems complicated by uncertainties. If questions were not involved, solutions would be more simple.

Elon College has it's problems, and plenty of them. Some are more difficult of solutions than others. Most of the College's problems are to the front at the beginning of the college year.

The physical plant must be put in order. Care must be taken to see that there is sufficient room for boarding students and class rooms for the total student body. Someone must see that the campus atmosphere is friendly and kind to everyone who enters. Everybody likes a congenial relationship. College is richer when congeniality and happiness are in evidence at every turn. These facts are to be dealt with when the campus is crowded with students.

To find a sufficient number of instructors, and desirable ones, is a problem today. There are more jobs than instructors. A mad scramble is on. Who will get the best opportunities for advancement, and the surest plan for security. These things enter in and are often times the determing factors of a successful administration.

There are many diversifications of positions today for which students wish to prepare. Positions that are facinating and appealing. Positions that require special talents and special training. The three r's, (reading, riting, and rithmatic), are still fundamental, but not sufficient for this calculating and scientific age. It really is a problem to construct a curriculum that will meet the fads and fancies of college students today without injury to higher education, or without doing violence to the student in his program of preparation for life.

Elon College will open its doors for students and books for registration, on September 6, at 8:00 in the morning. Present indications are that our student body for 1955-56 will exceed, by a considerable number, that of the last college year. In 1954-55, we opened with a student body of 915.

We should be reminded that we really have two student bodies now. One in the morning of 600 plus, and one in the evening of 300 plus. If we had 900 to 1,000 on the campus to be instructed and directed at the same time, we would have a problem difficult of solution. But, in reality, we only have a student body of a little more than 600. These students have recited, been instructed, guided, and are gone before the evening school arrives.

Elon College is rendering a good service to a larger number of students at a time most convenient for them to attend.

* * * * *

Additions to the Elon College Faculty

Prof. Albert C. Shen, a native of Peiping, China, who has joined the faculty of Elon College for the 1955-56 college year, brings an interesting and varied experience to his new post in the Business Administration Department at the college.

Prof. Shen is a member of a family that had long been prominent in the official life of China, both his paternal and maternal grandfathers have served as members of the court under the old Ching Dynasty. His father served as secretary in charge of Communications in North China under that government.

With such a family background, Prof. Shen had an excellent educational opportunity, and he received his early education in a Methodist high school in Peiping. His undergraduate college work was at Yen-Ching University in Peiping, where he graduated in 1941.

After graduation there, he was forced to escape the Japanese occupation forces in a long and dangerous flight through the sub-tropical jungle of Indo-China, but he finally reached the war-time Chinese capital at Chungking, where he resumed his education and received the Master's Degree in economics from the Nankai Economic Institute in 1944.

While at Chungking he served as statistician with the Chinese ministry of communication, and he was later connected with the Bank of China at both Chungking and Shanghai. He come to the United States in 1948 and entered Harvard University, where he received a second Master's Degree in economics. Since that time he has been at the University of North Carolina, where he is now a candidate for the Ph. D. degree in the fields of economics and statistics.

While at the University of North Carolina he met and married his wife, Mrs. Lee Ming-Chow Chen, who is a native of Shanghai, China, and who holds the Ph. D. degree in pharmaceutical chemistry from the University of Maryland. They have a 10-month-old daughter, Anna Lee Chen.

Citing special experiences while studying at Chapel Hill, Prof. Shen states that he has learned to swim and to play bridge. He also had an opportunity to resume play in ping-pong, a game which had long been a favorite with him, and he was at one time ping-pong champion of his graduate dormitory at the university.

Three other additions to the Elon College faculty are Prof. William D. Goodrum, Mrs. W. E. Butler, Jr., and Prof. Dewey M. Stowers.

Prof. Goodrum, who is a native North Carolinian from Cornelius, has joined the faculty of modern languages. He is a graduate of Davidson College and of the Duke University Divinity School, and he holds the master's degree in languages from Duke University.

Mrs. Butler, who becomes professor of home economics, is the former Miss Mary Griffin, of Sanford, N. C. She is a graduate of Elon, where her husband has held the post of business manager for a number of years. She holds the master's degree in home economics from the Woman's College of the University of North Carolina and comes to the college faculty after teaching several years in the Alamance County public schools.

Prof. Stowers, who is a native of Springfield, Ill., is a graduate of Dickerson College, Carlisle, Pa., and holds the master's degree from Peabody College, Nashville, Tenn. His field of teaching is in history and geography.

* * * * *

Apportionment Giving

Elon College desires to serve the church, and is most happy when an opportunity presents itself. Our

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Frinedly Service Quotas Given to Eastern Virginia

Mrs. Ray Gordon called a meeting on August 25 at the Suffolk Christian Church of the presidents, Friendly Service chairman, minister's wives, of each fellowship in Eastern Virginia, together with officers of our conference.

Mrs. Gordon, who is the Eastern Virginia Friendly Service Chairman, gave out Quotas for all societies. The Quota system should be quite an improvement in providing for the needs of our missionaries and workers, at home and abroad, *if every quota is met.*

The heads of all institutions throughout the world wherever our Denominational Boards and Agencies have work, have submitted to the National Friendly Service Secretary a list of their needs. These lists have been compiled and quotas sent out to each State Friendly Service Chairman, who in turn, sees that they are channelled to each local group.

We can see how important it is that no item be overlooked. It has only been asked for once. If it is on your list then it is your responsibility. At this meeting on the 25th, several societies offered to take additional items to relieve other groups who felt that their quotas were a bit heavy. It was suggested at the meeting that any group who felt their quota too heavy, notify Mrs. Gordon, and likewise, any group who felt their quota was too light for their strength and ability, please notify Mrs. Gordon, so she can see that every request is met.

* * * * *

Special Activities of the Asheboro Women 1954-1955

Each year the Woman's Missionary Society of the Asheboro Congregational Christian Church does some things that are entirely new, or we use a different method to achieve some of our regular goals. Listed below are some activities that were rather special for our group.

1. Served refreshments to the Sunday school at the Sunday school Christmas Party.
2. Presented Missions in a public program through four nights of Bible Study (Book of Acts.)
3. Chose a special project last September and worked until it was completed. This project was folding doors which were installed in the church. The cost was $755.00.
4. Decorated a room on India at the District Rally a Pleasant Hill, March 11.
5. Each circle gave something to the church at Christmas: Circle No. 1—a Communion Plate, Circle No. 2—toys for nursery, Circle No. 3—money on folding doors.
6. Paid $10.00 on the "Harvester" bought by the N. C. Council of Church Women.
7. Gave cups to the church kitchen.
8. Bought lilies for church services at Easter.
9. Added 14 new members to our roll.
10. Used awards to promote better attendaance at our General Meetings.

MRS. ROY MOORE,
President.

* * * * *

Flint Hill (R) Women Have Beneficial Year

The Woman's Missionary Society of Flint Hill Church (R) has had a very beneficial year. We chose as our Friendly Service project the Delmo Housing Center. Two boxes of clothing have been sent to the center for the Thrift Shop. Interesting and informative letters were received from Mrs. Hansen.

We have also sent clothing and coupons to Elon Orphanage.

I shall not attempt to tell of all of the activities of our society but would like to mention our observance of the three Interdenominational Days. We had a very interesting program on World Community Day, also collected Parcels for Peace. We always spend much time in preparation for our World Day of Prayer service. Our service this year was one of reverence with four ministers of other denominations taking part. We observed May Fellowship Day with a fellowship supper, followed with a worship service and a guest speaker.

We feel that through our worship and fellowship together this year we have a better understanding of the peoples of the world and a greater desire to serve our Savior.

LOLA FARLOW,
Reporter.

* * * * *

Successful Year for Henderson Women

The Woman's Fellowship of the Henderson Congregationaal Christian Church has completed another successful year of work under the capable leadership of our president, Mrs. E. W. Langston. We have reached the goals as set forth by our conference. In addition to this, as our special project, we have continued our work with the Young People of the church, with the circles serving supper on the second Sunday night in every other month to the Young People and their guests from Liberty-Vance Church.

For our new project, the society has been sewing for the Veteran's Hospital in Durham, making bandages to be used in the mental ward of the hospital.

We are proud of our circle of young ladies who this year erected signs at the entrance of our city, welcoming people to our church.

Already our eyes and thoughts are turned to the coming year, and with prayers and a determined effort, we will strive to make this year our best in the work of the Kingdom.

MRS. VICTOR L. LANGSTON,
Sec. and Treas.

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"Heavenly Fruit-Cake for the World"

We know what is the fruit of the Spirit. Saint Paul tells us that very precisely in his letter to the Galatians, chapter 5. This fruit comes to any person who walks with Jesus. It is not enough to do as he did or as he said for us to do. We have to see him beside us, feel his hand guiding us, and hear him whisper to our souls.

(Continued on page 11.)

Dr. and Mrs. Sloan Report from France

Paris,
August 25, 1955.

Dear Friends:

The past three weeks on the Continent have been a profitable climax to our summer of speaking and listening. Although we both did some speaking in Holland, Germany and Switzerland we have done more listening than talking.

Our addresses on the Continent all had to be translated, except for one short talk Mrs. Sloan gave in French in Switzerland. Mrs. Sloan has recently had plenty of opportunity to use her knowledge of French. We were guests for two days in Switzerland in a home where most of the conversation had to be in French. Later in Cannes, the home of Agha Khan, on the French Riveria, we were guests for two days in a home where only French is understood. I can get along in French in simple conversation such as asking directions and ordering meals. However, I wanted to discuss government, politics, international affairs and religion. For all this Mrs. Sloan had to be my translator. It called for the use of a French vocabulary she did not know she had. It was hard work, but she found the right word every time—or perhaps made one!

We are both quite limited in the use of German, but managed to dig up enough words between us for our simple needs. For more detailed discussions we had several good translators. Two of them were German professors with Ph. D. degrees in modern languages. The governor of one part of Germany sent me his regrets for not being able to attend my address. He had been called away by the colliding of two large American army planes near where I was speaking.

Some of our experiences have been very encouraging; others less so. The glory that was England and that that was France are both in the past. Both nations are discouraged and in many ways lagging behind. Little leadership can be expected from either, although standards of living in both countries are better than we found them in earlier visits. France is sick, wifh little hope of recovery.

Belgium, Holland, Switzerland and the Scandinavian countries are prospering and progressive, but too small to be leaders in Europe. The only nations that can dominate Europe are Germany and Russia. This is worrying a lot of Europeans. Despite their extremely unpleasant experiences with Germany, those with whom I talked wounl prefer being dominated by Germany to being dominated by Russia. There is still some fear that the United States may start a war with Russia with the resulting destruction of Europe, but this fear is much less prominent than I found it in other visits to Europe.

We flew over the Russian zone of Germany from Hanover to Berlin and from Berlin to Nuremberg. We were in the eastern sector of Berlin twice. We had no difficulty in getting in or out. We found the shop windows bare as compared with the beautiful exhibits in the western sector.

Germany is determined to be reunited. She will probable accept an offer from Russia to unite the two parts of Germany upon the condition that Germany not rearm. Germany has had enough of militarism. The majority of the German people are determined to have nothing more of it.

We were fortunate to be able to be in on two great meetings, the "Atoms for Peace" conference in Geneva, and the centennial convention of the world alliance of Y. M. C. A.s in Paris. The willingness of the Russians to demonstrate atom equipment and to explain much of whaat they are doing is encouraging. The medical, food-preserving, and industrial displays, and the functioning research reactor set up on the lawn of the European headquarters of the United Nations were impressive.

The Y. M. C. A. convention, with eight thousand delegates from every continent, constantly emphasized that the hope of the world is active Christianity. The great number of representatives from Asia and Africa, and the excellent addresses given by some of them, advertized that the world's leadership is no longer confined to Europe and North America. The new president of the world "Y" organization symbolizes this. He is a Harvard graduate, an African Negro from Liberia.

W. W. Sloan.

"THE LIVING WORD"

When "Possess" Means Seize or Gain

Number Thirteen of a Series

By Dr. Luther A. Weigle.

The verb "possess" is used 54 times in the King James version of the book of Deuteronomy, and nearly one hundred times more in the rest of the Bible. In almost all of these cases it has the sense of seize, acquire, gain, or take possession of. Deuteronomy 1:8 sets the key for that book: "go in and possess the land."

Shakespeare used the word in this sense. In the third part of *King Henry VI*, act I, scene 1, line 26, the Earl of Warwick encourages the ambition of Richard Plantagenet, Duke of York, to gain Henry's throne:

> "Possess it, York; For this is thine and not King Henry's heirs'."

In *The Tempest*, III, 2, 100, Caliban tells Stephano how to oust Prospero from control of the Island:

> "Remember First to possess his books; for without them He's but a sot, as I am, nor hath not one spirit to command."

The Greek verb which the King James Version translates by "purchased" in Acts 1:18 and 8:20, and by "obtained" in Acts 22:28, is rendered as "possess" in three other New Testament passages, with the result that the English reader is not aware of their true meaning. "In your patience possess ye your souls" (Luke 21:19) is correctly translated. "By your endurance you will gain your lives." The Pharisee's statement, "I give tithes of all that I possess" (Luke 18:12), is properly "I give tithes of all that I get"—that is, the tithe is bassed upon income rather than upon capital Paul's counsel to the Thessalonians that each should "know how to possess his vessel" (1 Thessalonians 4:4) means "know how to take a wife."

The last of these passages has been so much misunderstood that it will be well to quote it more fully: "This is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God."

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

Dear Boys and Girls:

The life of a bird, carefree as it may seem, is hazardous even under most favorable circumstances. When freezes turn the soft earth of summer into granite hardness and chilly blasts cut through bare trees, the struggle of the feathered creatures for existence becomes a life-and-death game. But birds of one section of the country do not have to worry about their next meal.

Mrs. Ada Clapham Govan, of Lexington, Massachusetts, has seen to that. She provides free lunches for the hundreds of bird visitors that are already familiar with her eight-acre sanctuary which she has developed for them, and which has become nationally known.

The story of Mrs. Govan's woodland bird sanctuary is an unusual one. Once she knew no more about birds than does the average person. At that time Mrs. Govan was a house-bound invalid. One bleak December day she was sitting in her chair by the window, when she saw something outside which attracted her attention. A blizzard was raging. Yet, on her poarch railing sat a tiny chickadee, clinging to its perch despite the gale, and taking the storm calmly while it cheerfully repeaded its familiar song.

Struck by the little creature's courage, and realizing that it was probably hungry as well as cold, Mrs. Govan managed to get to the door and tossed the bird a handful of crumbs. The chickadee pecked at them avidly and then disappeared. She did not expect to see it again, but presently the chickadee came back, and not alone. This little member of the feathery tribe had apparently rounded up all its friends and relatives in the neighborhood and informed them of the free lunch down the street.

Every morning after that there was an aggregation of hungry birds waiting for Mrs. Govan when she took her place at the window. With quickening interest in her new friends, she fed them, and gradually became intensely interested in their welfare.

The Govans had very little money, but they managed to lay aside a few cents occasionally for suet and bird seed. They saved the leftovers from their dining table for the birds, and Mrs. Govan's young son, David, built some bird houses and placed them on the lot at the rear of the family dwelling. Before a year had passed the Govan premises had become a welcome haven for hundreds of birds of all kinds.

As the number of their feathered visiters grew, the problems of providing for them became very real. Sometimes the bill for the birds' winter rations ran as high as $60.00, and the Govans did not have that much money to spare. One particularly hard winter, when Mr. Govan was unemployed and ill, the situation became desperate. At one time the family cash had dwindled to $6.40, and it looked as though the birds would have to go hungry.

It was then that Mrs. Govan decided to write some stories about her birds in an effort to earn money which would enable her to continue caring for the creatures that had come to depend upon her. To her delight the stories sold, and for one whole winter the birds not only paid for their own board but paid for the Govans' food as well.

Saving the Sanctuary

The most important factor in attracting birds to the neighborhood in which the Govans lived was an eight-acre tract of orchard and woodland which stretched beyond the northern boundary of the Govan yard, and in which birds nested in large numbers. One day, six or seven years after Mrs. Govan had fed her first chickadee, she heard the sound of an ax in the wooded area. Until that time she had taken the woodland more or less for granted, but now she suddenly realized that if the trees were felled she would lose the hundreds of feathered friends she had made, and which had come to form her chief interest in life.

Investigation confirmed Mrs. Govan's worst fears. The land was to be cleared and subdivided into lots. In desperation she sent her husband to the owner of the land to see if something could be done to safeguard the woodland. The owner stated a sum for which he would be willing to lease the land for a year, and the Govans risked a reserve they had saved for taxes and executed the lease.

Then Mrs. Govan wrote letters to the editor of a column about birds in a Boston newspaper, and also wrote an article for Nature Magazine, telling the story of her sanctuary and of the fate that threatened it. Gifts of money came from all parts of the country, and during the next few months donations sufficient to buy the needed woodland were received.

In a book, *Wings at My Window,* published by Macmillan, Mrs Govan tells the story of her companionship with the birds and the growth of her sanctuary. Started as a hobby, her interest in birds has resulted in a real contribution to the cause of bird conservation in the United States. Students of birds from all parts of the country have visited this unusual bird sanctuary.

There is a happy personal ending to Mrs. Govan's story. Being almost helpless because of a spine and hip injury as a result of a fall, she reveals in her book that after such a thrilling and self-giving experience with birds, "I was entirely healed . . . vigor and joy of living had come back to me. Most important of all, my faith in God, which at the loss of my two little girls and the troubles that followed had grown dim almost to the point of extinction, had been restored to me."

Mrs. Govan's unusual experience proves once again that there is both happiness and health in doing for others, even in caring for birds, whose beauty of color and song go to help a more pleasant life for all.

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Knowledge Nook

Although the Bible is the world's best seller, the last book in the New Testament is often misnamed "Revelations." It is *Revelation.*

* * *

The flag of Australia was designed by a group of Californians who went to Australia and fought with others for responsible government.

* * *

John Tyler, Millard Fillmore, Andrew Johnson, Chester A. Arthur, Theodore Roosevelt, Calvin Coolidge and Harry Truman became Presidents through the deaths of elected Presidents. Five Vice-Presidents served two terms in office: George Clinton, Daniel D. Tompkins, John C. Calhoun, Thomas R. Marshall, and John N. Garner.

GAMBLING BILLS DEFEATED.

(Continued from page 2.)

standing, the voters refused to approve it.

The appeal in Arizona was to the effect that the state was next door to Nevada and, to compete with that state, Arizona ought to legalize gambling. This appeal fell on deaf ears and the voters said "No."

In Montana the issue turned on slot machines. Here the voters were told what a big income the state would get through legalizing these machines, but despite such talk the voters were against it by a large majority.

Massachusetts voters also opposed legalized gambling. They were told during the campaign that $75-a-month old-age benefits could be easily obtained by legalizing a lottery to raise the money.

In the November, 1954, election in Michigan, the voters defeated a measure that would have legalized bingo and lotteries, according to *The Christian Century* of December 15, 1954. The official election returns showed a plurality of 41,000 against the legalization of gambling out of a total of nearly 1,800,000 voters.

In *The Nation* for November 25, 1950, Carey McWilliams, well-known California lawyer, discussed in considerable detail the economics of gambling in Nevada. He came to the conclusion that "legalized gambling is indisputably a mirage, even in Nevada." In 1950, with a population of a little over 30,000 persons, Reno paid $370,000 to maintain eighty-five men on its police force. Surveillance is a twenty-four-hour task. The city's annual revenue from gambling is about $400,000 a year. The percapita cost of the police department is $11.50 as against $5.47 for other cities of comparable size. In 1949 the gross winnings of the gambling interests amounted to $41,000,000, and the gross revenue accuring to government agencies was $2,850,000. The net profit of the gambling concerns were estimated at $5,000,000, a large part of which is said to be taken out of the state. Gambling is economically less important than the tourist trade which it attracts, said Mr. McWilliams.

Another important point which he brought out is that the high wages paid employees in the gambling establishments give these employees a great economic advantage over other working people, with the result that the community is not able to organize other types of business. Wages in the gambling establishments range from $12.50 for bartenders on an eight-hour shift up to $50.00 for floor managers, and other persons on the payroll are paid in proportion, sometimes as much as $35 a night. Tensions brought about by such a condition are kept in control only be seeing to it that the ratio of gambling to nongambling employees is kept at a manageable figure.

Mr. McWilliams closed his article with the statement that, "before too many American communities 'follow Nevada's lead,' as they have been urged to do, they had better take a long second look to determine just what the Nevada experience really means."

Collier's magazine, in its issue of March 18, 1955, carried a brilliant article entiled, "The Sorry State of Nevada," written by a newspaper investigator, Albert Deutsch. It shows how gambling hardens the Pharaoh's hearts of Reno, turns them into modern Levites "who pass by on the other side," with no good Samaritan in sight—although the other forty-seven states of the Union have arrangements for intelligently and sympathetically aiding the unfortunate on life's highways.

There seems to be good reason for the Pennsylvania Council of Churches, representing twenty major denominations, to be unanimously opposed to betting on race tracks and to all other forms of gambling, particularly since the story of Phenix City has been told. —*S. R. N. B.*

NEWS OF ELON COLLEGE.

(Continued from page 7.)

faculty and students are anxious to assist in the services of the local church. Scarcely a week passes without either a faculty member, a student, or both, being in a pulpit somewhere in the Southern Convention to assist in a church service.

Elon College schools its students in the truths of the Bible, to instruct them in theology and doctrinal concepts of Christainity to acquaint them to bring others into the church, that they too may serve.

According to our records, the College received from the churches of the Convention last year, from apportionments, and the sustaining fund, a total of $22,597. To date, the contributions on apportionments from all of the churches in the Southern Convention totals $11,937. On a conference apportionment for the college of $35,000 which leaves $10,660 to go to even the support of last year, and $24,063 to go to meet the Convention requirements for the current year. What say you good church members? Will we, or will we not give the necessary support in dollars and cents to our college?

Previously reported		$11,937.12
Eastern N. C. Conference:		
Hope Mills	$ 4.75	
Martha's Chapel	10.00	
New Elam	40.00	
Eastern Va. Conference:		
Shelton Memorial	$ 27.00	
Holy Neck	151.00	
N. C. and Va. Conference		
Shallow Ford	$ 41.00	
Virginia Valley Conference:		
Winchester	$ 10.00	
		283.75
Total to date		$12,220.87

The Tither's Psalm

The Lord is my partner: I shall not be troubled about temporal prosperity. He maketh me to live upon the fat of the land; he leadeth me away from bad investments; he restoreth my confidence in him; he leadeth me to know the blessings of scriptual giving. Yea, though I pass through a season of business depression, I will not fear for the outcome, for Thou, O Lord, wilt not permit our enterprise to fail. Thou preparest a way and a will to enjoy spiritual blessings more than ever I have known before in all my Christian experience. Thou causeth thy fund to contain enough money and still some for every work of thine. Surely real prosperity—of the heart as well as the purse—shall continue with me as long as I confidently do my part and let him prove what he can do; and together we build up his kingdom unto everlasting day.—*E. A. Stanistreet.*

God is Love

Once while riding in the country, I saw on a farmer's barn a weather vane on the arrow of which was inscribed these words: "God is Love." I turned in at the gate and asked the farmer, "What do you mean by that? Do you think God's love is changeable; that it veers about as that arrow turns in the wind?"

"Oh no," cried the farmer. "I mean that whichever way the wind blows, God is still love."—*Spurgeon.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Renewed Allegiance to the Law"

Lesson XIII—September 25, 1955.

Memory Selection: *"I am the Lord thy God; walk in my statutes, keep my judgments, and do them."*—Ezekiel 20:19.

Background Scripture: Nehemiah 8, 9, 10:2839; Ezekiel 20:19-20.

Devotional Reading: Psalm 19:7-14.

"Men Are the Walls of the City."

The story is told of a man who visited the ancient city of Sparta. He had heard much about the impregnablity of the city, and he expected to find great walls surrounding it. To his surprise he found no walls at all. When he asked where the walls of the city were, he was taken out to a large parade ground where the Spartan soilders were training. Turning to the visitor, the guide said with glowing pride "There are the walls of the city; those men are the walls of the city." It was a dramatic way of putting a great truth. A city or a nation is not safe unless it has men of character in it. Walls and arms themselves do not protect a city or a nation.

Nehemiah knew this. The walls of Jerusalem had been rebuilt, and they offered protection in large measure from enemies from without. But there were greater enemies within, idolatry, pride, self-sufficiency, materialism, formality, irreligion. Nehemiah knew that men of character and religious convictions were needed as well as walls. So he called the people together to hear the word of God, long neglected and disobeyed.

Attentive Ears.

"And the ears of all the people were attentive unto the book of the law." Nehemiah 8:3. Here was a man reading the Scriptures from an elevated pulpit, and the people listened attentively, they listened to what he was reading. And well they might, for it was the Word of God, it was God speaking to them, through the read Word. Jesus had a great deal to say about listening or hearing. Again and again he urged men to "Hear" and to "Listen." Again and again he told those who had ears to hear to take heed as to how they heard. His words are needed today. A number of people pay little or no attention to what is being read from the pulpit. So many people are not "attentive unto the book of the law," or unto the Gospel. This ought not so to be. It is a matter of courtesy to listen to the minister as he prays or preaches. But it is even more important to listen to the minister when he reads the Scripture. That is the one time—it need not be the only time of course—when God speaks directly to the members of the congregation. The worshipper ought to train himself to give attention to the reading of the Scripture. He ought to listen to what God has to say to him. He ought to take heed how he hears. He ought to be able to tell in substance what has been read. God must be very much hurt by the few people, comparatively speaking, who listen to him as he speaks through his word in a service of worship. Are you one who does not give attention to his word?

Conviction.

When the people heard the reading of the word of God, they were convicted of their sins. As the General Confession puts it, they were reminded of the things that they had done which were wrong, and of the things which they had left undone. That is one advantage of reading the Bible or of listening to the Bible when it is read. It brings us face to face with our sins and our shortcomings. And that is a good thing for us. It is said that Dwight L. Moody had this written on the fly-leaf of his much-used and much-worn Bible: "Sin will keep you from this Book, and this Book will keep you from sin." God's word is a mirror; it it we see ourselves as God sees us, and as we see ourselves nowhere else. Man needs to be reminded constantly that he has sinned and come short of the glory of God. He needs to be convicted of his sin.

Confession.

After conviction, there came confession. "And they stood up in their places and read in the book of the Law of the Lord our God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God." Convicted of sin, they confessed their sin, and worshipped God. That is the only thing that men can successfully do with their sim. They cannot get away from it, they cannot forget it, they cannot wash it away; they can only confess it. And if they confess it, truly and sincerely confess it, God is faithful and righteous to forgive them, and to cleanse them from all unrighteousness.

Worship.

Worthy, worthwhile worship—that is of supreme importance. It is to the spiritual life of a man, and to the soundness of a nation, as the keystone of an arch. Take it away, and the whole structure comes tumbling down. A nation is not safe in which there is not the consistent and constant worship of the living God. Perhaps the most vital factor in the life of a nation is the hour of worship on the Lord's Day.

Sabbath Observance.

One of the evils that the people of Nehemiah's day had fallen into, was the disuse or the abuse of the Sabbath Day. When they heard the Law read, they realized they had profaned the day which God from the beginning had sanctified. The Divine Wisdom and the Divine Love is clearly and generously revealed in the institution of the Sabbath Day. And Jesus sanctioned this Day and gave it new dignity and new meaning. He said it had been made for man, and that it ought to be received as a gracious gift and to be used for high purposes.

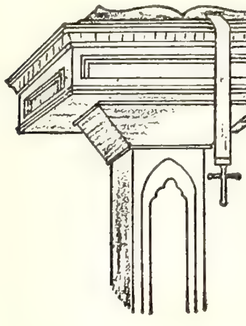
Stewardship.

Worship found expression in giving. The people brought gifts of money, food, and crops and other things when they came to worship. "Bring an offering, and come into his courts" urges the Psalmist. Giving and sharing is a good test, indeed one of the acid tests of religion. We should enter to worship, we should give during worship, and we should leave to serve.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

I have always believed that the *way* I gave was of larger moment than *what* I gave. . . . Grace of giving, whether it be of money or of some less tangible service, is an art.

—*W. H. Matthews.*



"How to Pray"

A Sermon by

THE REV. JOSEPH W. FIX

From the Issue of September 12, 1929

"Lord, teach us to pray."
—Luke 11:1.

In all lines of work and experience, Jesus was a very busy Man. By his constant activity, in deeds and words, he attracted much attention. The disciples around about him marveled at his energy and genuine earnestness. They wondered how he maintained the power to preach such marvelous sermons, remain constantly in the field of pastoral work, and pray without ceasing. So they go to him in all seriousness; for they, too, would like to have some of his rare qualities.

But they do not ask him to teach them to preach, even though they could appreciate the value of a good sermon. They do not ask him to teach them to perform miracles, even though they knew that this means of ministry would surely attract attention and win for them popularity. They do not ask him to teach them the art of healing, even though they knew that he had won the hearts of many by relieving pain and suffering. But they say unto him, "Lord, teach us to pray."

From his own life and works, they knew that he regarded prayer as the greatest power in existence. The fact that he prayed without ceasing led them to believe that he should not be other than a praying man. There were times when he prayed so fervently that others were moved by his intercession for them. On certain occasions, he prayed all night. On one occasion, he prayed so mightily that great drops of blood fell from his brow. He prayed before eating. He prayed when he took little children into his arms for blessings. He prayed in such a way that the chosen band desired to be like him in prayer.

When the disciples surrounded him and sought instructions in prayer, it is most likely that Peter was the spokesman of the occasion. He was always ready to venture. He was always anxious to try a new experiment. And now that his training under the Master is causing him to become deeply in earnest about all things, we hear him, as he stands forth, saying, "Lord, teach us to pray."

The answer to this vital request is one of the high points of biblical instruction. The teaching comes from the lips and the life of One who spake as never man spake before, for the words that follow are authorative on prayer. Jesus took the time to teach them to pray because he realized that prayer was the chief means by which they would learn the will of God. Their success as leaders in the new kingdom depended largely upon what they knew and practiced concerning God's plan. Prayer was their way to God. It was God's way to them. He led them to know that through prayer they might be comforted, they might receive instruction and become powerful in all things.

Up until this time, they, like many of us, had not learned the importance of definite prayer. They knew not its compensation, because they had not given prayer a chance in their personal lives. It is evidently true that a small per cent of professing Christians do not pray. They have time for professional work, domestic life and social activity, but no time for prayer. Perhaps our neglect of prayer is due to the fact that we have not been taught how to pray. Should that be our trouble, let us, with the disciples of old, come to him and request him, saying, "Lord, teach us to pray." Should we do this, he would unhesitatingly teach us how to pray. He would request us to follow him by planning our prayer life:

1. *The plan of prayer.* Every great building is the result of a carefully worked plan. Every well-written book is the product of an author's plan. One has but to look about and behold the wonders of the world to know that God had a plan. So in prayer, there must be a plan. The first section of the plan, as outlined by Jesus, is that we plan to pray in secrecy rather than in public to be heard and seen. The hypocrits had a plan, but it was the wrong kind of a plan. They prayed standing on the streets and aloud in the synagagues. Jesus denounced this method in setting forth instructions on how to pray. Listen to his condemnation of the hypocrits: "When thou prayest, thou shalt not be as the hypocrits are; for they love to pray standing in the synagogues, and on the street corners, that they may be seen of men. Verily, I say unto you, they have their reward."

These love to pray that others may see and hear. Their reward is to receive notice and attention. They do not pray to God, but for men. Such prayer is not prayer. Real prayer is communion with God. The hypocrits of whom Christ spoke, were sometimes known to pray for three hours. By hypocrit, the Greek classics refer to one who is an actor, but who is not real. One who is false is a hypocrit. In biblical Greek hypocrit means one who pretends to be religious and prayerful, when in his heart he is not. These love to pray standing on the streets, with head covered and eyes lifted to Jerusalem, as was the custom of the ancient Jew.

Often we have heard it said that Brother "A" prayed a beautiful prayer. Such prayers are words, words, words. They are sometimes lifted, but they do not rise very high, for the prayer is not meant for God, but that he himself might be glorified and considered very religious in the sight of his fellow-men. Jesus, therefore, says, "When thou prayest, thou shalt not be as the hypocrits."

Instead of praying on the streets and in the synagogues to be seen and heard of men, Jesus suggests that our plan of prayer be in secrecy. To that end, he taught them, saying, "When thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father, who is in secret; and thy Father, who seeth in secret will reward thee openly." While Jesus does not say dispense with public prayer, he does advocate that all prayers be made in sincerity. Hence, prayer in secrecy with God. Jesus holds that the test of one's sincerity and Christianity is shown by his prayers made in secret. Enter into thy closet, shut the door, be alone, and pray to God alone rather than man. To many, God seems far away, and prayer availeth little. But real prayer brings God very close to one's heart. The long-distance telephone can ouly be successfully used when one is in a quiet place and all

(Continued on page 15.)

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

If you could see this large group of children here and realize how their whole future lives were being made and molded right now you would want us to be doing a good job. We are very conscious of our responsibility. To us here it is first in our minds and hearts. How can we make the very best success in the plastic lives of these little ones? What will they be like at ten years of age, at 14, at 25? Will they be honest, industrious, kind and cooperative; and will their minds and spirits be rightly developed? Will they be good and happy? Will they be a blessing to others and on the side of right even if and when the going is hard?

We need your help. Just as you—for this is a work of the church—need our help. We need your support for funds are absolutely necessary to the ongoing and wellbeing of each child and of the home as a whole. Your contributions intensifies our consecration and strengthens our hands to do the work we are here to do. Remember us in your Sunday schools. Remember us in your board and committee meetings. Remember us in your churches and in your homes. And let us hear from you.

Last Wednesday night I attended our mid-week prayer meeting which is being held in the Holt Memorial Chapel. Our Baby Home matron, Mrs. Privett was at the piano, and the boys from Johnston Hall were in charge of the program under the direction of Mrs. Privett. Already the little folks from the Baby Home had done some excellent programs, and so also had the girls from the Main Building, but this was the boys' first time to take over Put it simply—it was inspiring. One of the older boys presided and led the singing. They sang two Gospel songs and called on me for the opening prayer. Then they read scripture selections and made brief comments on them. The comments were their own. True they had been working on the program for a couple of weeks but even so it seemed perfectly natural and at times spontaneous. After a special selection sung by eight of the boys the leader announced a period of voluntary prayers asking Mrs. Privett to open the prayer and me to close it. I wondered what would happen. It was deathly quiet when a little girl thanked God for her kind and good matron, another thanked God for food and all other good things, and so it went right on reaching up to the older girls and boys. It was the first time I had heard them when they had these voluntary prayers. I was convinced that the training these children are getting and the quiet dignity and sweet simplicity with which they responded in this service would do great things for them and for this institution.

I am deeply grateful to the matrons for the care they take with each boy and girl here. We will be disappointed now and then with the conduct of some child, but we are certainly headed in the right direction and the children respond in the main beautifully. And whenever that response is not so praiseworthy it is still our privilege and duty to be patient and kind. Pray for us here that we may each and everyone do our part and our best.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 31, 1955.

Commodities for the Week.

Coupons:
Mrs. G. W. Tatum, Norfolk, Va.
Stoneham Cong. Church, Melrose, Mass.
Woman's Fellowship, Warwick, Va. Church.
Woman's Miss. Soc., Flint Hill (R) Church.
Mrs. Mamie K. Perkinson, Wise, N. C.
Clothing and Shoes:
Mrs. John Castles, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$13,769.11
Eastern N. C. Conference:		
Fayetteville	$ 7.07	
		7.07
Eastern Va. Conference:		
Johnson's Grove	$ 11.00	
South Norfolk	130.91	
		141.91
N. C. and Va. Conference:		
Reidsville S. S.	$ 57.00	
		57.00
Western N. C. Conference:		
Needham's Grove	$ 10.00	
Patterson's Grove	20.00	
		30.00
Total		$ 235.98
Grand total		$14,005.09

Special Offerings.

Amount brought forward		$25,179.28
In Memory of Rev. James L. Foster	$ 10.00	
In Memory of Mrs. Clara M. Lawson	50.0	
In Memory of Mrs. W. H. Jones	7.50	
Special Gifts	50.00	
		72.50
Grand total		$25,251.48
Total for the week		$ 308.48
Total for the year		$39,256.67

Visitor: "I can't tell you how delighted I am, Mrs. Giles. My son Reggie has won a scholarship."

Farmer's Wife: "I can understand your feelings, ma'am. I felt just the same way when our pig won a medal at the agricultural show."

A minister who was feeling sick asked his wife to take his temperature. By mistake she put into his mouth a barometer. "How does it read?" he asked when she took it out. "Dry and windy," she replied.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Time spent with Jesus always brings out the fruit of the spirit. We may feel mean, and mad at everyone around us, but five minutes spent with Jesus will change all that. As if by magic, we find ourselves feeling friendly toward the whole world.

It is not only ourselves we change by recognizing the Presence. Seeing him beside us on a crowded bus or subway can lift the atmosphere and faces all around us. Seeing him as sitting in with the Summit leaders at Geneva has released the fruit of the spirit in their souls. To that extent they are new creatures.

This is the way to get peace on earth. It comes in a package all mixed up with the other fruit. Whether the package is personal size or world size, we can not get peace all by itself. Roland and Marcia Brown say Paul must have seen it as a fruitcake. That is why he said "fruit—is" instead of "fruits—are." It is a wonderfully good recipe.

Peace on earth has to be as it is in heaven—all mixed up with love, joy, patience, kindness, faithfulness, gentleness, self-control. Jesus seems to be the only one we can know who knows the recipe. He shares it with all who ask.

—*World News Sheet.*

* * * * *

Enthusiasm Runs High

On a report that came in from one of our fellowships in Eaastern Virginia was a little note which said the report could be cut if it were too long. The reporter said, "My enthusiasm just runs away with me when I talk about the work our women are doing."

Wouldn't it be wonderful if enthusiasm ram high in every fellowship?

MODERATION?

(Continued from page 3.)

7. Has the teaching of moderation been shown to prevent intoxicated persons from driving motor vehicles?
8. Has such teaching been shown to prevent the evils of alcoholic intoxication and alcoholism?
9. Is human nature and the nature of alcohol such that moderation can be maintained? Was Samuel Johnson, the author, correct when he said that it is much easier to maintain abstinence than moderation?
10. Is it possible to teach and maintain moderation when the alcoholic beverage industry by means of advertising and propaganda, attempts to change the abstainer to an occasional drinker, and the occasional drinker to a steady drinker? —*The Temperance Advocate.*

"HOW TO PRAY ."

(Continued from page 13.)

disturbances removed. There must not be any distraction if the distant party's voice would be brought close. So prayer in a quiet place has untold advantages over prayer that is offered on the street corner on in the church. God, who is apparently far away, will come very close when spoken to from the prayer closet. Every man and woman, boy and girl ought to have a definite place for personal prayer. One's prayer closet may be a desk, may be a pantry or a bedroom. Prayer thus offered changes things. Some years ago a noted bishop came upon a group of convicts who were upon their knees breaking stones in a quarry. The bishop gave them some encouraging advice, and as he was about to leave said, "I just wish I could break open the stony hearts of my parishoners as you break the stones in front of you." One convict looked at the proud ecclesiastic and said, "Maybe you could if you worked on your knees." And so the prayer that changes things is the prayer that is born on one's knees. It is prayer that is offered in secret. It is prayer that is void of vain repetitions.

2. *The Quality of prayer.* Prayer does not of necessity have to be a prolonged process. God rewards us not for the quantity but the quality of our praying. When ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. At the recent International Convention of Physiologists, held in Boston, Dr. Phillip Hawk, of the food research laboratories of New York City, stated that he was greatly surprised at the result of a coffee-drinking test. In this experiment, Dr. Hawk used 100 young men in endeavoring to discover if six cups of coffee used daily had any greater effect than the moderate use of two cups. His conclusion was that the nervous system was very unfavorably affected and the mechanical and mental efficiency of the human machine lowered just as much when two cups are used as when six are used. In other words, he says quantity is not the determining element that lowers vitality and affects the nervous system. So it is that quantity of prayer avails nothing.

The heathen pray, using words, words, words. Christians are taught to pray, not to be heard for their much speaking but to be heard of God. He refers to the fact that the Heavenly Father knows what things we have need of before we ask of him. Therefore, praying in terms of quantity does not add one cubit to bringing about a change in his mind. Much praying does not inform him, for he knoweth what things ye have need of before ye ask him.

3. *The manner of prayer.* When we pray, use not vain repetitions as the heathen, but "After this manner, pray ye: Our Father, who are in heaven, hollowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but delived us from evil, for Thine is the kingdom, and the power and the glory forever. Amen."

In this model prayer of our Lord we have set forth more than an illustration of the manner in which we ought to pray. We have a set form of words to be used; for when the disciples said unto him, Lord, teach us to pray, they added these words, "As John also taught his disciples to pray" (Luke 11:1). In those days it was the custom of every Jew to ercite eighteen prayers daily. The rabbis taught their pupils many prayers. Hence the disciples came asking that they be taught a prayer as even the others had prayers to recite. Jesus taught the twelve to pray after the manner recorded by Matthew and Luke, what is known universally as the Lord's Prayer.

To pray after the manner of his teaching herein recorded was the distinguished badge of discipleship for them. To be able to pray, "Our Father, who art in heaven," indicated that they were chosen men of the Master. To that end, it has been adopted by the church universal and is a prayer of Christ's followers, rather than men of the world.

"Morning Glories"

The other day we were working in the small tomato patch trying to do the best we could in rooting the sand burrs out of what remains after the drought and our amateur farming, and we saw a plant that was bent, down-cast and fruitless. A close examination showed that a morning glory vine had grown beside the stem and so twisted itself through the branches of the plant that it was stunted and barren. We pulled up the vine with the same animosity that we show to sand burrs and threw the purple flowers and green leaves in the pit with the other dead and dying grasses and weeds. We wonder if anyone questions our floricultural ethics in destroying so lovely a plant.

We rejoice in the beauty of this twining vine as it glistens with the dew drops and opens its funnel shaped blossoms of pink and purple to greet a new day. A morning glory vine on a fence, a hedgerow or a trellis is a thing of beauty and a joy for an hour, but when that vine gets among our tomatoes it is an enemy to be mercilessly uprooted and cast as rubbish on the void. A lover of all lovely things, we know that the decorative can get out of place and be destructive. Beauty, out of place, is a bane. Who has not seen a lovely dress become over-dressing and fine furniture and good pictures overload a room? Yes, morning glories are beautiful when they are rightly located, but when they take control of a kitchen garden they are in line for righteous elimination.

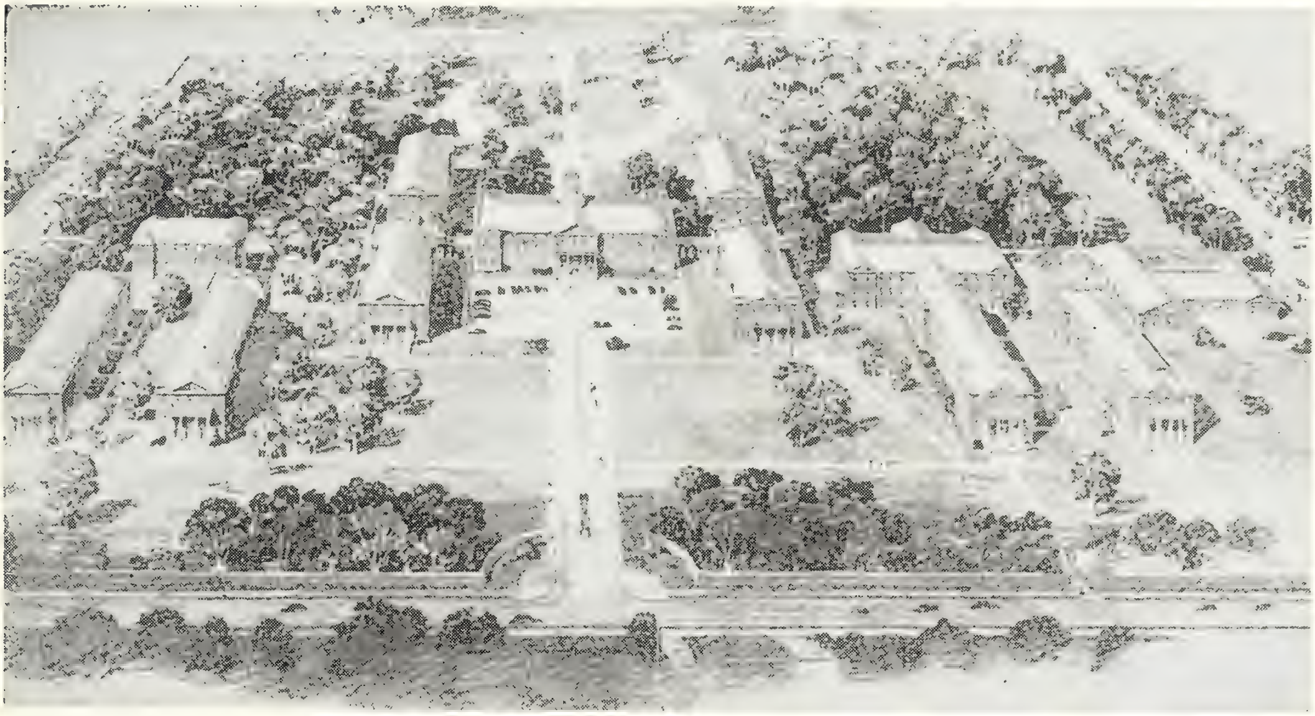
Meditating on the meanings and symbols of things, we came to look upon morning glories as parables, and we saw in them types of persons in the world. There are folk who have attraction, who cling to others, tactfully conforming to their whims and ideas, but who by their soft twisting agreeableness unconsciously bend them to lower forms and so crush out any possibility of fruitfulness. There are morning glory-like mothers who act beautifully toward their children, who humor them and cling to them, but who in the end demand of them a support and an exclusive loyalty that bends them to low and useless living. There are morning glory business men, stuffed shirts who are agreeable and tactful, who stick to a firm, but who demand so much to support their pretensions of position, power and dignity, that the concern is borne down in competition by high overhead. There are also morning glory politicians, whose words sound beautiful when novel with the dews of a new day and fresh idealism, but which wither under the light and heat of a high sun, who twist to every prejudice of a community that they may find support from those whom they cajole, but who in the end are parasites and suckers on the institutions of public welfare from which they seek support. Yes, there are also ministers who produce pretty sermons for a few minutes, who bend to every idea and emotion of their congregations, who keep their places by flattery and in the end sap the strength of their churches and lead them in doing nothing for the kingdom of God. Why list the realities of which the morning glory is a beautiful but ignoble symbol?

The plant in its place is a lovely flower, but in a tomato patch is a pestiferous weed. So are all of us when we go beyond our proper function in life. To conform in order to serve self and thus sap life from another makes a most beautiful plant or person the meanest of creatures and justifies a hoe in the hands of the gardner to prevent the clinging twisting parasites from encumbering the ground.—Richard L. Shipley, D. D.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, SEPTEMBER 15, 1955 NUMBER 36

ELON COLLEGE
FOUNDERS' DAY
Tuesday, September 27, 1955



Architect's Conception of the Future Elon College Campus

Honoring the Memory of
Professor Howard Braxton Holmes

News Flashes

In August Rev. J. L. Neese, retired pastor of the Southern Convention who now lives in Bradenton, Florida, conducted revival services at the Elk Spur and Rocky Ford Churches. Mr. Neese reports a very fine response. Attendance was good, and there were several decisions for Christ, and eight united with the church at Elk Spur. Rocky Ford had good crowds and two decisions for Christ were made, and they expect to join the church.

Important Notice

Attention is again called to the meeting of the Committee from the Board of Trustees of Elon College charged with the duty of nominating a successor to Dr. L. E. Smith as president of Elon College.

The meeting will be held at Elon College on September 26, 1955, at 8:00 p. m. All interested persons and organizations are invited to appear and the several committees appointed to advise with our committee are particularly asked to come.

Mills E. Godwin, Jr.,
Chairman,
P. O. Box 118, Suffolk, Va.

New Editor of Youth Page

The Rev. John S. Graves, superintendent of Christian Education and Youth Work for the Southern Convention, has been elected editor of the page in The Christian Sun that bears the title "Youth at Work in the Church." Mr. Graves has accepted the editorship and will assume his duties immediately. All material concerning Pilgrim Fellowship reports, programs and activities should be sent to Mr. Graves, Southern Convention Office, Elon College, N. C.

The Youth Page has not appeared regularly recently due to the resignation of the former editor, the Rev. Thomas W. Madren. All Pilgrim Fellowships are requested to send Mr. Graves reports concerning summer activities and fall programs.

The editor of The Christian Sun and the Board of Publications express their sincere thanks to Mr. Madren, who carried the editorship in addition to a heavy schedule of school work and pastoral responsibilities.

S. C. H.

Mr. Granger Becomes Pastor at Warwick

The Rev. A. Lanson Granger, Jr., pastor for the past five years of the First Congregational Christian Church of Newport News, Virginia, submitted his resignation on June 1, 1955, in this form:

"My dear Friends and
Fellow-members:

"On last Tuesday evening I met with the Official Board and the Board of Deacons and Deaconesses to inform them of a call which I have received to become the pastor of our Congregational Christian Church in Warwick. When this new congregation was started one year ago, there was no thought or intention in my mind that I would ever become its pastor, and it has been only out of a great deal of wrestling of mind and spirit that I have considered this invitation. In doing so, I have also sought the counsel of Dr. W. T. Scott, superintendent of the Southern Convention, and the Rev. Ira Black, the director of City Work of the Board of Home Missions.

"When one has been the pastor of a people for five years, as I have been privileged to be, sharing their joys and sorrows, and entering into their life, and working together on the creative tasks of the Kingdom of God; when one has established friendships that go deep and will be lasting, it is not easy to tear away from these relationships. These five years have in many ways been among the most joyous and creative in my years in the church.

"As clearly as I am able to discern the leading of God, it seems right for me to accept the invitation to be the pastor of the Congregational Christian Church in Warwick. I am therefore asking you to accept my resignation as your pastor, to become effective September 1, 1955, or at any time previous to this date which might be mutually agreeable.

"May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all.

"Sincerely yours,
"A. Lanson Granger, Jr.,
"*Minister.*"

The First Church at Newport News was in a similar position to that of the Church at Antioch, described in the thirteenth chapter of The Acts, when the Holy Spirit said, "Separate unto me Barnabas and Saul for the

(Continued on page 11.)

Dr. Jesse H. Dollar to Return to Newport News

Dr. Jesse H. Dollar, pastor of the Liberty Spring Christian Church for the past five years, presented his resignation on Sunday, September 4, 1955. Dr. Dollar has been called to the pastorate of the First Congregational Christian Church of Newport News, Virginia. Dr. Dollar formerly served a lengthy pastorate in the Newport News church. We give Dr. Dollar's resignation to readers of The Christian Sun:

"September 4, 1955.

"Liberty Spring Christian Church,
"Suffolk, Virginia,

"My dear Friends:

"On February 1, 1950, I became pastor of this church. We had before us then great visions for the future development of this church and community. We have been busy since that time bringing into realization some of those visions. An accounting of what has been accomplished will give evidence of the fact that something of unusual progress has been made. For that let us give God the glory.

"I came to lead you because I was convinced that a great future was before you. By taking into account the progress you have made and by measuring the potentiality you possess, your future should brighten with every thought of what you may accomplish. Surely you should be convinced by this time that you are able to accomplish that unto which you are willing to dedicate yourselves and your goodly fortunes.

"We have not done all we dreamed we might do. But the future still belongs to the church which keeps its vision wide and clear and is led by the Spirit of Christ to move into that future.

"I have given you my best. Many times that has not been enough, but I have measured my ability against every undertaking. I now have the feeling that the future may have something to reveal of the wisdom of the course we have persued. Such, indeed, is my humble prayer.

"During these years a number of churches and situations have asked for my services. This is true in part, I am sure, because of the tragic shortage of pastors for our churches and other positions of leadership in the church. To each of these positions and churches I have said no. I did

(Continued on page 15.)

Father-Daughter Combination Among New Faculty Members at Elon

Among the new faculty members at Elon College this year is a father-daughter combination in the persons of Dr. James M. Hess and Mrs. Darthea M. Tunnicliffe, both of whom are members of the English department staff.

Dr. Hess is a new addition for the 1955-56 term, but he is not new to the Elon Campus, where he was a faculty member from 1952 to 1954. A native of Camden, N. J., he was educated at Brown University and the University of Pennsylvania and later received the master's degree and the bachelor of divinity degree from the University of Chicago. He spent 37 years as a missionary in India, teaching at the University of Madras, and he was honored for that service when Elon awarded him the honorary D. D. degree last spring.

Mrs. Tunnicliffe, who was born in Kobe, Japan, received her early education at schools and colleges in India, Switzerland and England, but she returned to America to earn the A. B. and M. A. degrees at Brown University. She also had additional graduate work at the University of London and Oxford University in England and later taught at the Lary Doak College of the Universiay of Madras in India.

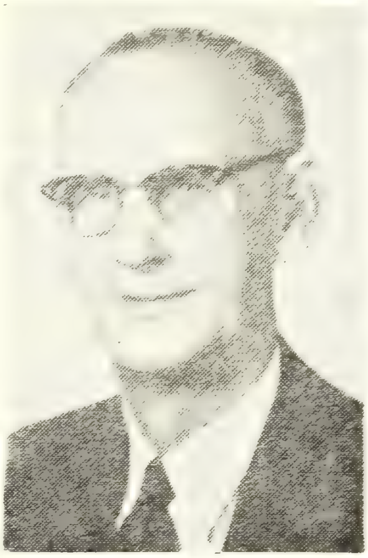
Prof. Colley Becomes Dean of Men at Elon College

Prof. J. C. Colley, chairman of the Department of Education at Elon College for the past seven years, has been named dean of men for the 1955-56 college year. In announcing the appointment, President Leon E. Smith stated that the move was made to improve and extend the counselling and guidance program at the college.

Dr. J. E. Danieley, who has held the post of dean for the past two years, will continue as dean of the college, working principally with the instruction program and checking on the scholastic progress of the students. Miss Mary Zink is once more serving as dean of women.

In the newly created post of dean of men, Prof. Colley will find the major portion of his duties with the men who reside in the dormitories, seeking to improve living conditions on the campus and counselling with the men in regard to any personal problems that may arise. These duties have heretofore been handled by the dean of the college.

The new dean of men is a native of Southwest Virginia. A graduate of Emory and Henry College, he also holds the M. A. degree from the University of North Carolina, and is a candidate for the Ph. D. degree from the same institution. He was for many years a coach and principal in North Carolina high schools, and was superintendent of schools in Rickingham County before joining the Elon faculty.


DR. J. C. COLLEY

Drs. William and Charles Mayo counted their money a trust, using more than half of it for the service of others. William put it this way: "That holy money, as we call it, must go back into the service of that humanity which has paid us. If we can train five hundred pairs of hands, we have helped hand on the torch."

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor ....J. T. Kernodle

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The Christian Sun Subscription Blank

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Date.............................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Editorial . . .

Education at the College Level

Thousands of young people are moving onto the campuses of the colleges scattered throughout our country. The number of young men and women attending college has steadily increased since the close of World War II. This augurs well for the future of the country. Predictions are that the number will steadily increase. Some are saying that the enrollment in college for 1954-55 will be doubled by 1965.

The physical facilities of the colleges are now crowded to capacity. Many institutions have announced well in advance of the opening day that no more freshmen can be admitted. Providing additional buildings to house the increase in student enrollment will demand tremendous financial outlays. New colleges will have to be built. Building needs will probably be met.

We are concerned that educational standards may not be lowered as the mass-education problems are being met. On the contrary we feel that the increased numbers who will be attending college, pose a challenge to all colleges to enrich the curricula, and to do far more than is being done at the present time to prepare young people for the complexities of modern living.

The liberal arts colleges, especially those that are church-connected, should be deeply concerned about the challenge to provide a type of education which will better prepare young people to meet the problems of daily living. Small colleges can meet the demand for education which will enrich character and personality more effectively than can the large institutions, because such education demands close and sympathetic understanding between faculty and students.

Elon College has already made a valuable contribution along the lines we are suggesting, as have other denominational colleges with which we are acquainted. Elon College should be in a position to make a much more effective contribution, along the suggested lines, in the future than it has in the past. The new buildings now under construction will create new opportunities for a richer and more effective contribution to personality development among the students.

Autonomy in the Local Church

Congregational Christians believe in the autonomy of the local church, as in keeping with the attitude of Christ. The Christ who had so high a regard for the worth and dignity of the individual, certainly would accord to each local organization of his Church the right to plan direct and manage its own affairs.

A local church is definitely an institution of its community. Its program its personnel, and its policies will depend upon the type of community in which it is located. No two communities are exactly alike. It is the function of a local church to serve the needs of its community, as well as to minister to its own constituency. If that is to be done successfully the local church must be free to determine its own policies and to make its own program.

What a local church can accomplish and its very nature depends upon its membership. The number of members, the financial resources they possess, the intellectual qualifications, the educational training they have received, and above all their dedication and consecration to the work which Christ demands of a local church determine what the church should undertake with the hope of fulfilling its divinely ordained mission. That is another reason why the local church should be free to manage its own affairs.

The above facts, however, are only a part of the story. The church whose vision and goals are limited to its membership and confined to its immediate community is not a true church of Christ. The responsibility of a true church of Christ is world-wide in its scope. The autonomy of the local church is always limited and conditioned by the responsibility to the wider fellowship.

The autonomy of the local church should always be exercised in the light of responsibility to the denomination of which the church is a part. Some of the things that are most vital to the extension of Christ's cause a church can do only in cooperation with other churches. When a denomination decides that certain enterprises shall be a part of its goal, local autonomy must be surrendered to the larger obligation.

The local church also has a definite responsibility to the Church of Christ as it is planted and to be planted throughout the entire earth. We are living in the good days when the various branches of Christ's Church are becoming increasingly conscious of their membership one of another. The National Council of Churches in the U. S. A., and the World Council of Churches are now functioning organizations. Their programs are already achieving astounding results. They challenge the loyalty and channel the resources of millions of Christians for the doing of the task which Christ has appointed unto his Church. Local church autonomy becomes a Christian heresy if it stands in the way of these larger things of the Kingdom.

Elon College Founders' Day

CAROLINA HALL

PROF. HOWARD BRAXTON HOLMES

Honoring Professor Howard Braxton Holmes

Within the past twenty-three years, Founders' Day at Elon College has been observed only four times. The first was in honor of Dr. William Samuel Long, founder and first president of the college. Dr. Long served for four years, from 1890 to 1894. The second observance was in honor of Dr. William Wesley Staley, the second president of the college. Dr. Staley served for eleven years, from 1894 to 1905. The third Founders' Day observance was in honor of Dr. Emmet Leonidas Moffitt. Dr. Moffitt served the college as president for six years, from 1905 to 1911. Under his administration, West Dormitory and the power house were built, a deep well was drilled, and modern facilities made available for all buildings on the campus. The fourth Founders' Day was held in the honor of Dr. William Allen Harper. Dr. Harper served twenty years, from 1911 to 1931. Under Dr. Harper's leadership, the Alumni Building, a dormitory for men, Ladies' Hall, a dormitory for women, and the five comparatively new fire-proof buildings for instructional purposes and for worship were erected.

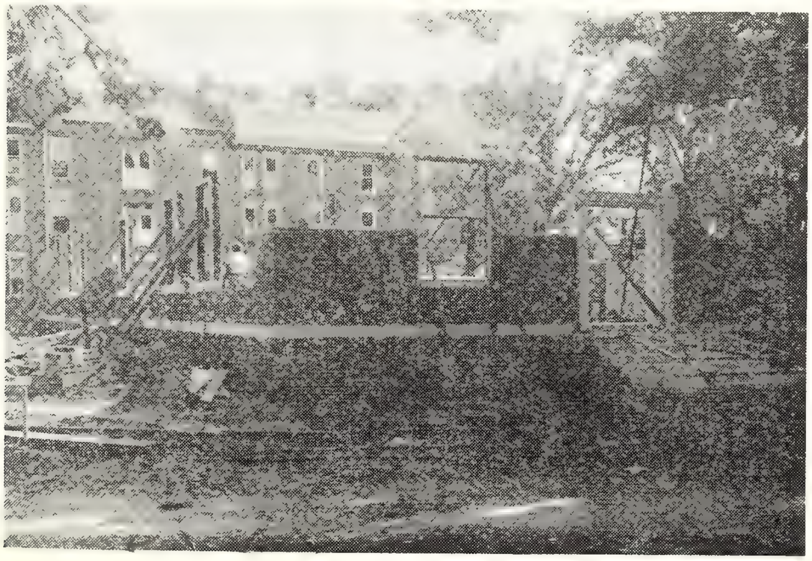
Founders' Day, to be observed on Tuesday, September 27, 1955, at 10:30 in the morning, will be in honor of Professor Howard Braxton Holmes, who was an efficient and popular istructor in the college from 1901 to 1904. On August 10, 1904, Professor Holmes died. His sister, Miss Ethel Holmes, the only surviving member of the immediate family is donating to the college a substantial sum of money as part of the endowment funds of the college, and in sacred memory and honor of her brother. Announcement will be made on Founders' Day and a brief memorial service held.

The program for Founders' Day appears in this issue of THE CHRISTIAN SUN. An item on the program, as you will observe, gives place for a report on the Two and One Half Million Dollar Campaign Fund. The report will show briefly the amount of money raised for this fund and the disposition of the same.

Aside from the addresses to be given and the music program by Elon College Choir as announced, there will be a feature in which the entire church and college constituency will be interested. The corner stones for the three buildings, now being erected on the college campus, will be laid: The McEwen Memorial Dining Hall, Virginia Hall, and Carolina Hall. Mrs. McEwen will participate in the laying of the corner stone of the dining hall. A lady who is an Elon alumna from Virginia will participate in the laying of the corner stone for Virginia Hall, a dormitory for girls, and an alumnus of Elon from North Carolina will participate in the laying of the corner stone for Carolina Hall, a dormitory for boys.

The real purpose of Founders Day at this particular time, is to re-emphasize the campaign to secure two

(Continued on page 9.)



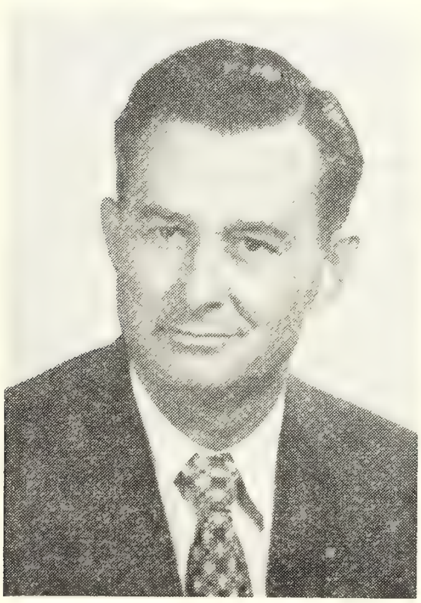
VIRGINIA HALL

Elon College Founders' Day and The Southern Convention

In the 1894 centennial issue of THE CHRISTIAN SUN, commemorating the 100th anniversary of the Christian Church as founded by James O'Kelly and his associates in 1794, Dr. W. W. Staley, of Suffolk, Virginia, a Christian Church minister for 50 years and former president of The Southern Convention and of Elon College, wrote these significant words:

"There has been a fixed ratio between educational efforts and the growth of the church. The conferences which have sponsored schools are the largest, strongest, and the most liberal in contributions. Christianity is essentially an educational institution. Even among the Jews the schools of the people and the schools of the Prophets furnished the preparation necessary to human progress. The Christian Church has been slow to appreciate the advantages of schools, and has suffered untold loss by neglect; but something has been done by founding institutions, educating preachers, and by encouraging learning. Elon College (authorized in 1888 and opened in 1890) has already proved herself worthy."

A quick glance at the status of our churches when Elon College was founded would convince even the skeptical that much of our progress as a Convention has been due in very large degree to the contribution of Elon College to the life of our churches, ministry and laity. The faith and courage of her founding fathers deserve our confidence in and support of our college. It is fitting that we should gather at Elon College on Tuesday, September 27th, *Founders' Day*, and honor those who saw and dared to move toward the light. Every pastor in the Convention should be present for this occasion, accompanied by at least one lay person from each church in the Convention.



MR. JAMES DARDEN

WM. T. SCOTT,
Superintendent.

* * * * *

Extended Orientation Period Held for Elon College Faculty

Elon College opened its 1955-56 term with a faculty orientation period beginning on Friday, September 2, at two o'clock in the afternoon and continuing through Saturday morning, recessing at noon Saturday until Monday at six o'clock. At that hour the annual faculty dinner was enjoyed, after which the orientation period was concluded with a session in the President's Office.

SUPT. W. T. SCOTT

The entire orientation program was instructive and enjoyable. It gave an enthusiastic and comprehensive view of the total curriculum of the college. The discussions on the program for pre-legal students was led by Dr. H. H. Cunningham, head of the History Department. Dr. F. E. Reynolds discussed the program for pre-theological students, with the emphasis on influencing students to enter the gospel ministry. The discussions by Dr. Cunningham and Dr. Reynolds, which are typical of those of the orientation period, are given in this issue of THE CHRISTIAN SUN.

DR. HAROLD W. TRIBBLE

The following agenda was considered and different items were discussed at length:

ELON COLLEGE FACULTY
ORIENTATION

FRIDAY, SEPTEMBER 2, 1955
2:00 P. M.

1. "Elon College, a Christian College,"—President L. E. Smith. History, purpose, philosophy, opportunities, responsibilities.
2. Survey of Present curriculum:
   Graduation Requirements for A. B. Degress — Miss Hazel Walker, Registrar. Should changes be made? Special recommendations regarding Social Sciences.
   Program for B. S. Degree in Chemistry—Paul Cheek. Should B. S. be offered in other fields?
   Program for Pre-Engineering —A. L. Hook. Should proposed 3-2 program be arranged with Duke and State?
   Program for Pre-Medical Students—Paul Reddish. Should science requirements be relaxed?
   Program for Business Education—J. H. Brashear.
   Program for Secretarial Training—Thomas R. Fox. What about experiments in Quickhand?
   Program for Pre-Legal Students—H. H. Cunningham.
   Program for Pre-Theological students — F. E. Reynolds. How can we attract more students to this area?

(Continued on page 13.)

Pre-Legal Training at Elon College

By Prof. H. H. Cunningham,
Chairman of the Department of Social Sciences.

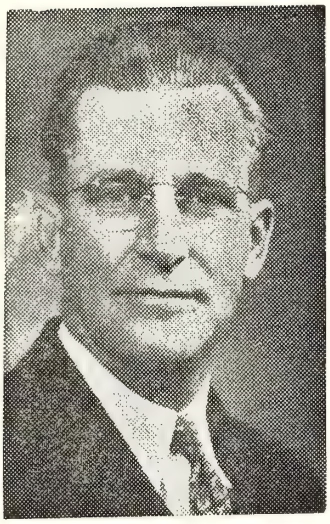
During much of our colonial period there was a general prejudice against lawyers throughout America, and the practice of the legal profession was discouraged by a number of legislative enactments. A Connecticut law of 1698, for example, classed lawyers with drunkards and keepers of disorderly houses, and, in 1726, that same colony limited their number to eleven. Rhode Island enacted legislation in 1730 that forbade lawyers from being elected to the House of Deputies, and in Vermont, at one time, they were denounced as "banditti." Later, with the introduction of law books and the growth of a trained bench and bar, law became a respectable calling. Today almost all liberal arts colleges have pre-legal programs.

Law schools are, of course, deeply concerned with the quality of the preparation which students entering upon the study of law bring with them from their undergraduate experiences. At its annual meeting in Chicago in 1952, the Association of American Law Schools set forth in a policy statement those aspects of pre-legal education it considers most helpful in the study of law and the fulfillment of a legal career. This statement was carefully drawn, and, generally speaking, in the case of most students, it would appear to be a wise program to follow for those whose plan it is to study law. We have attempted to implement the policy here at Elon.

The association realizes that the education of students for a full life is far more important than mere education for later professional training and practice, so there is no demand that the former be sacrificed. It is recognized that men are first of all men and only secondarily lawyers, doctors, and mechanics. The association is of the opinion, moreover, that there is little, if any, conflict between education for a full life and education for later legal training and practice. Education for citizenship in the world community is a goal common to all of the institutions involved, and they are fully cognizant of the fact that many of the goals of legal education are also goals of liberal education. Furthermore, inas-

(Continued on page 13.)

DR. W. MILLARD STEVENS



DR. JESSE H. DOLLAR

How Can We Atrract More Pre-Theological Students?

By Prof. F. E. Reynolds,
Chairman of the Department of Philosophy and Religion.

Across the years, one of the most significant services rendered by Elon College has been in the area of pre-theological training. More than 75 per cent of the ministers of the Southern Convention have studied at Elon. Others from the major denominations: Methodists, Baptists, Presbyterians, and the Church of God, have taken their pre-theological training at the college, notwithstanding the priority accorded the undergraduate institutions supported by those denominations. In several instances, this choice of college has been made upon the specific recommendations of the respective denominational officials because of the general acceptance of the quality of the work done at Elon. Certainly, in these days of desperate need for ministerial leadership, this aspect of the college program deserves special recognition from members of the faculty. Upon a straight percentage basis, the group of ministerial students may appear small; but, this peculiar influence upon and service to the churches and communities calls for a different basis of appraisal. Therefore, we should not be mislead by percentages and statistics.

Officials and faculty members of the theological schools attended by our students are generally agreed upon the basic core of pre-theological curriculum. They are eager for students who have had the broadest and most thorough kind of liberal arts training. Pre-theological students need to be competent in the use of lucid and precise English as well as having a knowledge of one or more

(Continued on page 15.)

McEWEN MEMORIAL DINING HALL

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

President of National Fellowship to Speak at Three Women's Meetings This Fall

Mrs. Edgar A. Bark of Wauwatosa, Wisconsin, the president of the National Fellowship of Congregational Christian Women, will speak at the three fall women's meetings in the Southern Convention. They will be held as follows: North Carolina, at the Durham Church, October 4; Eastern Virginia, at the Waverly Church, October 6, and Valley of Virginia, at the Winchester Church, October 7.

''The impelling motive for most women in assuming responsibilities outside their homes is the knowledge that women in today's world can no longer protect or give security or faith to their children without facing the problems of the communities of which their families are an integral part,'' says Mrs. Bark, who for the next biennium is the elected leader of nearly a half-million Congregational Christian women in the United States.

Commenting upon the fact that American housewives are the most generous persons on earth in the use of their ''free'' time, serving on committees and boards in community agencies, Mrs. Bark, while herself active not alone in church circles but along civic, educational and interracial line, still feels that the interest of women in church-related organizations has not kept pace with other types of worthy activities.

''The purpose of the National Fellowship of Congregational Christian Women is the cultivation of the spirit of Christ in every area of human life; in our own lives, our homes, our church life, our communities and the world,'' says Mrs. Bark, who feels that ''there is no more strategic work in the world today than the work of the Church of Christ.''

A state and local Congregational Christian denominational leader, Mrs. Bark served for two years as president of the Wisconsin Women's Fellowship. In 1954 she was assistant moderator of the Wisconsin Congregational Conference, is Legislative chairman and former chairman of its Social Action Committee. She is a board member of the Wisconsin Region of the National Conference of Christians and Jews.

Mrs. Bark's interest in legislation, problems affecting the mentally ill, and in welfare institutions, is reflected in her leadership in such organizations as the Women's Court and Civic Conference, the Wisconsin Association for Mental Health, and the Community Welfare Council of Milwaukee County.

MRS. EDGAR A. Bark,
President of the National Fellowship of Congregational Christian Women.

Also an active worker in her local church in suburban Milwaukee, she has taught in the released time weekly Bible school and has been a member of the Board of Deacons. She is president of the Women's Club of Wauwatosa and past president of the League of Women Voters, as well as an officer in the local Parent-Teachers Association.

In her present post, Mrs. Bark is the representative of the Women's Fellowship on the Missions Council and on the Executive Committee of the General Council of Congregational Christian Churches, as well as with the Women's Fellowship of the International Congregational Council and the Department on the Cooperation of Men and Women in Church and Society of the World Council of Churches.

Interdenominationally, Mrs. Bark is active in the United Church Women and is a member of the Board of Managers of the General Department of United Church Women of the National Council of Churches of Christ in the U. S. A.

A midwesterner by birth and residence, Mrs. Bark is the wife of a practicing lawyer and the mother of two children, one in college and one in junior high school.

Dorothy P. Cushing,
News Editor.

* * * * *

Mt. Carmel Women Report Very Successful Year

The Women's Fellowship of the Mt. Carmel Congregational Christian Church has had a very successful year. We are sure each member has been blessed and inspired by working together

We observed World Day of Prayer, World Community Day, May Fellowship, also had an inspiring Thank Offering program and a vesper service for our public program for the year.

Our May Fellowship program consisted of a covered dish supper for our members and their families.

We had for our Friendly Service program a baby shower, with every one bringing things for a baby layette. We sent these to the Delmo Community in Lelbourn, Missouri.

We sponsored a bazaar, with proceeds to help our parsonage. We also raised enough money during the year for a movie projector which we will purchase in time for our new year's work.

We have had both of our study books reviewed, and we sponsored two life memberships.

At the close of this year, it is our prayer that each member will strive to make our fellowship even more successful during the coming year.

Mrs. Lloyd Duck,
Mrs. Edwin Beale, Jr.

* * * * *

Hank's Chapel Women Have Enjoyable Year

The Hank's Chapel Missionary Society has had a most enjoyable year working together in our Lord's name. Among the highlights of the year was the entertainment of the Spring Dis-

(Continued on page 15.)

No . . . I Did Not Attend Elon, But . . . !

No, I did not attend Elon College. I graduated from high school during the depression and my family's finances were not sufficient to send me away to school. I enrolled as a freshman at Ohio State University in my home town of Columbus in September, 1934.

Facilities at Ohio State in 1934 were too limited to take care of the thousands of students then enrolled, so it was necessary to eliminate a certain percentage each year. The greatest casualty list came from the Freshman Class. I managed some how to slip through this sorting-out process, but a large number of my fellow students failed to show up the second year.

I soon came to understand the meaning of the word "mass-education." My classes were huge gatherings. Most of my instructors never bothered to learn my name, and I don't recall having once visited in a faculty member's home during the entire four years. I went out for freshman football—along with 125 others—and managed to make the E-squad (there were four others—A, B, C, and D). I soon found that I didn't stand a chance against boys who were practically professionals at the game.

I started to take part in campus politics, but soon discovered that the "organizations" made up largely of well-organized fraternity groups pretty well ran the show. Actually the only campus activities I really enjoyed during those four years were in the YWCA.

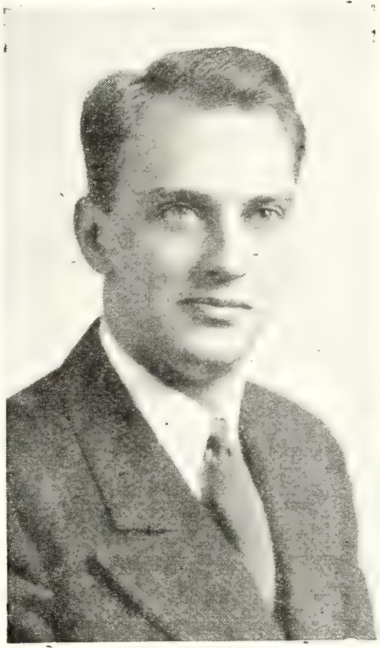
Somehow I managed to graduate in 1938 along with about 1800 others and received my sheepskin. There were too many of us to march up for the diploma, so they were passed out later. When I hear large universities called "degree factories" I know what is meant.

Seventeen years after graduation, it is a source of deep regret to me to know that if I should return to the campus of my own University, there is not one faculty member who would recognize my name and there are only two of the 1800 in my graduating class with whom I am still acquainted.

How different is Elon College where each student is a *person* and not just a statistic, where he is recognized not only by his fellow students, but by many members of the faculty and even by the president himself. How different is the atmosphere of a college where a student is wanted and where even the president of the institution is never too busy to sit down and talk with a student about his personal problems.

Finally, how different is Elon College where religion has a natural and vital place on the campus and where the faculty is selected on the basis of Christian convictions as well as academic accomplishments.

No, I did not attend Elon College, but if I have anything to say about it, my children will enroll in a small college like Elon, so that when they look back upon their college experience they will have happier memories of their college years than did their dad.



REV. RICHARD L. JACKSON

Richard L. Jackson.

Apportionment Giving

When the report on contributions for the college on apportionment comes from the Convention Office, you look at the check and then you look at the report blank showing the churches of the convention by conferences. The number of churches contributing are not too inspiring. This week's report shows two churches from Eastern North Carolina, one from Eastern Virginia, four from North Carolina and Virginia, two from Western North Carolina, and one from the Virginia Valley Conference, making a total of ten churches contributing out of two hundred and five. The total amount contributed for the week is $421.42. If the remaining one hundred and ninty-five churches had sent in reports, comparable to the ten reporting, the amount would have been most encouraging.

Considering the amount due and the remaining weeks in which to meet convention requirements for our college, we see that we have a long, long way to go. We should be reminded, however, that so long as there is time left, there is opportunity and hope, that the goal shall be met. The college is encouraged to know that it has a fine group of Sunday schools and churches back of it. They believe in it and are determined to see that our college receives proper and adequate support.

Previously reported		$12,220.87
Eastern N. C. Conference:		
Mt. Herman	$ 55.00	
Pope's Chapel	10.00	
Eastern Va. Conference:		
Bayside	$ 10.00	
N. C. and Va. Conference:		
Bethel	$ 5.00	
Danville	172.00	
Greensboro, First	63.93	
Lynchburg	7.00	
Western N. C. Conference:		
Albemarle	$ 24.00	
Pleasant Cross	45.00	
Virginia Valley Conference:		
Newport	$ 29.49	
		421.42
Total to date		$12,642.29

HONORING PROF. HOWARD BRAXTON HOLMES.

(Continued from page 5.)

and one-half million dollars for Elon College. A convention-wide organization will be formed and plans laid to carry the merits of the college and the contributions made by the college to the church and to the public in general; and the needs of the college to every member of the church, every alumnus of the college, the citizens of Alamance County, and the many friends of Elon College everywhere. An earnest and sincere appeal will be made to all to come to the help of the college in this time of need and to assist in the collection of funds necessary to continue and complete the development program now in progress on the campus.

Nothing is so strong as gentleness: nothing so gentle as real strength.

Francis de Sales.

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

The Collector

Janice glanced at the penny, as I slipped it into the machine that would tell her weight.

"Do you save Indian head pennies?" she asked me.

I told her that I had seen one now and then but I do not save them.

"Well," she said, "next time you see one will you save it? Betty Davis will give you a Lincoln penny for it. I got three for her. Betty is a friend of mine and she has a collenction of Indian head pennies."

Of course I promised and it just happened that soon after, in a box of trinkets in the attic, I found one that was rather unusual.

"You see," I explained, when I gave it to Janice. "Most pennies are made of bronze but this one is nickel. See: it's the same color as the buffalo nickel. Besides, it's quite old."

"Oh, thank you!" exclaiemd Janice. "Betty hasn't a stamp like that I know and she will be ever so pleased. Do you—" She hesitated. "Do you ever get foreign stamps?"

"Not often," I said. "Now and then one on a leter from France or Germany."

"And you don't collect stamps? Well, next time you get a letter from away off, will you save the stamps for Tony Squadrilli? He's a friend of mine and he collects foreign stamps. He gets plenty from Italy, because that's where his grandmother lives, but I don't think he knows anybody that gets letters from France or Germany. Last summer, when Aunt Esther was up in Canada, she wrote us two letters and I gave Tony the stamps from them."

The very next week, as it happened, I had a letter from Mexico, Janice told me it was the first Mexican stamp in Tony's collection.

A day or two later, we were walking together down the street, when all at once Janice called, "elp me catch him!" and started on a run. I had not chased butterflies for a good while but I could not fail Janice. Finally we caught it and she ran across the street with it. Later she told me all about it.

"It was for Janie Forbes. She's a friend of mine and she has just started a collection of butterflies. I've been helping her catch them—she has a net and everything—and that was one she had not caught yet. I knew as soon as I saw it. Janie asked me to thank you for helping.

We all went to Lake Muscroon the next week for the Sunday school picnic. Janice and I had been for a ride with some of the others and I had just lifted her from the boat, when among the pebbles on the shore I noticed something different and stooped to pick it up.

"Oh—!" exclaimed Janice. "You—You want it, dont you?"

I looked at the piece of flint in my hand. It was gray in color and long, long ago skillful fingers had shaped it and sharpened it.

"No," I said, "I don't collect Indian arrow heads."

"Well—Jimmie Barlow—Your're sure that you don't want it yourself. He's a friend of mine and he has a collenction of arrow heads. Most of them his father plowed up on their farm but I found two for him last summer."

"Jimmie is quite welcome to it," I told her.

Just the other day, Janice was up in my study, when I opened my afternoon mail.

"Oh;" she suddenly exclaimed. "You aren't going to throw that away, are you?"

She took it out of my waste-basket—a picture post card showing a man with a fishing rod, standing knee-deep in a mountain stream.

"It's for Margie Lane," explained Janice. "She's a friend of mine and she's collecting picture post cards. She had a scrap book almost full: some from Florida, some from California, two from England. I gave her the two that Aunt Esther sent us from Canada."

All at once, she stopped studying the post card.

"Do you know some nice thing to collect?" she asked. "You see—I don't collect anything."

"Nonsense!" I said. "I don't know any one who collects more. You collect Indian head pennies for Betty, stamps for Tony, butterflies for Janie, arrow heads for Jimmie and picture post cards for Margie. That surely ought to be enough for one girl."

"I mean," said Janice, "a collection of my very own."

"Well," I said, "I think you have a collection of your very own. Some people collect things without knowing it."

That was puzzling and she asked what a person could collect without knowing it.

"Freckles," I suggested.

Then she laughed, because of course that was just a joke.

"You mean things a person would *like?*" she asked.

"Certainly and I don't know a little girl in this town who has a finer collection than you have. What's more, I think you have enjoyed it even more than Janie, and Betty, and the others have enjoyed their collections. It's a better one."

"You're not fooling?"

"No, indeed, I am not fooling."

"What is it?"

"Well," I said, "while you have been helping Betty, and Tomy, and Janie, and Jimmie, and Margie with their collections, you have been collecting friends."

Janice stared at me hard for a moment.

"They *are* my friends," she said.

"Of course they are and, whether a person is little or big, he could not possbly collect anything worth more than friends are. Why, they are so much more valuable than Indian head pennies, or stamps, or butterflies, or arrow-heads, or picture post cards—they should hardly be mentioned in the same breath."

—*Frederick Hall in The Story Hour.*

* * * * *

Knowledge Nook

The word penny, when it refers to one-hundredth part of a dollar, is incorrect. Penny is one-twelfth of the English shilling, and has no relation to the monetary system of the United States.

* * *

When it is noon in Washington, D. C., it is 5 p. m. in London; 6 p. m. in Berlin and Rome; 7 p. m. in Palestine; midnight in Peiping; 1 a. m. next day in Shanghai, and 2 a. m. next day in Tokyo.

Twelfth International Workshop in Audio-Visual Education Has Record Attendance

The twelfth International Workshop in Audio-Visual Education conducted at Green Lake, Wisconsin, September 3-9, 1955, under the auspices of the department of Audio-Visual and Broadcast Education of the National Council of Churches, drew an attendance of hundreds of educator specialists from at least fifteen different countries. Missionaries, students and teachers from far-off places—Rhodesia ,Nigeria, Lebanon, Egypt, Australia, India, Thailand, The Philippines and Japan mingled with colleagues from such nearer-by lands as Canada, England, Brazil, Jamaica, Mexico, and 29 of these United States.

In response to the new record high of church enrollment in this country, the twelfth International Workshop chose as its central theme the application of modern audio and visual tools in the enlistment and training of leadership forces for church activity on all levels and in all fields. Audio-visual devices, including motion picture and still picture projectors, charts, television and radio, tape recorders and similar modern tools, have been found most useful to encourage more and more individuals to undertake specific leadership functions in their churches, as well as to help them learn how to carry on these functions effectively.

A greatly broadened and better trained leadership is needed in every phase of church work—with children, youth and adults, in family life, in stewardship, evangelism, Christian vocations, school administration and mission activities. Each of these areas were dealt with by special study groups, as were the various special skills involved in the production, distribution and effective use of a wide variety of audio-visual materials. The workshop program itself was conducted almost entirely by means of these same tools and methods. Slides, films, charts, tapes, role-playing, skits and similar devices enlivened every session, and instead of the traditional lecture presentations, there were "buzz-sessions" that drew on every last member to speak his own piece and to take part personally in workshop leadership.

The workshop was marked also by important conferences between council and denominational leaders and the producers and distributors of audio-visual equipment and materials. An "Equipment Fair" highlighted an exhibit featuring some of the latest technological advances of manufacturers.

One whole evening was given over to the projection and discussion of current and coming religious television programs. Church use of "free" films also came under discussion.

A new feature on this year's program was a study by a broadly representative group of the implications of audio-visual techniques and requirements on church architecture. Modern trends in church construction, involving as they do the extensive use of glass and steel, create many lighting, acoustics and ventilating problems, precisely as they do in current public school construction, and substantially similar planning is being recommended so that architects may adapt today's building plans to the continued and expanded use of today's teaching tools.

GRANGER BECOMES PASTOR AT WARWICK.

(Continued from page 2.)

work whereunto I have called them." The congregation graciously accepted the resignation, for it had initiated the work at Warwick and had shared the time of its pastor to gether the people and to organize the church.

Mr. Granger began his tenure as pastor of the Congregational Christian Church in Warwick, Virginia, on September 1, 1955. The Warwick church is receiving aid jointly from the Mission Board of the Southern Convention and the Board of Home Missions. Mr. Granger and his family are living at 15 Newport Avenue, Warwick, while a parsonage is being built. The Warwick congregation is at present holding services in the Deer Park School auditorium.

A beautiful farewell reception for the Grangers was held in the parlor of the Newport News church on Sunday afternoon, August 28, when they were presented .with gifts of luggage.

"THE LIVING WORD"

"Anon, By-and-by and Presently"

Number Fourteen of a Series

By Dr. Luther A. Weigle.

"Immediately" and "straightway" are two words much used in the New Testament, which leave one in no doubt as to their metning. But unfortunately the Greek words which mean immediately and straightway have also been translated in the King James Version by the terms "anon," "by and by," and "presently," all of which once meant immediately but now mean soon or after a while. When Jesus entered Peter's house in Capernaum, they told him immediately that Peter's mother-in-law was ill (Mark 1:30); but the modern reader gets the impression that they did some visiting first, for it is said that "anon" they told him of her. Salome demanded that the head of John the Baptist be given her on a platter at once (Mark 6:25), but the King James Version says that she asked that it be given her "by and by."

In the parable of the sower (Matthew 13:21), Jesus said of the hearer who is like stony ground that when persecution comes he immediately falls away; but the King James translation has "by and by he is offended." When Jesus said to the barren fig tree, "May no fruit ever come from you again!", the account in Matthew 21:19 records that the fig tree withered at once; but the King James Version says that it withered "presently."

When Jesus rebuked one of his followers for drawing a sword and striking out in defence of his Master in the Garden of Gethsemane (Matthew 26:52-54), he said, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Jesus used a clear, strong word which means "right now" or "at once." But the King James Version imports a more leisurely air to the saying by using the word "presently"—"he will presently give me more than twelve legions of angels."

"A fool's wrath is presently known: but a prudent man covereth shame" is one of the realistic observations of the book of Proverbs (12:16). But it is clearer and more realistic in the present translation:

> "The vexation of a fool is known at once. but the prudent man ignores an insult."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Birth of Jesus"

Lesson I—October 2, 1955.

Memory Selection: "*Fear not; for behold I bring you good tidings of great joy, which shall be to all people.*" Luke 2:10.

Background Scripture: Luke 2:1-40.

Devotional Reading: John 1:1-14.

Here it is, a warm sultry day in September, the first week in September, and I am writing the *Notes* on the *Birth of Jesus*, the *Christmas Story!* That seems somewhat incongrous. But we begin this quarter a series of lessons from the Gospel according to Luke, "Luke's story of our Lord," as the sub-title of these lessons puts it, and the Christmas Story is at the beginning of that Gospel, so why not consider things in order? Furthermore it is well to remind us of how important it is that we have the essential spirit of Christmas, not only in December, but also in September and the other months of the year. Think what a different world this would be if the spirit that prevails at Christmas, prevailed throughout the year!

It should be pointed out, however, that there will be another Christmas lesson from the Gospel of Luke. That lesson will emphasize the *Spiritual Meaning* of the coming of the Son of God. This lesson emphasizes the *Historical Facts* of the birth of Jesus. This does not mean that there is no spiritual meaning in today's lesson. It is full of spiritual meaning. But today's lesson gives the historical facts, the setting in which the Son of God was born. And this is important.

A Doctor Writes A Book.

The Gospel according to Luke was written by a Doctor, by Luke, the "beloved physician," as Paul calls him. And what a book he wrote. Some scholars regard it as the finest and best book in the Bible and in the world. It is an exquisite and immortal piece of literature. If the writer of these *Notes* were told that he could have only one book of the New Testament, he would unhesitatingly take the Gospel of Luke. It will be a spiritual treat to study during the next three months, this story of our Lord's life and teachings as seen through the eyes of a sympathetic and spiritual minded physician.

Who was this man Luke? What do we know about him? Not much, but even that little tells much. He was a Greek, a Gentile, the only Gentile, I believe who wrote a book of the Bible. He was probably a native of Antioch, and a physician. He was a man of culture, of learning, and refinement, a fine historian, trustworthy and accurate, a man who had traveled widely, read avidly, thought deeply, and felt keenly. He was intelligent, modest, sympathetic, loyal —a gentleman in the first sense of the word. He was one of God's most gallant knights of the pen. In the pages of his Gospel we see Jesus as the Ideal Man, the Great Teacher, the Friend of Sinners, the Great Physician—Luke naturally emphasized the healing ministry of Jesus—and the Saviour of the world.

The good doctor tells us in the opening verses of his Gospel why he wrote it. He wanted "to write in order . . . the things that are most surely believed among us . . . that thou (Theophilus) might know the certainty of those things wherein thou hast been instructed. He wants to give an accurate, historical record of the life of our Lord, and his Master and Ideal. He selects his material with that end in view.

Augustus Caesar and Jesus Christ.

"There went out from Caesar Augustus a decree"—and his word was law. He was the biggest man in the world of that day. He was a man of strength, courage, insight, common sense, and unlimited power, humanly speaking. He ruled the then known world. He was the emperor of Rome, and Rome was the synonym for wealth, power and authority. He was the man who might have been voted by his classmates in school the one "the most likely to succeed" in history. Surely this Augustus would be remembered. And from material, and human standards, he was successful. But his name is a mere echo now, his empire a memory. It is hardly likely that the school children of the land in which he lived and ruled, Italy, even know his name, or could tell what he did. Here he was, sitting on the royal throne, living in luxury, ruling absolutely, full of riches and honor and power and human glory. And his name has long ago gone into the limbo of the lost.

And here was a Babe, born of humble parents, cradled in a manger in a lowly stable, wrapped in swaddling clothes by its own mother, unheralded by any royal trumpet, and unnoticed by the world of his day. And yet today there is scarcely any corner of the earth where his name is not known, and where he does not have followers. He has no glittering throne, no luxurious palace, no military forces, no political organization. And yet of the increase of his government there is no end. He is King of kings and Lord of lords. He wields the scepter of authority and power far beyond anything that Caesar Augustus ever dreamed of, but only by the authority of his moral perfection and his spiritual power.

God in History.

All this is based on historical fact. Luke takes pains to make this clear. He emphasizes the fact that Jesus was born at a certain time in a certain place and in a certain way. God came down into history. God entered human life. God took upon himself from the form of a man in the likeness of man. *The Word became flesh and dwelt among men.* And men beheld his glory, the glory as of the only begotten Son of God. This thing which we call Christianity is not based on a fable, cunningly devised by the minds of Men. It is rooted in history, and history turns upon it. We date our letters and our documents, even State documents with reference to it.

The World Into Which He Came.

Rome conferred benefits upon her subjects in many ways. She built roads—some of them are used even today!—she developed a code of law, and what is called the "law of races;" she preserved peace and administered government, she encouraged art, and built magnificent buildings. Give her credit for her good works. But Rome was hard, cruel, callous, tyrannical, pagan. She was a tyrant, standing with her foot on the neck of the world. Squalor abounded alongside of luxury and wealth, slavery was universal, human life was cheap, immorality was widespread. She ruled by the sword,

(Continued on page 15.)

ORIENTATION PERIOD HELD BY ELON FACULTY.

(Continued from page 6.)

- Program for Teacher Education—J. C. Colley. What emphasis can we give to preparation of teachers for elementary school?
- Program for Religious Education—W. W. Sloan. What is the demand? How should we meet it?
- Program for Music Education—Fletcher Moore.
- Other programs: General discussion.

3. Academic Questions:
    - Curriculum additions and deletions—J. E. Danieley.
    - Guidance: Conferences with freshmen; "flunking out"—Miss Mary S. Zink.
    - Reading Clinic—J. E. Danieley.
    - Remedial work in speech—M. E. Wooton.
    - Remedial work in English—J. Howell.
    - Some Necessary Details: daily attendance record; begining classes promptly; "enough" quizzes; full "50-minute" classes; specific office hours; grading system; grades reported promptly; comments on grade report cards; attitude toward scholarship; and campus attire.
    - Uses of Library—Mrs. Oma U. Johnson.
4. Campus Problems—W. E. Butler, Jr. Parking; classroom care—lights, windows, doors, trash; general appearance of campus.
5. Student Conduct and Opportunities:
    - Organizational set-up of Student Government—J. C. Colley. Honor System: opportunity and responsibility. Care of Rooms: smoking, cigarette stubs in hallways.
    - Sportsmanship—H. E. Varney.
6. Research Opportunities:
    - History of Alamance County: farming, manufacturing, Battle of Alamance, etc.—H. H. Cunningham..
    - History of Christian Church—W. T. Scott, Superintendent of the Southern Convention of Congregational Christian Churches.
    - Elon College—A. L. Hook.
    - Science—Richard M. Haff.
7. Problems of Expansion:
    - Enrollment — Sam Webster, Field Secretary.
    - Student Body, growth and limitations—John F. West.
    - Evening Program, Integration with Day Program—W. M. Brown.
    - Public Relations—Luther Byrd.
    - Exhaustive Study of Elon College—general discussion.
8. Religious Opportunities:
    - Chapel Services: purpose, plan, program and faculty attendance—F. E. Reynolds.
    - Church Services: Faculty and student attendance — C. G. Latham.
    - S. C. A., Ministerial Association, other student groups—W. J. Andes, pastor, Elon College Community Church.
9. Registration Details and Announcements — Miss Hazel Walker, Registrar.

PRE-LEGAL TRAINING AT ELON COLLEGE.

(Continued from page 7.)

much as the lawyer has a wide range of tasks and since there is a correspondingly wide range for choice of relevant pre-law preparation, the association does not attempt to prescribe certain courses and extracurricular activities for students planning later to study law.

Although the association refuses to prescribe particular courses, it does not hesitate in the least to emphasize the importance to the later attainment of legal competence of able instruction. Roscoe Pound used to tell his students that a pretty good lawyer was like a pretty good egg, and a pretty good instructor probably permits of the same comparison. Students are urged to avoid crip courses and enroll in those where a learning situation is present. Particular subject-matter areas, departments, and divisions are secondary considerations Briefly stated, what law schools hope to find in their entering students is "accomplishment in understanding, the capacity to think for themselves, and the ability to express their thoughts with clarity and with force."

Accomplishment in understanding rather than accomplishment in mere memorization involves the development of insight into the institutions and values with which man is concerned. Important to the gaining of this insight by the pre-legal student is a grasp of the nature of man and the physical world of which he is a part, the economic systems of societies, the political organizations of societies, the democratic processes in Western societies, the social structures of societies, and the cultural heritages of Western societies, including philosophy and ethics. Intensive study for a reasonable period in such of the foregoing areas as the student may feasibly undertake will aid in the gaining of the insight that is needed.

With respect to the capacity of students to think for themselves, the purpose here is to develop a power to think clearly, carefully and independently. Much of the work that the man trained in law is called upon to do calls for problem-solving and sound judgment. He will be called upon to render advice concerning a limitless number of relationships, and any work to which he is called can be done more successfully if he has the power of creative thinking. This power will often merge with critical apprehension of human institutions and values, with the latter understanding serving as the necessary prerequisite of creative pewor. To attain such power, the student must develop his reasoning processes to the utmost by acquiring skill in research, fact marshalling, critical analysis, constructive synthesis, and related activities.

Since language is the lawyer's working tool, the pre-law student needs to gain both perception and skill in the English language. He must work toward skill in both expression and comprehension, and develop a sensitiveness to the fluidity and deceptiveness of language. Precision in the use of words is of the utmost importance.

The development of the student is the major concern, and unless his preparation has been in the hands of able counsellors, assuming, of course, that he himself possesses a reasonable degree of native intelligence, the law schools will not be able to equip him for successful performance within the legal profession and the democratic community,

Sometimes when I consider what tremendous consequences come from little things—a chance word, a tap on the shoulder, or a penny dropped on a newsstand—I am tempted to think there are no little things.—*Barton.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

On Home Coming Day we fed about 350 people. We know because we had that many plates prepared and ready to serve to the line as it marched by. And it was a good plate too—baby beef and country ham, potato salad, pickles and bread, all of it orphanage-raised. To this was added ice cream and soft drinks. But more enduring than the dinner was the fine spirit that pervaded the entire group. Several days of rain reduced the attendance, but it was still one of the biggest we have had.

A feature attraction was the cold-storage equipment, a memorial to Uncle Charlie Johnston given by his orphanage children. For the last few years the alumni had been raising the funds for it, and on Sunday it was dedicated. Already it is being filled with fruits, vegetables and beef. It will mean a great saving in the cost of keeping much of our food, and in convenience which it will afford. Everyone seemed surprised at how big it is, to see it installed, and paid for. Before the meeting was over they had contributed the sum of $417.40—enough to finish paying for the coldstorage unit and almost enough to pay miscelleneous bills for installing it, and painting and freshening the large basement room in which it was built.

In our report this week you will see a contribution of $500 from one of the "boys" who with his wife returned for the special day. It was thrilling to see how quietly and humbly he walked into the office and placed this comparatively large sum, saved up from his daily earnings, on the desk. God blesses him and he in humble gratitude blesses others.

Our boys and girls are back in school these days. What an inspiring sight they are, as they go a couple of blocks to the public school in this community. There are more than 900 in the twelve grades. Our boys and girls look just as well, and do on the average just as well as the others. They have come here because poor, humble parents, either one or both of them, have died and left them to the mercy of others. Or worse still they have been abandoned by parents who have lost hope—if they ever had any—and left their children in the hands of a cruel fate.

Now there is sunshine on the faces of these little folk. A little fellow is passing my office window right now just singing away, heedless of all others, happy and grateful and secure. He is almost out of hearing now as he has gone on down toward the Baby Home. I did not catch his song, but I know it is joyous, sung in joyous surroundings, by a very happy little fellow. God has greatly blessed him, and God has blessed you by sending his blessing through your hands.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 7, 1955.

Commodities for the Week.

Tickets:

Thompson's Garage, Snow Camp, N. C.

Coupons:

A Friend, Overland Park, Kansas.
Miss Gertrude Dreger, Two Rivers, Wisc.
Circle No. 5., Grennsboro, First Church.
Mrs J E Harris, Suffiolk, Va.
Missionary Societty, Union (Va.) church.

Clothing:

Mrs. O. L. Hager, Burlington, N. C.
Mr. Charles Coble, Burlington, N. C.

Clothing and books:

Mrs. James Towner, Fairport, N. Y.

Clothing and toilet articles:

Apple's Chapel Christian Church, Helping Hand Sunday School Class.

Sunday Schools Monthly Offerings.

Amount brought forward		$14,005.90
Eastern N. C. Conference:		
Hope Mills	$ 2.00	
Martha's Chapel	10.00	
Morrisville	10.76	
Mt. Auburn S. S.	18.72	
New Elam	20.00	
Pleasant Union	25.00	
		86.48
Eastern Va. Conference :		
Bethlehem (Nans.) S. S.	$ 54.00	
Holy Neck, S. S.	15.00	
Bay View S. S.	8.00	
		77.00
N. C. and Va. Confernece:		
Shallow Ford	$ 21.00	
Union (Va.), S. S.	5.00	
		26.00
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Winchester S. S.	10.00	
		12.00
Grand total		$14.206.57

Special Offerings.

Amount brought forward		$25,351.78
New Hope Christian Ch., Roanoke, Ala.	$ 5.00	
Chester H. Roth Co., Inc. (interest)	30.00	
Mrs. Isabelle F. Robinson, Albany, N. Y.	10.00	
Cong. Christian S. S., Columbus, Ga.	10.20	
Bamby Bakers, Inc., Burlington, N. C.	40.00	
Calvin S. Clayton, Charlotte, N. C.	500.00	
John Dockery, Reidsville, N. C.	102.00	
Herman Kernodle, Reidsville, N. C.	5.00	
Lee Somers, Reidsville, N. C.	5.00	
W. L. Garner, Jr., Reidsville, N. C.	5.00	
G. B. Greene, Reidsville, N. C.	5.00	
Avery Watkins, Reidsville, N. C.	10.00	
A Friend, Reidsville, N. C.	20.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) .	5.00	
Primary Dept., Center Cong. Christian Church, So. Boston, Va.	4.00	
Woman's Fellowship of the So. Convention	13.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address.......................................

DR. DOLLAR TO RETURN TO NEWPORT NEWS.

(Continued from page 2.)

it because I felt that we still had work to do together. I am not sorry I was led to those decisions.

"Within recent weeks I have been called upon to face still another invitation to serve. I have been both challenged and honored by the invitation to again become pastor of a church I served for ten years.

"After much prayer and deep concern for you, I am led to offer, herewith, my resignation as pastor of Liberty Spring Christian Church, to become effective on December 1, 1955, or at any date hereafter the church may choose. I do so in order that I may accept the unanimous call to become the pastor of the First Congregational Christian Church of Newport News, Virginia.

"With abiding love for you, and with deep appreciation for your every cooperative effort that we might together bring fruits for our labors and Glory unto our God, I am,

"Sincerely yours in Christ,

"JESSE H. DOLLAR."

HOW CAN WE ATTRACT MORE PRE - THEOLOGCAL STUDENTS?

(Continued romf page 7.)

foreign languages. The ability to read with interest and comprehension the so-called "heavy literature" is a definite requirement of those pursuing theological studies. Extra-curricular activities that develop leadership and administrative ability are also of special importance for those planning to enter the ministry. It is but an easy step from campus leadership to community leadership. Theological schools are especially eager to enroll young men who have been active in campus affairs.

The question as to how to attract more students to the ministry is a difficult and many-sided one. Church leaders of practically all the denominations are working on it with almost frantic diligence. The present shortage of ministers has become more evident each year for the last two decades. With the armed services requiring so many men for the chaplaincy, the situation has become critical in many areas. It is, therefore, a matter of paramount importance that we do all that we can to guide young men into the Christian ministry. What, precisely, can we as faculty members do in this regard? Here are a few specific suggestions:

According to a recent study conducted by the Rockefeller Foundation, many eligible men fail to enter the ministry simply because they have never been informed concerning the nature and scope of the calling. Other young men seriously considering the ministry are deterred by impossibly lofty views of the calling. Still others, "almost persuaded," never decide in favor of the ministry because they are not able to distinguish between real men of God and those who make traffic of religious opportunities. Others are deflected from the calling because of certain unsavory attitudes toward the ministry which they have gathered from persons in high positions.

It is with these groups of young people that our greatest opportunity comes to focus. We can help people to understand the ministry as a vocation, its opportunities for service and its unique rewards. As faculty people, we are in a position to correct false impressions about the calling, and to build right attitudes toward the profession. As we work in our local churches, we may be in a position to suggest to some young man that he give consideration to the calling of the gospel ministry. In fact, I know of no group of persons who are in a better position to do something concrete about this problem of new ministers than the members of this faculty. If we could be instrumental in turning 20 of these *fringe* youngsters into the Christian ministry, this would be indeed a banner year for Elon College.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

trict Rally in February. We also had delegates at the Fall Conference and the School of Missions.

Our study of India was most interesting, and in connection with this we hade pictures of our own missionaries, Dr. and Mrs. Riggs, and their work in India. For our Friendly Service we sent layetts for the babies of Korea. We observed the World Day of Prayer and had Thank-Offering Service with an offering for the projects connected with each.

Some of the other things we have enjoyed doing this year were the purchasing of dishes for our church kitchen, a new aluminum Communion set and new hymnals for the church. The society has been responsible for flowers for the church each Sunday.

For our May Fellowship we had Family Night. All the families of the church were invited. We met early and enjoyed a period of recreation conducted by our pastor and his wife, the Rev. and Mrs. Bill Simmons. Our picnic supper followed. Then pictures were shown on family life. A most enjoyable time was had by all.

We have enjoyed working together this year and are looking forward to a better next year.

MRS. GLENN WHITE,
Secretary.

SUNDAY SCHOOL LESSON.

(Continued form page 12.)

Morals were corrupt, and religion was formal and dead. It was into this world that the Babe of Bethlehem was born. There did not seem to be a chance in a million that this Babe could, or would do, anything about it. But the fact is that he turned the world of Caesar Augustus upside down and inside out, and began the redemptive progress that will find fulfilment in the coming of the Kingdom of God.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHRSTIAN ORPHANAGE.

(Continued from paeg 14.)

Wachovia Bank and Trust Co. (interest)	45.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Eugene Neu, Charlotte, N. C.	5.00	
In Memory of Mrs. W. H. Jones	10.00	
In Memory of Mrs. W. H. Jones	10.00	
In Memory of Mrs. Rosa Turner	10.00	
In Memory of Mrs. B. J. Beale	15.00	
Special Gifts	418.05	
		1,292.23
Grand total		$26,544.01
Total for the week		$ 1,493.71
Total for the year		$40,750.38

The reason a dog is such a lovable creature is that his tail wags instead of his tongue.—*Hugh Murr.*

FOUNDERS' DAY PROGRAM
of Elon College
Tuesday, September 27, 1955

MEMORIAL TO HOWARD BRAXTON HOLMES

MORNING SERVICE
At Half After Ten o'Clock

THE STAR SPANGLED BANNER
THE INVOCATION - - - - - Jesse H. Dollar, President of The Southern Convention
REPORT OF THE TWO AND ONE-HALF MILLION DOLLAR CAMPAIGN - - Leon Edgar Smith
OUR PART IN THE CAMPAIGN:
  The Women's Fellowship - - - Mrs. F. C. Lester, President
  The Laymen's Fellowship - - - Bernard Williams, President
  The Pilgrim Fellowship - - - - - Lois Scott, President
  The Elon College Alumni Association - James Darden, President

* * *

THE MEMORIAL SERVICE: HOWARD BRAXTON HOLMES

HYMN—"O God Our Help in Ages Past"
THE HOLMES BEQUEST - - - - Leon Edgar Smith
PRAYER
ANTHEM—"Behold a Host" - - - - - - Grieg
The Elon College Choir

* * *

ADDRESS - - Harold W. Tribble, President of Wake Forest College
"The Battle Hymn of the Republic" - - - Steffe-Ringwal
LUNCHEON

AFTERNOON SERVICE
At One Forty-five o'Clock

HYMN—"God of Our Fathers"
INVOCATION - - - - - Roy C. Helfenstein, Pastor of First Church, Richmond Virginia
DOUBLE QUARTET—"The King of Love My Shepherd Is" - Shelley
HISTORICAL SKETCH - Wiliam Tate Scott, Superintendent of The Southern Convention
ADDRESS - - - - - - W. Millard Stevens, Pastor Christian Temple, Norfolk, Virginia

* * *

At Two Forty-five o'Clock

ADJOURNMENT TO GROUP CONFERENCE MEETINGS

* * *

At Four o'Clock

LAYING OF CORNERSTONES
McEwen Memorial Dining Hall
Virginia Hall
Carolina Hall

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, SEPTEMBER 22, 1955 NUMBER 37

Refuge

O God, I would Thy lonely places seek
When the heart is heavy, and temptations throng
Like demons 'round the struggling human will
Striving to lead it downward into wrong.

I dare not stay among the haunts of man,
Where sin as with a veil Thy face doth hide;
Where there seems naught my erring hand to stay—
To hold me back from error's rising tide.

Let me stand face to face with Thee in wooded glen,
Where bird and insect prove Thy tender care;
'Tis here Thy love doth triumph over wrong
And bow humbly at Thy feet in prayer.

Just give me some lone hillside where the breath
Of Thy pure love doth yet unhindered blow;
Let me wait among Thy mountains, strong and bold,
Whose very silence doth Thy great compassion show.

'Tis here my weary heart looks up to Thee,
And finds release from fierce temptation's grasp;
The eyes of faith look out once more undimmed,
For, lo, again Thy guiding hand I clasp.

—Elizabeth F. Whisner.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen of Lakeview Church Hold Ladies' Night Dinner

The Laymen's Fellowship of the Lakeview Church, near Burlington, N. C., held a Ladies' Night Dinner at Moonelon on Saturday night, September 17. The meeting was presided over by President Mike Rascoe.

The dinner was planned and prepared by Mrs. Guy Veazey, and the Misses Madge and Edith Brannock. They were, of course, assisted by the pastor, Rev. Guy Veazey. The dinner consisted of tomato juice, delicious chicken pie, green beans, buttered Irish potatoes, tossed green salad, apple pie and, naturally, rolls and coffee. No one was allowed to count calories during or immediately following this delightful meal.

Dr. Ned Brannock, who recently retired from the faculty of Elon College, after many years as Professor of Chemistry, spoke to the group. He related a number of humerous incidents and told a number of his widely-known and appreciated ''jokes.''

The ''Walter Graham Movie'' was shown by J. Earl Danieley of Elon College, who served as the leader for a discussion period after the movie. A number of questions were asked, and the group received copies of several publications of the Laymen's Fellowship. After a short business session the group adjourned with a prayer by Mr. Danieley.

* * * * *

Shows Movie at Meeting

The Laymen's Fellowship of the Eutaw Community Church, Fayetteville, N. C., used the ''Walter Graham Movie'' at its September meeting held recently. This was the first meeting of the group and twelve men were present for the program. The pastor, Rev. Carl Wallace, reports that they ''had a good night for a beginning session . . . and a good spirit.''

The movie which was shown is available to other men's groups. A brief description of the movie is given elsewhere in this page.

* * * * *

Watch for the Layman's issue of THE SUN. Coming soon.

"Walter Graham Movie" Available for Other Laymen's Groups

A 16-mm movie, commonly called the ''Walter Graham Movie,'' on the Laymen's Fellowship is available for use by local men's groups. The movie is designed to give Mr. Graham an opportunity to visit with and speak to any and all laymen's groups. The purposes and activities of the Laymen's Fellowship are thoroughly explained in the movie. Any group desiring the use of the film should write me well in advance of their program date to reserve the film. No charge is made for the use of the film, but it would be helpful if groups using it did pay the postage. A mimeographed bulletin that suggests the methods for the most effective presentation of this material will be sent with the film. You will need your own 16-mm *sound* projector to show the film. To reserve the film write to Laymen's Fellowship Movie, Box 515, Elon College, N. C.

The Bible and Christian Education

All leaders and teachers in the church school and young peoples' programs of local churches seek the best aids available. The Bible is our major source of help. Two publications are worthy of mention.

Children's Religion, January 1955, from Pilgrim Press, ''deals with the Bible as the keystone of much of our work.'' Each page and every writer suggests the best ways to use, under-

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORAL STAFF

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Managing Editor ....J. T. Kernodle

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Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

N-E-W-S B-R-I-E-F-S

The News Bulletin of the Hunterdale Christian Church, Franklin, Virginia, carries an interesting suggestion. Other churches of the Convention might like to try the suggested experiment.

What do you think of this idea?

Our Sunday night services will be resumed on September 11. We do not hold the Sunday night services during the summer. We have been considering how best to make the Sunday night attendance better.

What would you think of Departmental or Graded Services on Sunday nights? The Junior Fellowship, the Youth Fellowship, and Adults would meet separately at the same hour, 7:00 to 8:00. We would all come to church together and go home together. Once each month or on special occasions we would all meet together for a film service or for special meetings. The leaders of the three groups would arrange for worship, study, music, and varied programs. The pastor would lead the Adult service. Talk it over.

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The First Congregational Christian Church of Portsmouth, Virginia, conducted a Service of Dedication of new equipment and complete decoration of the entire church plant on Sunday, September 11, 1955.

New lighting fixtures were installed in the church auditorium and a new carpet laid, all floors in the educational section of the plant were tiled, and new chairs provided for the church school auditorium. The total cost of the refurnishing amounted to $8,000.

The Rev. William P. Smith is pastor of the church.

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The Rev. John S. Graves, Superintendent of Christian Education for the Southern Convention, will hold departmental meetings at the Rosemont Christian Church, Monday and Tuesday nights, September 26, 27. The Religious Education Board, the Parent Counselor Board, all teachers and prospective teachers, all officers of the Sunday school, and the new officers who will assume their duties in October, are invited to attend.

Supper will be served on Tuesday evening. It is hoped that in addition to those named above many members of the church will attend.

Mrs. Grace DeLong,
Reporter.

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The Amelia Congregational Christian Church observed Rally Day on Sunday, September 11, 1955. The young people of the church conducted the program at Sunday school hour. The pastor, the Rev. Thomas W. Madren was in charge of the morning worship. The adult members of the church presented the afternoon program.

A bountiful picnic dinner was served to the large congregation in attendance. It was an inspiring day.

Mrs. L. S. Penny,
Reporter.

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The Letter from Dr. Ed Riggs of South India is, as you will see, addressed to the Southern Convention. Be sure to read it. It expresses his thanks and appreciation for the special financial aid to his work, and also gives a comprehensive picture of the type of work which Dr. Riggs is doing.

Dates to Remember

1955	
September 27	**Founders' Day, Elon College** **Elon College, North Carolina**
October 10	**Convention Executive Board Meeting** **First Congregational Christian Church** **Henderson, North Carolina**
October 12-13	**Virginia Valley Central Conference** **Mayland Congregational Christian Church** **Broadway, Virginia**
October 19-20	**Conference on Recruiting for the Ministry** **Moonelon Conference Center** **Elon College, North Carolina**
November 2-3	**Eastern Virginia Conference** **The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference** **New Hope Church, Highway N. C. 98** **Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference** **Pleasant Ridge Congregational Christian Church** **Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference** **First Congregational Christian Church** **Burlington, North Carolina**
1956	
January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

Editorial . . .

The Will of Christ for His Church

Christ is the Head of the Church. This doctrine is almost universally accepted by all those who call themselves Christians. Christ is the Lord of the Church. The Church is the Body of Christ, and is in the world to fulfill the purpose for which he gave his life. This truth runs like a golden thread through the New Testament.

The Resurrection is central to all Christian doctrine. Christ is the living Christ who lives and reigns in the hearts of all believers. After the Resurrection Christ was closer to the believers than he had been when he was with them in the flesh. Before his crucifixion he was with them. After the Day of Pentecost was fully come, he was in them. Their spirits were filled and empowered by his Spirit. That is the way it should ever be with the believer and in the Church.

The Church exists not for its own sake, but for Christ's sake. Because Christ lives the Church lives. Christ lives in the Church. If men, either those in the Church or those outside the Church, could have killed the Church it would have been dead long ago. Christ said, "Upon this rock (his divine Lordship) I will build my church; and the gates of hell shall not prevail against it."

Paul prayed that he might be found in Christ and that the will of Christ might be done in his life. Christ had met Paul on the Damascus road, and when Paul asked who was speaking to him, the Lord said, "I am Jesus whom thou persecutest"; and Paul said, "Lord, what wilt thou have me to do?" During the remainder of his life Paul had but one purpose: to do the will of the Lord who had called and commissioned him.

The foundation of the New Testament Church was laid by men and women, all of whom had the conviction that they belonged to Christ. Christ lived in them. They lived and labored that the will of Christ might be done in them and through them. They could endure persecution and hardships. They calmly faced death itself, because they were confident that they were doing the will of Christ.

The early Christians were confident that they were doing the will of Christ, but they were doing it only that Christ might do his perfect work in the lives of others. They were only living witnesses of the saving grace of Christ. They knew that they were not wiser nor better than other men. It was only that Christ had redeemed them from their sins and that he lived in their hearts through faith.

Christians have nothing to give to the world that is of enduring worth. Christ has everything to give to the world, even the riches of his grace. It is Christ, the perfect revelation of God, who does the work that changes the lives of men and women. God, Christ, the Holy Spirit, the Triune God, is the power unto salvation unto them that believe. This is the message of the Church, without which the world is lost.

The Church is an institution which is both human and divine. It is God and man, meeting, uniting and working together. God gives the wisdom, the power and the love. God is the wisdom, the power and the love. The Church is the human agency through which God works.

The Old Testament has much to say about wisdom. Indeed there are certain books of the Old Testament that are known as Wisdom Literature. By wisdom, as used in the Old Testament, is meant a type of sanctified common sense. It is an understanding of the nature of people and things as God has made them. It is as much the product of the heart as of the intellect. It is the knowledge of what is best for both the individual and for the community of which the individual is a member.

The trouble with the wisdom of men, as the term is used today, is that it is wrought out in the light of individual or group interests. That is why the Bible tells us, "For the wisdom of this world is foolishness with God." The wisdom of this world has brought mankind to the very brink of total disaster. No individual, no group, no state, and no nation, is wise enough to chart a safe course. It is the will of Christ for his Church that it shall live and work according to the wisdom of God.

The wisdom of God is the wisdom of love. Jesus compressed the wisdom of God into two commandments, upon which he said, "Hang all the law and the prophets." Christ gave the world its only perfect example of love. Jesus said to his disciples, "This is my commandment, That ye love one another, as I have loved you."

Love one for another is the supreme test of a Christian and of a church. It is the most difficult of all the commandments. It is the point at which most of the local churches are failing. It is the will of Christ that his churches be storehouses of love. In our own strength such love is beyond us. It can be attained only as it is given to us from the hand of God.

One other word needs to be said in this connection which can best be said by a direct quote of Jesus, "All power is given unto me in heaven and on earth. Go ye therefore . . . ; and, lo, I am with you alway, even unto the end of the world. Amen."

John D. Rockefeller Gift Will Make Possible a Study of Christian Responsibility in Areas of Social Change

A gift of $260,000 from John D. Rockefeller, Jr., to the World Council of Churches, will make it possible to carry on an international study and appraisal of Christian responsibility in areas of rapid social change—notably in countries of Asia and Africa — during the coming three years.

Announcement of the gift was recently made by both the Geneva and New Yourk offices. Dr. Samuel McCrea Cavert is executive secretary of the New York office and of the Friends of the World Council of Churches, Inc., the legal corporation through which the gift was made.

Director of the World Council's Study Division, which will direct the study, is Dr. Robert S. Bilheimer of New York, who was the executive for the Second Assembly of the World Council of Churches which met in Evanston, Illinois, last year. He is now an associate general secretary of the World Council with offices in Geneva, Switzerland. The Assembly created the Division of Studies, with Dr. Bilheimer as its head, to coordinate ecumenical studies in the fields of Christian unity, the responsibility of the churches in social and international problems, and evangelism. The Study Division defines its task as "to arouse Christian thinking and action in regard to issues of world import, about which there is not sufficient clarity or unity of thought." It aims to carry out its program through international and interdenominational consultations, conferences, regional study commissions, team visitations and publications.

The gift from Mr. Rockefeller includes grants for the following purposes:

1. For the special study of the Christian responsibility in areas of "rapid social change," especially in Asia, Africa and Latin America. This is the main project of the Division of Studies for the next three years.

2. For other study projects in the field of the Unity of the Church, the World Mission of the Church, and Christianity and War.

3. For housing accommodations for the staff of the Ecumenical Institute at Chateau de Bossey. The ecumenical Institute was established ten years ago with the help of an initial gift from Mr. Rockefeller, as a center of conferences, retreats and studies in the interest of world-wide Christian cooperation and service. Mr. Rockefeller's present gift is designed, in part, to complete the physical equipment for the Ecumenical Institute.

The study of Christian responsibility in areas of rapid social change was formulated in the conviction that "the churches of the ecumenical movement are concerned with the spiritual and moral foundations on which new societies are being built. They are concerned with the assumptions about man and society which underlie social policies and programs. They are concerned that Christians have an opportunity to discuss the problems involved and to get the true facts of the situation."

As interpreted by the Study Division, the purpose of the study has been outlined as follows:

1. To clarify and to sharpen the Christian contribution to relevant social ethics in these areas of rapid social change.

2. By the methodology of the study, to arouse Christian leadership in the West and in Africa and in Asia to assuming greater responsibility for the solution of the portentous social problems of these areas.

3. To gather facts about the current situation, as they bear upon the problems of social ethics, and to gather facts about some concrete projects of assistance as they bear upon the general social problems involved. This means a selective process of fact finding, relevant to the central aims of the study, rather than a repetition of such general surveys as are available through other agencies.

4. To evaluate existing work of social import, especially that carried on by Christian agencies, to determine its relevance to the present scene of rapid social change.

Commenting on the necessity for undertaking this particular study at the earliest possible moment, Dr. Bilheimer said:

"The depth and suddenness of social changes in these areas present unprecedented and perplexing problems. The deep changes in community life, political problems involved in independence, growing industrialization, and relations with the West, present issues in which the Christian contribution can be significant. In many countries Christians have an important and even disproportionate share of the leadership. Yet the challenge of social change is so sharp that concerted attention, involving the best of world Christian experiences in social and political ethics, is required."

How missions, private agencies and governments can make their accumulated store of experience or economic aid available without embarrassing or offending the countries which need this help, is one phase of the problem.

Within the framework of the Study Division, the study will be related specifically to the Department of Church and Society, of which Dr. Egbert de Vries, economic advisor of the World Bank, is chairman, and the Rev. Paul Abrecht is executive secretary.

Reporting the concern of the department to the World Council's Central Committee, which met in Davos, Switzerland, during the past month, Dr. de Vries said:

"Two-thirds of the peoples of the world are involved in a struggle for better economic conditions and for new foundations of society conducive to human dignity. Their problems and difficulties must be seen as world problems, and Christians must show that they are concerned about man and his needs wherever he lives."

The focal point of ecumenical work and study in this area, said Dr. de Vries, should be "responsible emancipation." This, he said, would include "responsible citizenship," "village and rural life," "problems of urbanization," and "the impact of foreign enterprise and international assistance." A study of these problems, according to Dr. de Vries, "will enable Christians and indigenous churches in Africa, Asia and Latin America to make a concentrated study of the new social issues arising in their areas; also it will enable Christians in the West to understand their responsibilities in the development of new and healthy political and so-

(Continued on page 10.)

Dr. Riggs Tells of Work in India Supported by Southern Convention

Kilanjunai P. O.,
Ramnad Dist., So. India,
August 24, 1955.

Dear Friends of the Southern Convention:

This is addressed especially to you who have sent gifts of money for the work here, and to whom I have been promising to report what the money is being used for. My report has been long delayed, because of our being away so long for language study, and so busy seeing patients during the two months that we have been back on the job. But gradually I have had a chance to visit some of the places where work is going on and talk to the people concerned. And I am very much impressed with how much has been accomplished by the Diecese for rural health and preventive medicine since we left on furlough.

Mandavadi Health Center.

When we left, there was nothing except a maternity clinic and child welfare center at Pasumalai, near Madura, what I was starting here at Kilanjunai, and the Gandhian program at Gandhi Gram which our Dick Keithahn is helping with. The Preventive Medicine Committee was talking about the possibility of opening a "pilot" health center in a village at the other end of our Diocese, where opportunities are so unique because a "mass movement" of conversions among the outcasts of all the villages in the area is taking place.

The other day I visited that center, still housed in a makeshift windowless hut, but with a devoted midwife in residence, who is building up the confidence and goodwill of the villagers there. A Christian doctor from the nearest town, thirty miles away, visits there once every two weeks, to supervise her work and prescribe for patients. Your gifts made it possible to open and equip the clinic, and pay salaries and other expenses during this beginning period. Gradually the villagers will take over an increasing share of the budget, but they are so poor that the change-over will be slow.

The Rural Health Program in Ramnad.

Also, since we have been gone, Dr. D. D. Martin, an older Indian doctor, has been found, to start rural medical work based at Ramnad, holding clinics once a week in the various villages out from there. Kilanjanai is actually one of the list of his clinics. However it is the most successful because there is a compounder and a nurse-midwife living here to carry on during the rest of the week while he is away, whereas at his other villages the work stops when he finishes his visit because of lack of staff. Kilanjunai has been getting special help from your fund to balance its budget, but should not need it from now on.

Training for Rural Health Workers.

Various other requests for similar clinics or health centers have come in from remote rural areas in other parts of the Diocese, with varying degrees of local financial support promised. I visited one isolated village in the middle of the desert with a Hollywood-like mansion in its midst, owned by a wealthy retired merchant, who is offering to build, equip, and maintain a complete maternity hospital for his people, provided we will staff and run it! The answer to that opportunity so far, as well as the other unfilled requests is, "No staff in sight!"

Doctors and fully-trained nurses are likely to be in short supply for a long time to come, and take years and lots of money to train. So the latest scheme now being considered by the Diocese is to set up an "Auxiliary rural *health workers'* training center" here, in cooperation with other Dioceses in the Church of South India which must be facing similar problems, to give a one-year course of training to young men and women with high school background who will be willing to devote their lives to health work in the villages. They will not be given "medical" training to become second-rate "doctors" for medical relief work, but rather a special course to equip them well for some needed kind of public health work: the men for village sanitation and leprosy control work, and the women for midwifery, child welfare, and nutrition.

The Diocese wants me to run the training center, and I am hoping I can do it here in Kilanjunai, on the principle of "on the job," or apprenticeship training, at very little additional expense to the church. However, in order to ensure my having the time to devote to it, I will have to be able to count on Dr. Martin's coming here for two days every week to relieve me at the Clinic. His big problem is transportation. The Ramnad Hospital car he is now using is old and decrepit, and running heavy repair bills. For his job, on the roads he has to contend with, he should have a jeep, but that would cost two or three thousand dollars, which poses a serious problem for us.

Health Instruction for Diocesan Workers.

But what else is actually going on in the Diocese? I used to try to attend as many as possible of the various Diocesan Rural Workers' Conferences to give simple presentations on health education for these village religious workers. But single-handed, I wasn't making much headway. Now I find that part of your gifts while I was gone went for travelling expenses for several volunteer teams of doctors and nurses from the Mission Hospitals to go to these scheduled conferences and present these health messages—by Indians, in terms that Indians can understand. One of these teams working for the Diocese consisted of members of a "Christian Medical Ashram," an independent volunteer group living together on a simple scale and starting a rural hospital without any financial help from the Diocese or any other outside source.

Two More Demonstration Schemes.

Now, out of the informal discussions at these conferences on better ways of healthful living, has arisen a proposal that the Diocese build smokeless stoves and sanitary latrines in all church-owned houses of pastors, teachers, and Bible women, each in his village serving as a permanent demonstration of better living for other villagers in the area to copy. For all the church-owned homes in the Diocese that will come to quite a bill, but I have not hesitated to promise help for it from the fund made up of your gifts.

Another scheme, the first of its kind in South India, is a health insurance plan, which is being financed partly from your gifts. It started laast year for pastors and their families, but will be extended to the Bible women, catechists, and other workers as soon as feasible.

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Founders' Day

Many changes have been made at Elon College, and changes are still being made. Perhaps the greatest change in appearance will be from highway No. 100. When the present building program is completed, the North Campus will be re-landscaped and will become the front of the campus. The building program is progressing well. The foreman tells me that they are right on schedule. The McEwen Memorial Dining Hall is up to the second floor. The Virginia Hall is up to the second floor. Carolina Hall is up to the first floor and continuing.

All who are interested in the college will want to observe these changes. On September 27, Founders' Day observance, the Board of Trustees, representatives from all of the churches in the Southern Convention, all alumni and families, and our friends everywhere are cordially invited to come to the college not only for the program, which will be excellent, but to see for themselves the favorable happenings on the campus.

You will want to see the very excellent student body that we have this year. Registration will be completed September 20. No one may register after that date. This has been the most satisfactory and the most inspiring opening of the college in the past twenty-three years and more. It is difficult to say just how many full-time college students that we have on the campus this year. We have had more than 1000 different students to matriculate. There are, however, a number of students in the evening school who are taking only one-fifth to three-fifths load. Those who take one-fifth load, you will understand, will require five students to make one full-time student. Even so, we have the largest student body in the history of the college. The majority of the students are more mature and more seriously inclined than in some previous years.

The Founders' Day program appeared in last week's CHRISTIAN SUN. Dr. Howard Tribble, president of Wake Forest College, and Dr. W. Millard Stevens, pastor of the Christian Temple in Norfolk, Virginia, will be the principal speakers. Others appearing on the program represent the church, the college, and the alumni. Plans are being made for one of the greatest celebrations in the programs of the church and the college. A complimentary luncheon will be served on the campus. The readers of THE CHRISTIAN SUN and all are invited.

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Convention and Conference Officers Meet in Behalf of Elon Campaign

A meeting was held in Henderson, N. C., on September 13th at which convention officers along with conference presidents and secretaries sought to perfect an organization whose task it will be to raise $300,000 toward the current building program now underway at Elon.

President Jesse H. Dollar of the convention presided.

Each conference was asked to add one layman to the convention committee. Further, each conference was instructed to form a Conference Committee consisting of the president and three members plus a committee for each district of five to ten churches. These District Committees shall contact each church for the purpose of securing a Declaration of Purpose in which the church agrees to accept its quota to be paid within five years if possible. The goal of $300,000 is divided as follows: $150,000 for Virginia Hall for Girls from the churches of Virginia; $150,000 for Carolina Hall for Boys from the churches of North Carolina.

Training sessions for the District Committees will be held as follows:

Sept. 30, 1955, Western Conference.

Oct. 4, 1955, Eastern Conference.

Oct. 6, 1955, N. C. and Va. Conference.

October 7, 1955, Eastern Virginia Conference.

Oct. 12, 1955, Valley Conference.

Each conference is urged to choose district chairman and their committee members at once in preparation for the above training sessions.

Founders Day, set for Sept. 27th, fully discussed. Each church will receive an invitation from the conference president as well as from the college. Every pastor and at least one representative from each church is urged to attend. Brochures will be available for study. Each conference group will have a session to perfect its promotional plans.

Luncheon will be served by the college to all who attend. No charge will be made, but the college would appreciate advance reservations.

Highlights of Founders Day will be an address in the morning by President Harold W. Tribble of Wake Forest College, and a Historical sketch by Dr. Wm. T. Scott, superintendent, in the afternoon. At 4:00 o'clock cornerstones will be laid at each of the buildings under construction.

HENRY E. ROBINSON,
Secretary.

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Apportionment Giving

I wonder if our Sunday schools and churches in the Southern Convention realize that during the month of September and the early part of October, the church year for all of our churches in the convention will end. At the close of the church year, that church is supposed to have paid or have in hand, funds sufficient to pay all conference apportionments. The total apportionment for Elon College is $35,000. To date, the college has received through the convention office only a little more than $12,000, leaving $23,000 to go.

Some of our churches have paid their apportionment for the college in full, others have paid in part and some have made no payments at all. With our building program and other extra expenses, money is needed badly. It is the hope and the prayer of all, that the college apportionment may be paid in full.

If Elon College is to continue as our church's institution, we as a church must give it our generous support.

Previously reported		$12,642.29
Eastern N. C. Conference:		
Fayetteville	$ 11.00	
Turner's Chapel	104.00	
Eastern Va. Conference:		
Rosemont	$125.00	
N. C. and Va. Conference:		
Apple's Chapel	$ 32.00	
Asheville	30.00	
Carolina	126.00	
Zion	18.00	
Western N. C. Conference:		
Providence Chapel	$ 2.59	
Virginia Valley Conference:		
Antioch	$ 49.30	
		497.89
Total to date		$13,140.18

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Mrs. Bresko Says Understanding Will Bring About World Friendship and Goodwill

Leaving New York by air on June 20, Mrs. Edward Bresko visited France, Italy, Egypt, Lebanon, Syria, Jordan, Israel, Turkey, Greece, England and Switzerland. The trip was a study and travel Seminar sponsored by the Council for Social Action of the Congregational Christian Churches. Mrs. Bresko is the secretary of the Women's Fellowship of the Southern Convention of Congregational Christian Churches.

Traveling with 19 companions of whom several were ministers, teachers, social service workers, and students, she saw bibical landmarks. Among these were Mt. Zion, the tomb of King David, the birthplace of John the Baptist, and the manger at Bethlehem. At Nazareth she visited Mary's well and the Church of the Annunciation. She stood on the shores of Galilee and at the foot of Mt. Olives.

To get the feel of the various countries, the seminar group met and talked with religious, political and educational leaders in each stopping place and were often entertained in their homes. Some of these persons she is corresponding with, for example, a lovely Turkish girl, who is a graduate of the American Mission School, at whose home she had dinner at Istanbul. It was in Istanbul that the group stayed at the swank Hilton Hotel, from which they could look down upon the blue waters of the Bosphorus.

The itinerary included rehabilitation centers, many schools, and refugee camps. The tension between Jordan and Israel is unbelievable. On both sides of the Mandelbaum Gate, which divides Arab Jerusalem from Israel Jerusalem, we were warned not to wander off alone or to make any partisan remarks.

Cairo, capital of Egypt was the wildest noisiest place of the whole trip. Horses and buggies clacked over the cobblestones all hours and the streets were teeming with people.

One of the highlights was a moonlight ride from the Coliseum, which is spotlighted at night and more impressive than in the daytime. On the way back to the hotel, Mrs. Bresko dropped a coin in the fountain recently made famous by the film and song, "Three Coins in a Fountain."

The cathederals of France were somewhat of a disappointment to the local traveler because they were in a state of disrepair and quite dingy. The castles and villas were beautiful as were the beds of geraniums that one would see everywhere. The perfume was divine.

The headgear you see on Mrs. Edward Bresko is similar to that worn by the Wise Men from the East while on their journey to Bethlehem 2,000 years ago. Mrs. Bresko bought it while in Jerusalem, Jordan, where it is still the regulation headpiece for men.

In Greece, the group saw the Parthenon, went bathing in the Aegean Sea, and at Corinth marvelled at the ancient village which has been excavated intact.

The cleanest and most attractive country was Switzerland. The Alps were breathtaking and the flowers exquisite. The city of Geneva spends $20,000 per year to keep up its gardens. The group happened to be in Geneva when the Big Four had their summit meeting but did not get to see any of the principals. They did visit the conference building, however, and were briefed on what was going on by Mr. Charles Hogan, public relations chief of the United Nations.

In England they didn't see the queen. Her flag was not flying on Buckingham Palace—sign that she was out of London. However, they were entertained at tea by 8 members of the Parliament who showed them through the House of Lords.

Travel accommodations were good. All trips between countries were by air and within countries by bus or car. Food was excellent on planes and fair in hotels.

The sight of the ruins of powerful civilizations of the past . . . Egyptian, Phoenician, Greek and Roman . . . was impressive. The responsibility of the United States in its unsought-for role as world leader was made clear by the people interviewed on the tour. They were aware of the power of this country, are basically friendly toward it and hope fervently that America will live up to its responsibiilites.

This tour enabled the group to visit and talk with people of 14 countries, and helped the members to understand people, and through understanding brought them into a closer unity upon which goodwill and brotherhood can be firmly established. It is the opinion of Mrs. Bresko, that peace can be brought about through understanding of one another, thus building world friesndship and goodwill.

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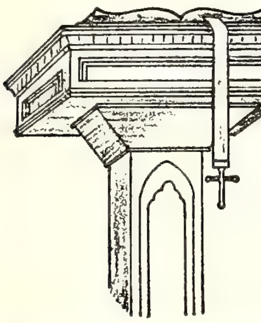
News From Reidsville

This is the year we shuffle the circles of our Auxiliary and there is excitement in the air as our September meeting draws near. Then we will have a new president, other new officers, new captains and all new circles. Six years ago we felt sad about breaking up relationships which we had enjoyed for many years in our circles but this year after experiencing three shuffles, we are rather looking forward to seeing who will be our circle mates for the next two years.

One lady said there was a lady in the auxiliary who had never favorably impressed her until she happened to be in her circle last year—now they are the best of friends. So we have learned we can work with one, as well as the other, and we are learning to love and respect so many more of our members.

Last Saturday night, the officers, circle captains and committee chairmen met together for a picnic supper and planned the year's work. It

(Continued on page 13.)



"The Public Schools and the Law of Love"

By THE REV. WM. R. MUELLER.

A Sermon
Preached at the
Monticello Congregational Christian
Church Monticello, N. C.
September 11, 1955.

Most of us feel some concern and even some anxiety about the future of public education in the state of North Carolina and in our neighboring southern states. It has been gratifying to me that some of you, during our visits together in your homes, have spoken of your interest in this matter, with the result that my thinking (and I hope your own) has been somewhat clarified. Perhaps most importantly, it has been good that you and I could sit, quietly and dispassionately, seeking to speak the truth in love and to become acquainted with how each of us feels about the bringing together of Negro children and white children in the same school.

As you know, the southern response to the Supreme Court Decision of last year has been widely varied. There are those so opposed to integration that they would do away with public education altogether before they would permit their children to attend school with Negro children.

There are others who are also deeply opposed to the Supreme Court Decision, wishing that the decision might have been otherwise (and convinced that it should have been), and yet who have a deep respect for the law of the land and for public education in our state; unhappy though they may be about it, they will send their children to integrated schools, hoping that things will not be so bad after all.

Then there are still others who regret the decision, but for a different reason: they wish that our hearts and souls and minds had been moved to initiate the bringing together of children of all colors in the schools before it seemed necessary for the law to do what the spirit should already have done.

What I should like to say to you this morning has nothing to do with the wisdom or the foolishness of the ruling of the Supreme Court; the decision has been made, for good or for ill. But it is fitting, on this first Sunday after the opening of the school year, to think over prayerfully just how you and I should respond to what in all probability will take place—the gradual, the very gradual integrating of our public school system.

You will immediately realize, of course, that in our day-to-day lives, our responses vary according to who we are and to how our personal interests are affected. During a dry summer, a long and steady afternoon rain will bring a different response from the tobacco farmer than it will from the young lady whose outdoor wedding reception was to have taken place on that afternoon. We respond sometimes as tobacco farmers, sometimes as young brides; we respond in many different roles, sometimes according to our age, to our sex, to our occupation, to our home surroundings.

But you will understand that I, in speaking of response from this pulpit, am speaking of Christian response, difficult as it certainly is to say exactly what the Christian response is to a particular situation. In any case, we know that it is that response which is motivated by the Spirit of Jesus Christ within us.

I remember as vividly as if it were yesterday a response which I had just about fifteen years ago and one which is relevant to our topic of this morning. Born and bred in a border-line city, Baltimore, in which the prevailing viewpoint on segregation was much the same as in Greensboro, I later went north for my education, and was at the time of this episode working for my doctor's degree at Harvard. It was on a lovely spring day that I left the library to eat my lunch at a cafeteria located just off the campus. I went down the cafeteria line and took my seat at a vacant table for two. I had just begun eating when I noticed, with a terrible sinking sensation, that a Negro, whom I had not met despite the fact that he was a fellow-student also working toward an advanced degree, was making his way toward the table at which I was sitting. In those few moments, as my fellow-student sat at the table with me and as I gobbled down my lunch as fast as I could, there were many feelings which arose within me. The predominant ones were those of shame and embarrassment. What, I asked myself, if the other people in the cafeteria who had not seen us come in at different times, actually thought that I had willingly accompanied a Negro to a cafeteria to eat a meal with him? This is what I mean by a response to a particular situation.

This morning we are talking about a Christian response to having our children attend school with Negroes. We are discussing not the wisdom of the Supreme Court Decision, but the way in which we should respond to the actual carrying out of the decision.

We will look in vain in the Bible, that inspired Book which is our authority for what Christian response should be, for any statement by Jesus Christ as to what pattern the schools of the United States should follow; We would also look in vain for any statement by Christ regarding the wisdom of local option for the sale of alcoholic beverages, or the wisdom of banning vicious and obscene comic books.

But we will not look in vain for those most explicit and often repeated statements about the proper relationship among men.

And given the probable fact that my three children will eventually be attending school with Negro children, will be studying and playing and eating with them, the Word of God seems to me to leave no doubt as to the proper response to this situation. If the response of my children should turn out to be the response of their father of some fifteen years ago, they will not be acting toward their brethren as Christ has commanded them: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

There is indeed no point on which the teaching of Jesus, or the teaching of Paul after him, is more explicit than on that of the relationship among men. The second great commandment is that we love our neighbor as ourselves, and our neighbor is defined in the parable of the Good Samaritan as that person, who-

(Continued on page 15.)

A Page for *Our Children*

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Summer is ending, school is in session, and the first tangy air of Fall is around us. How was your summer? We (this is not the editorial we but means the four members of the House family) spent our summer at Elon. It was our third, and we presume our last, summer there. Each summer we have lived in Ladies' Hall which happens to be in the geographic center of the new construction: girl's dormitory and dinning hall.

When we arrived last June, the workmen were felling trees and clearing the ground, when we left, the walls were rising. Toward the end of July, the workman removed a portion of our sidewalk, cut a deep ditch for the steam pipes, and made a foot bridge for us to cross, so that the students jokingly said: "We have a moat around our domain."

Elon College is many things: the place, the students, the staff, the townspeople. We like the place, staff and people. Some of them, stand out in our minds more than others. We have a special fondness for Art Professor Newman who is one of God's elect. For you boys and girls who don't know Miss Lila, let me say that she has been totally deaf since early childhood, but her mother taught her to speak and read lips. In her quiet world, she has made a victorious life and lives graciously and in real Christian way. She serves as a reminder to the people who have everything in life, but who gripe all the time. Never have I heard Lila Newman complain. She is a big part of our Elon!

The art studio is on the third floor, and down the hall is the business and commercial department. This summer we came to know one of the professors of this department, Tom Fox. We were surprised and pleased when he told us that he read our page each week. He is the kind of young man our college needs to teach our young people.

Another of our favorites has been Dr. Bill Cunningham and his entire family. Mrs. Cunningham heads a department in the Elon Church School and their daughters, Ann and Margaret, are our special friends. Dr. Cunningham is a distinguished young teacher. Presently, he is revising the manuscript of a book to be published soon.

Dr. William Mosely Brown we have known since the days when he was the president of Virginia Beach's Atlantic University. He is another distinguished scholar, excelling in social sciences and German. We spent the summer under his tutelage in this language and came to admire him even more.

And there are many others: Hazel Walker, the charming registrar who was just home from a European trip; Dean Danieley, busy as ever and a proud papa for the second time; Professor Gilbert Latham, whose austerity frightens the young students, but who is their best friend, and then the President and his wife.

The Smiths have been the heart and core of the college since the early 1930's. This summer Dr. Smith told us he was going to retire. We can't imagine going to the college and not seeing his tall figure moving around the halls, or going to the president's home and not being so graciously received by Mrs. Smith and seeing her charming, amusing, graceful driftwood arrangements.

Why should all of this be written? We think we have had a rare privilege to know the school from a vantage point, and we pay our personal debt of gratitude to our college, its faculty, president and its very spirit. We know and admit its faults, but we think its good points overcome, and we believe the college will move on in glory.

CHRISTIAN EDUCATION.

(Continued from page 2.)

stand and teach the Bible. It ought to be made available to all children's workers in our churches.

"The Bible — Out of Life Into Life" is the title of the special November 1955 issue of the *International Journal of Religious Education* on how to teach the Bible dynamically. The September issue editorializes—"It will lift up those ways of teaching the Bible which most successfully help persons of all ages to understand it and to respond to it with faith and commitment."

Address orders to the *Journal*, 79 East Adams Street, Chicago 3, Illinois.

Carl R. Key.

JOHN D. ROCKEFELLER GIFT WILL MAKE POSSIBLE A STUDY OF CHRISTIAN RESPONSIBILITY.

(Continued from page 5.)

cial institutions in the countries of these areas.

Referring to the proposed study on "The Unity of the Church," representatives of the World Council Study Division revealed plans for a series of regional conferences which aim to bring into the open "the most difficult of concrete issues in the whole field of church unity." Clergy and laity will participate in these discussions on a broader basis than has been attempted in the past.

Another study will survey the development of one of the "younger churches" of Asia, and will be carried on jointly with the International Missionary Council. A pilot study project of this character is already under way in Uganda. "The native churches of the East and Africa hold the key to the effective fulfillment of the Church's world mission," the Study Division stated in defining this project. "Yet they are caught up in the great changes of the present revolutionary scene, frequently by forces and problems which all but defy their strength. The careful assessment of their present position, structure, resources and function is required, in order that their strength may be used to the full."

In carrying out the study of "The Church and War" a "high-level commission" of lay and clergy leaders will attempt to draft a statement on this all-important subject, which will then be submitted for consideration by Christians throughout the world. "The great intensification of war destruction," says the statement setting forth the plan, "and the increased totalitarianism of war, especially in the light of nuclear warfare . . . constitute an urgent and profound challenge to the Christian conscience. Perhaps no more urgent problem confronts mankind. Old attitudes toward war call for new scrutiny to the end that a distinctive Christian witness may be made afresh in the light of the new developments of warfare, before it is too late."

The Roll of Clergy Surveyed

Older persons in any community will recall the day when the Protestant minister was often rated for his ability as a preacher. Recent surveys seem to show that now preaching is not as important as it was for many reasons.

A year ago the Russell Sage Foundation and the Union Theological Seminary undertook a survey of the place the Protestant minister occupies today, and the report has just been made public. Dr. Samuel W. Blizzard, a Presbyterian minister forty years of age, who obtained leave as associate professor of Sociology at Pennsylvania State University, was retained to conduct the survey. He has served pastorates in two Presbyterian churches and holds two degrees in theology. His offices for the survey are at Union Theological Seminary in New York City. For the next two years he will serve there as visiting professor of Social Science.

George Dugan, religious editor of *The New York Times,* states that Dr. Blizzard sent out 1,600 questionaires to the alumni of five theological seminaries and received 1,150 replies. The seminaries queried were Union (interdenominational); Garrett Biblical Institute, Evanston, Ill. (Methodist); Butler University School of Religion, Indianapolis, Ind. (Disciples of Christ); Virginia Theological Seminary, Alexandria (Protestant Episcopal); and Louisville Theological Seminary, Kentucky (Presbyterian).

Dr. Reinhold Niebuhr, vice-president of Union Seminary, was quoted as follows on the survey: ''A minister is not only a preacher of the Gospel, but he is a community leader and a teacher of social ethics who must try to do his part in guiding his congregation through the complex social and moral issues of our day.''

Dr. Blizzard summarized the survey by stating that, traditionally, the Protestant minister has been known as a ''preacher,'' adding that the complexity of American society today is causing this role to assume a ''declining importance.'' This role ''is being relegated to a less important position, and the roles of pastor, counsellor, organizer, administrator and promoter are coming to occupy the resulting void.

''The demands of the religious public and the response of parish ministers as they restudy their Christian vocation may very well change the 'face' of the parish ministry as a profession.

''The rapid shift that is being made from the life of the village and the countryside to the urbanized mass society is an increasingly important fact for the church and the Protestant minister.

''Clergymen being trained in the seminaries in the current decade walk out to face a different world than did those of a previous generation.

''Therefore, the parish minister must reexamine the way he functions, the role he plays and the methods he uses to make the theology of the church meaningful in terms of the problems and aspirations of the people he serves.''

Another problem facing the Protestant minister today is how to find time for the reading and study which he feels is essential to successful preaching and pastoral work. In the larger and wealthier congregations, a staff is provided to relieve the minister of considerable detail, but in the smaller congregations this is not financially possible, which often may mean a terrific physical and nervous strain on the minister and inevitably mars the clear over-all vision he ought to have in the leadership he feels it is his duty to exert.

—S. W. in S. R. N. B.

"THE LIVING WORD"

Words that Have Acquired Worse Meanings

Number Fifteen of a Series

By Dr. Luther A. Weigle.

A number of words were used by the King James Version in a good or at least harmless or neutral sense, which now have acquired worse or more violent meanings. ''Base'' simply meant ''lowly'' or ''humble'' —''I, Paul, who in presence am base among you'' (2 Corinthians 10:1). ''Vile'' was no worse—''our vile body'' (Philippians 3:21) is rendered by the Revised Standard Version ''our lowly body''; and the poor man's ''vile raiment'' (James 2:2) is ''shabby clothing.''

When we read concerning John the Baptist that ''the soldiers demanded of him, saying, And what shall we do?'' (Luke 3:14), we get an impression of peremptoriness that did not belong to the word ''demand'' in 1611, when it simply meant ''ask.'' ''Riot'' and rioting'' referred then to revelry and loose living rather than to turbulence and violence.

''Addicted'' was then employed in a good sense but now is generally used of bad habits. The KJ rendering ''they have addicted themselves to the ministry of the saints'' has been changed in RSV to read, ''they have devoted themselves to the service of the saints'' (1 Corinthians 16:15). The word ''unspeakable'' tends to be applied now to bad rather than to good things; the Revised Standard Version therefore has ''Thanks be to God for his inexpressible gift!'' (2 Corinthians 9. 15), and ''rejoice with unutterable joy'' (1 Peter 1:8).

The word ''covet'' was used for earnest desire and zeal for the higher things of life, as well as for inordinate passion for its more material comforts (1 Corinthians 12:31). The word ''convenient'' was applied to what is fitting and proper instead of to what suits one's personal ease or comfort or lies near at hand (Ephesians 5:4). To ''tempt'' was sometimes used in the sense of try or test, without the present implication of seeking to lead into evil (Mark 12:15).

The ''barbarous'' were simply people who did not know Greek language or share in the Greek culture (Acts 28:2). The ''feebleminded'' were not mentally deficient, but simply faint-hearted (1 Thessalonians 5:14). The ''Libertines'' who appear just once in the Bible (Acts 6:9) were not loose livers, but respectable freedmen, who had a synagogue in Jerusalem.

When asked the secret of his success, General Booth replied: ''I will tell you the secret—God has had all there was of me. . . . From the day I got the poor of London on my heart, and a vision of what Jesus Christ would do for them, I made up my mind that God should have all of William Booth there was; and if anything has been achieved, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.''

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Boyhood of Jesus

Lesson II—October 9, 1955.

Memory Selection: *"And Jesus increased in wisdom and stature, and in favour with God and man."*—Luke 2:52.

Background Scripture: Luke 2:41-52.

Devotional Reading: I Timothy 4: 12-16.

Strangely enough, the Gospels have little to say about the boyhood and youth of Jesus. In fact, Luke is the only Gospel writer who says anything about this long period, and what he tells us is confined to twelve verses! This period in his life has been called "the hidden years." Only one incident from the time he was a baby to the time when he was thirty years of age! Surely that seems all too little about such a wonderful and such an important life. But that little tells us a lot. This episode is filled with significant clues.

A Boy With Church-Going Parents.

"Now his parents went to Jerusalem every year to the feast of the Passover." That was the Feast of the Passover and it lasted eight days. For a humble carpenter to take that much time off from his work, plus the days involved in traveling, meant quite a sacrifice. Only the devout went to these feasts at Jerusalem. The fact that Joseph and Mary went regularly to the feasts indicated that they were devout, devoted people. It is quite likely that they were regular attendants at the synagogue in their home-town. In short they were religious people; devout, faithful, church-going people. That means so much to family life. Undoubtedly, one of the things that influenced the young life of Jesus was the example of his parents in the matter of going to church. Later Luke says that "as his custom was, he went into the synagogue on the Sabbath day." It is not enough to send children to Sunday school and church; parents ought to go to Sunday school and church with them.

A Boy's First Trip to the Big City.

"And when he was twelve years old, they went up to Jerusalem after the custom of the feast." How the boy Jesus must have looked forward to the day when he would be old enough to make the trip to the great city of Jerusalem! And how thrilled he must have been when the day actually came when he was to go. The caravans of people making their way, mostly on foot, to the great feast, the strange, new sights along the journey, the inevitable pranks and fun of a bunch of youngsters, the first view of the city, and especially the first view of the majestic Temple, the crowds, and the sights and sounds of a great city, the glory of the Temple as the boy saw it and entered into it, the impressiveness of the ritual and the ceremonies in the Temple, the mystery and the majesty and the magnificence of it all—what an unforgettable experience, and especially to a sensitive and spiritually minded boy. And there was a whole week of it, a whole week of pageantry and parade and pomp and ceremony!

A Lost Boy.

All too soon, for the boy at least, the Feast came to an end. The folks started back home. The people usually traveled in family, and community groups, and his parents thought that the boy Jesus was in the crowd. When night came, however, they could not find him. "Supposing him to have been in the company, they went a day's journey; and they sought him among their kinsfolk and acquaintance." Nothing doing, none of them had seen him. So there was nothing to do but to go all the way back to Jerusalem to look for him. Imagine the feeling of the parents, especially of the mother! There was no sleeping for Joseph and Mary that night!

A Found Boy.

"And it came to pass, that after three days they found him in the Temple. . . ." Wonder why it took them three days to find him? Wonder why they did not go to the Temple the first thing, instead of looking all over the city for him? It is an evidence that Jesus was no prodigy, no "boy wonder," no exhibitionist. Mary was at a loss to understand why he should be, of all places in the Temple. She was not the first mother who did not understand her twelve year old boy. He was greater than she knew, as many youngsters today are greater than their parents know.

They not only found him in the Temple, but they found him "sitting in the midst of the doctors, both *hearing them,* and *asking them questions.*" *He was not telling them.* He was a reverent, humble, eager, teachable, hungry boy, altogether winsome and wholesome. He was eager to learn, inquisitive, alert. Luke has given us a true picture of the boy Jesus. It should be said, that the doctors, the learned men, were astonished by his understanding, and by his intelligent and probing questions. Here was no ordinary lad. The Spirit of God had already instructed him and laid hold on him. Already there were signs of his spiritual awareness and insight and sensibility that were to flower into perfection in the full-grown Christ, the Son of God.

"And when they saw Him, they were amazed! Wherever else they expected to find him, they never thought he would be in the Temple. Their religious teachings and example had wrought better than they knew.

An Obedient Boy.

"And he went down with them, and came to Nazareth, and was subject unto them." Already there was the drawing consciousness that God had laid his hand upon him. Already there was the awareness that there were some things he knew that perhaps even his parents did not know. But he was subject to them. He was obedient to authority. He obeyed his parents in the Lord.

Jesus Christ was a normal human being. He came into the world as a baby. He grew as any other baby grows. He grew in *stature,* by proper food, rest, and exercise, he grew in size and in strength. Those early years laid the foundation of that perfect body which was the instrument of the Holy Spirit. He grew in *wisdom*—knowledge was not given to him, he had to learn and study and think. He grew in *favor with man.* There was a winsomeness, a wholesomeness, a sincerity and a simplicity about him that won the regard and the esteem of those who knew him. He grew in *favor with God.* Devotion, faithfulness, a searching mind, a consecrated heart, a sacrificial will —he had all these and more. Here indeed was a beloved Son, in whom God was well-pleased.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

proved to be a wonderful evening with everyone expressing their ideas and pledging themselves to make this coming year the best yet. We went home at a late hour but happy and confident that our new president, Mrs. "Pat" Ware, would lead us to new heights.

On August 20 the Auxiliary sponsored a homemade ice cream party. The lawn in back of the church provided the setting where tables with beautiful flowers were placed and Japanese lanterns hung. Although the evening was hot, those who came and enjoyed the delicious homemade cakes and ice cream went away happy and refreshed. Receipts were given to the building fund of the church.

Mrs. T. G. Humphries.

* * * * *

Waverly Women Report

The women of the Waverly Christian Church, under the leadership of our president, Mrs. W. H. Johnson, have completed another year's work for the Master.

Our Thank Offering was presented during the Sunday school hour and a very generous offering was received.

We observed World Community Day and the World Day of Prayer with the other churches of Waverly taking part in the service. On World Community Day, blankets, sheets, pillow cases, towels, clothing and a generous offering were received to be sent overseas.

The Friendly Service program was given by Miss Bessie Pond. It included a stork shower for babies and clothing for children to be sent to the Phillipines.

A Life Membership was given, also a membership to C. M. A.

The study of Acts was given in our monthly meetings by our Spiritual Life superintendent.

The mission study book, *India, Pakistan and Burma,* was reviewed by our pastor, Mr. McCauley.

Our conference apportionments have been paid in full.

We are looking forward to having the Eastern Virginia Conference meeting in our church on October 6.

Mrs. O. C. Osborne.

* * * * *

Packets to be Forthcoming Soon

Mrs. W. B. Williams, Literature Superintendent, regrets the delay in getting out the Missionary Packets which you have ordered but not received. Materials had to be reordered, new stencils had to be cut, etc. One hundred-fifty packets were assembled for the School of Missions. They sold like "hot cakes." Seventy-five additional packets are being made up. Isn't it fine that there were 150 orders ahead of yours? Sounds like we are getting off to a wonderful start.

Mrs. Williams asked me to say to the women, "Please have just a little more patience, you will have your packet soon."

There is a Chinese Proverb which says, "Patience is power; with time and patience the mulberry leaf becomes silk."

"THE PUBLIC SCHOOLS AND THE LAW OF LOVE."

(Continued from page 9.)

ever he may be, whom we may help through the love in our hearts.

And let us make no mistake but that the Negroes who enter our schools will desperately need our help. They will be less well trained than our children, less well housed, fed and clothed. They will come with that fear which always has its place in the heart of an unwelcome stranger. Many of them will know that they are despised and looked down upon by some of their schoolmates. They will be in as anguished condition as that man ministered to by the Good Samaritan; they will be so, at least, unless we allow our Christian response of love toward our fellowmen to shine forth.

Scripture makes it clear that we are deceiving ourselves if we believe that we can love God without loving our fellowmen. As the First Epistle of John tells us, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

I know, as all of you do, how terribly difficult it is to change a pattern of life which has been a part of our state and region for some generations. Integration of the schools is a violation of a way of life; it is an offense to many of our dear friends; it goes against the deep feelings of many people in our community.

Recognizing these to be facts, we should also realize that perhaps the most offensive commandment of Christ, that commandment which on so many occasions does violate our way of life, is the commandment that we love others as we love ourselves. We are not told to pick and choose those whom we would love; that in itself would be difficult enough. We are told to love all our neighbors, to love them as we love ourselves and to love them as Christ loved us.

The Gospels and the Epistles would not place such emphasis on this commandment if it were one easy to follow. It could be said that many North Carolinians are now being asked to humiliate themselves, to welcome as neighbors those whom they have customarily felt to be inferior to them.

But let us remember that all are one in Christ, that he died for all men, and that for us to discriminate where our Lord does not discriminate is to esteem our judgement above his.

What can each one of us do about this? We can seek to persuade our children to ease the way for those who will be coming as strangers into their schools. Children, as you know, frequently carry on the reponses, the feelings, the attitudes, the loves, and the hates of their parents. Upon them we must impress the truth that all men may indeed be one in Christ.

What else may we do? We may have the courage and the faith to assert ourselves on the doctrine of Christian love even though our testimony may cause others in our community to despise us for applying this doctrine to the very practical mater of Christian living in our schools.

Finally, a concluding story. The story goes that an elderly Negro man had to change trains in the middle of one cold winter night at a small southern town. As chance would have it, the Negro waiting room was locked. When he opened the door of the white waiting room and looked in, he saw four or five white men gathered around the warm pot-bellied wood stove. Seeing this, the Negro closed the door and remained outside. As the night went on and it bacame colder, he walked briskly up and down the platform trying to keep warm. After this had gone on for some time, the door of the white waiting room opened, and one of the men stuck his head out, saying, "For Christ's sake, man, come in and get warm." The Negro pondered this for a moment and then said, "Well, if that's the way you put it, I'll come in." And I hope that's the way we will put it. May the grace of God guide us of this Monticello community to follow the persuasions of love.

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

I hope the reception room in the Main Building will soon be looking like new. For several months I have been hoping somebody would help us with it.

In this Main Building 25 girls live. They have seen their rooms—most of them—redecorated, but we had to call a halt before the big reception room was finished. The patching-up of the cracks and broken places had been done when we were working on other parts of the building.

Why didn't we go ahead and complete the job? It is better to pay past due bills, and there are more than we can come anywhere near paying until the fall in-gathering from friends and churches. It has to be something which we see as absolutely necessary from now until our current bills are met, or unless some money is given us for the job. When the money is in hand we will go ahead.

Now it so happens that a good Reidsville layman, John Dockery, saw the situation and gave us $102 with which to purchase the ceiling tile to fix the overhead in the reception room, and friends of his in the Reidsville church added $50 with which to buy the paint and other materials. The Neese Baraca Class of the Reidsville church sent $16 more to help with the job of painting. A good layman of our First Church, Greensboro, R. C. Craven, has loaned us a steel scaffold for putting up the ceiling tile.

So it looks like we shall soon see a big difference in the entrance and reception room of our girls' building. Thanks to Reidsville folks for the $166 and to Mr. Craven for the loan of the scaffold. They are all friends who wish to help the Christian Orphanage do a good job for the children here.

Thanks to you all for helping with a tremendous job. You remember the story of the folks who first came along the road after a man had been beaten, robbed and left for dead. Two-thirds of those people passed by on the other side. One by one they came, three of them, and the first one "passed by," then came the second one who likewise "passed by," and then the third one who in compassion rendered help.

One wonders how any one of them could go right on by and leave a stranger, beaten and helpless and dying, but that is what they did, two-thirds of them, two out of three. They, the two-thirds, had some excuse.

I heard of a fellow once who did not give to the orphanages because they got plenty of money without his help. Said he, "The orphanages have such an appeal." You would be surprised at how many people "walk by on the other side" with that as their excuse for not helping with the work being done at our orphanage here.

If the Christian Orphanage did get "plenty of money" the excuse would be a real reason for not giving to it, but since it does not get more than enough to do more than the bare necessities, well, at any rate, I am thankful the Samaritan story had one-third of those on the road as helpers, and that the help given turned out to be sufficient. It looks like we are blessed this year with many, many good friends.

John G. Truitt,
Superintendent.

REPORT FOR SEPTEMBER 14, 1955.

Commodities for the Week.

Circus tickets:
Barker's Tire Service, Burlington, N. C.
4 bedspreads:
Mr. and Mrs. C. A. Suter, Harrisonbug, Va.
Candy:
Central Grocery Co., Burlington, N. C.
Clothing:
C. E. Talley, Reidsville, N. C.
Coupons:
Woman's Aux., Liberty Spring Church.
Mrs. Joe K. Landrum, Vernon Hill, Va.
Martha's Chapel Christian Church.
Mrs. Ethel Burgess, Leaksville, N. C.
Bay View Christian Church.

Sunday School Monthly Offerings.

Amount brought forward		$14,206.57
Eastern N. C. Conference:		
Ebenezer	$ 26.46	
Pope's Chapel	10.00	
Wake Chapel	54.50	
		90.96
Eastern Va. Conference:		
Antioch S. S.	$ 9.00	
Liberty Spring S. S.	10.00	
Baysiide	10.00	
		29.00
N. C. and Va. Conference:		
Bethel S. S.	$ 16.35	
Danville	98.00	
Durham S. S.	30.55	
Greensboro, First	58.66	
Lynchburg	6.00	
		209.56
Western N. C. Conference:		
Albemarle	$ 19.00	
Zion	30.00	
		4.900
Virginia Valley Conference:		
Mt. Olivet (R) S. S.	$ 20.63	
Newport S. S.	24.60	
		45.23
Total		$ 423.75
Grand total		$14,630.32

Special Offerings.

Amount brought forward		$26,544.01
Women's Miss. Soc., Auburn Christian Church	$ 5.00	
Mrs. W. T. H. Brantley, Elon College, N. C.	10.00	
General Mills, Inc., for coupons	25.00	
Neese Baraca Class, Reidsville Church	16.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address...

In Memoriam

JOHNSON.

"For his work is not done
No deed of love or goodness ever dies
But in the lives of others multiplies."

We, the members of Mt. Carmel Congregational Christian Church of Walters Virginia, do wish to pay tribute and honor to the treasured memory of our beloved friend and fellow member, Dr. I. W. Johnson who departed this life on the 26th day of April 1955 at the age of 80 years, 6 months and 23 days.

He was deeply interested in the total work of the Congregational Christian Church. He served most capably in the various phases of the church work, having been pastor of several churches in the Eastern Virginia Conference.

Therefor, be it resolved:

1. That we emulate his steadfast faith in God, sincerity, humility, and helpful service to others.

2. That we accept the challenge of a stronger Christian faith and be inspired, by his example, to a nobler Christian life.

3. That we extend our deepest sympathy to the bereaved family, and commend them to the Comforter who gives sufficient grace and strength for every need.

4. That a copy of these resolutions be sent to the family, a copy entered on our church record and a copy sent to "The Christian Sun" for publication.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

SUITT.

On May 15, 1955, God in his infinite wisdom called our beloved deacon and friend, Mr. J. W. Suitt to come to his eternal home.

Ressie, as he was familiarly known, had lived his seventy-nine years in this commumnity, and was a true and faithful friend to every one who knew him. Those who knew him well said of him, "He is the best man in our community."

He united with Pope's Chapel Christian Church in his early manhood and served it as Sunday school superintendent, class teacher, and deacon. In every business transaction his advice was ever sought. His quiet unassuming ways made one know that his desisions had been thoughtfully made and were dependable. Because of these and many other admirable attributes of character he will be greatly missed in church, home and community.

We, the committee appointed by the church, wish to submit the following resolutions:

1. While we mourn the loss of one who has meant so much as friend and brother in Christ, we bow in humble submission to God's will, and shall keep in lasting remembrance the high Christian standards and ideals of service which he exhibited in his daily life.

2. That we extend our heart-felt sympathy to the bereaved family and express our sincere regret at the passing of one whose loss will be so greatly felt.

3. That a copy of these resolutions be sent to the family, to "The Christian Sun" for publication, and a copy be placed on the minutes of the church register.

CORRINE HOLMES,
Mrs. B. J. PERRY,
ETHEL M. HOLMES,
Committee.

STEARN.

"Precious in the sight of the Lord is the death of his saints." Psalms 116:15.

The Linville Congregational Christian Church suffered a great loss in the passing of J W. Stearn on May 8, 1955, at the Rockingham Memorial Hospital in Harrisonburg. Mr. Stearn was a member of the Linville Church for many years, having served in the capacity of Deacon for eighteen years. He was teacher of the Men's Bible Class forty years. He was active in the Layman's Fellowship and was a trustee of the church and served in many other ways.

Mr. Stearn was loved by old and young alike and a man who inspired confidence. He was a special friend to pastors and visitors in the community and his home was open to them at all times and he and his good wife always made them welcome. He was a good man and he lived a sincere and modest life. He loved people, but above all, he loved his God. It was surely such as he that Jesus had in mind when he said "Ye are the salt of the earth." Mr. Stearn spent much time doing things for the church structurally.

Sixteen years ago he was stricken with arthritis but even though his joints were stiff and he could scarcely hold things in his hands, he never gave up and worked even with all these handicaps. He always had a smile and he never complained of his suffering.

He never spoke ill of anyone; if he did not have a good word, he kept his silence.

Mr. Stearn was married to Miss Lydia Geil in 1916, who survives him. Miss Betty Eaton lived in the home and also mourns his passing. He is also survived by one sister and three brothers.

He was laid to rest in the beautiful Linville Cemetery. Rev. W. B. Fuller used a portion of the Sixth Chapter of II Kings as a basis for his remarks, a selection made by Mr. Stearn. Rev. H. B. Alexander and Rev. E. J. Rohart assisted. The music was very appropriate, and the floral gifts were lovely.

It singeth low in every heart
We hear it each and all
A song of those who answer not
However we may call.
They throng the silence of the breast
We see them as of yore,
The kind, the brave, the true, the sweet,
Who walk with us no more.

The church and the community suffered a great loss in the passing of this good man, but the community is a better place because Warner lived there.

MARY SCOTT DAVIS.

DR. RIGGS' WORK IN INDIA.

(Continued from page 6.)

Future Prospects.

These still seem like small beginnings, altho they represent a lot of progress over two years ago, but they have started people here to thinking, and coming up with new ideas, requiring financial aid at first. What about first-aid kits for the volunteer workers, so that they will have something to go with their health instruction, to catch a simple wound or infection at its beginning before it turns into a disabling and expensive medical problem, perhaps requiring hospitalization? What about a Diocesan-wide school health program, with certain key medicines provided by the Diocese when necessary to forestall an epidemic in a school? What about research with Multipurpose Food, or its Indian equivalent, in the Diocesan schools, as a means to improve school health?

Dr. Martin's mobile village clinic program, rural health centers, a health training institute to provide workers to man them, health teaching for other rural church workers, smokeless stoves and sanitary latrines in their homes, a health insurance scheme for their families, first-aid kits for them to use, key medicines and vaccines for the schools, and school nutrition research—these are some of the accomplishments during the past two years and prospects in sight for the immediate future. In all of them the expectation is that if they prove to be practical their support will be taken over by the Indians after the initial stages, so that your gifts are being used only to stimulate, and not as a permanent subsidy. My impression is that the prospects for good resulting from these gifts are brighter than ever; and I hope you will feel that your generosity has been worthwhile.

Best regards,
Ed Riggs.

THE CHRSTIAN ORPHANAGE.

(Continued from paeg 14.)

T. R. Humphrey, Elon College, N. C.	200.00	
In Memory of Mrs. Essie Haslett	7.50	
In Memory of Raleigh F. Whitley	10.00	
In Memory of Raleigh F. Whitley	5.00	
In Memory of Raleigh F. Whitley	3.00	
In Memory of Mrs. W. H. Jones	5.00	
Special Gifts	141.00	
		$ 472.50
Grand total		$26,971.51
Total for the week		$ 851.25
Total for the year		$41,601.63

CONFERENCE APPORTIONMENTS ARE IMPORTANT

•

Please Pay Your Apportionments Now and Help Your Church

They Express Our Love for Christ and His Church
They Test Our Willingness to Cooperate
They Feed Orphan Children
They Make Possible Our Conferences and Convention
They Strengthen Weak Churches; Build New Ones
They Keep Our Church College Going
They Aid Our Young People's Work
They Do Our Leadership Training
They Send Out Missionaries

•

WM. T. SCOTT, Superintendent
Convention Office Elon College, N. C.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, SEPTEMBER 29, 1955 NUMBER 38

DR. DOUGLAS HORTON
who for seventeen years was Minister of the Congregational Christian Churches and Secretary of the General Council of Congregational Christian Churches. Dr. Horton is now Dean of the Harvard School of Religion, Cambridge, Massachusetts

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

A Layman Supplies

During the month of August, in the absence of the pastor, the Rev. J. F. Apple, the pulpit of the First Congregational Christian Church of Henderson, N. C., was ably filled by Mr. Dalton Harper of Greensboro, N. C.

Mr. Harper's series of messages centered around the Cross, and its meaning to the man of today. The first three Sundays of the month, he presented the three steps to the Cross. They are faith, hope, and love. Here are the highlights of those talks.

Concerning faith he said that the knowledge of the existence of God is sufficient for a practical faith which makes man whole and able to bear the hardship of life. Faith is a personal possession.

He said of hope, that man's hope that Jesus will return to receive his faithful ones makes the impossible to become possible for man. Christ is the Hope of the world.

Love is central in the Christian life. Man loses himself in true love for God. Such a love does not count the cost.

For the fourth Sunday, Mr. Harper presented the meaning of the Cross. The proclamation of the Cross is a great new truth and a way of life which will endure. Without the vision of the Cross, no proclamation can last. For example, there is the life and influence of Adolph Hitler which will be overcome by good, and in time will be completely forgotten. The Cross offers forgiveness and everlasting life to the repentant man who truly believes in his heart.

To sum up the full story as told by Mr. Harper, he said: "Man helpless and lost because of the trials and adversities of earthly life, through faith in God and his belief in Jesus as the hope of the world, is led in his love for the Christian way of life to the Cross. Here, man sees the love of God who gave his only Son, that we may have life and have it more abundantly. Here, man knows that God, through Jesus saves and gives new life. That is salvation. Here, man finds the great challenge to serve the Man of Galilee."

A former member of the Henderson church, Mr. Harper is a graduate of Henderson High School and of Elon College. At present he holds a position with the GMAC in Greensboro.

MRS. J. L. LASSITER,
Reporter.

Feature Film—"The Secret of the Gift"

The feature film, "The Secret of the Gift," is now available from the Southern Convention Office. This is the sixth in the series of stewardship films made through the Broadcasting and Film Commission—but this one is different. Rather than a story, "The Secret of the Gift" is a documentary type film. The film opens as the offering is being taken in a church on Sunday morning. We see Dr. Benson, a beloved physician, as an usher. He waits for the offering plate at the end of the pew and muses on the meaning of the gifts he sees laid on them. He then tells us some of the stories that lie behind those gifts. Through the mind and heart of Dr. Benson we learn "The Secret of the Gift." *This film has previously been advertised as "According to His Faith."*

Reservations for Eastern Virginia and North Carolina should be made through Miss Ruth Dunn, Box 336, Elon College, N. C. The Valley copy has been sent to them and the ministers are asked to contact each other for its use.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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N-E-W-S B-R-I-E-F-S

The Reverend Thomas H. Britton, pastor of Shelton Memorial Congregational Christian Church of Portsmouth, Virginia, has recently been elected as the new president of the Portsmouth Ministerial Union. Mr. Britton has been installed in office, and has appointed the standing committees of the Union, thus launching the fall program. Our congratulations to Mr. Britton.

The Reverend Samuel Hayes Magill has been elected Director of Student Activities of the University of North Carolina, succeeding Mr. Roy W. Holsten who resigned in July. Mr. Magill is a graduate of the University of North Carolina and of Yale Divinity School. He was ordained to the ministry of the Congregational Christian Churches in 1953. For the past two years he has been YMCA secretary at Davidson College.

Vacation Recollection

Did you ever get irritated driving behind a car with a trailer? We used to, too, but not anymore. Think of the fine folks you'd be getting mad at! There are the J. L. Neeses, whom we saw living in their Florida trailer on top the Blue Ridge at Elk Spur. They were serving a church in need, and the trailer served as a parsonage. Then there were the Elton Browns, who blew into town enroute from Florida back to their Massachusetts parish. What fun we had visiting together and recalling our voyage to China, after they'd plugged the trailer outside our dining-room window and put the four little Browns to bed in it! Yes, trailer folks can be mighty good company.

Dorothy Jackson.
Chapel Hill, N. C.

Service of Ordination

The Rev. Alfred Warren Matthews was ordained to the Congregational Christian ministry on Sunday evening, September 4, 1955, at the First Congregational Christian Church, Greensboro, N. C. The Rev. John S. Graves was the presiding minister.

The ordaining prayer was led by Dr. W. T. Scott, Sr., Dr. W. E. Wisseman, pastor of the First Church preached the sermon, using as his theme, "The Mission of the Church." The Ordaining Presbytery was composed of the Rev. Mark W. Andes, president of the North Carolina and Virginia Conference, Dr. Ferris E. Reynolds, and the Rev. Fred P. Register. The Rev. Mr. Matthews pronounced the benediction.

The Rev. Mr. Matthews is the son of Mr. and Mrs. C. T. Matthews, 2915 Spring Garden Street, Greensboro. He was born into the First Congregational Christian Church, where he was active in the church school and youth work. He experienced the call to the ministry during his high school days. Upon completion of his high school work he entered Elon College from which he received his A. B. degree. He was graduated from Hartford Theological Seminary with high honors last May. He has been awarded the Thompson Fellowship for Advanced Study, and plans to enter Harvard University this fall.

Notice

The Home Missions Committee of the Eastern Virginia Conference will meet on Monday, October 17, 1955, at 4:00 p. m. in the office of the Chairman in Room 207, National Bank of Suffolk Building, Suffolk, Virginia. All persons having business to transact before the Committee are asked to be present at that time.

Mills E. Godwin, Jr.,
Chairman.

Dates to Remember

1955	
October 10	**Convention Executive Board Meeting First Congregational Christian Church Henderson, North Carolina**
October 12-13	**Virginia Valley Central Conference Mayland Congregational Christian Church Broadway, Virginia**
October 19-20	**Conference on Recruiting for the Ministry Moonelon Conference Center Elon College, North Carolina**
November 2-3	**Eastern Virginia Conference The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference New Hope Church, Highway N. C. 98 Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference Pleasant Ridge Congregational Christian Church Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference First Congregational Christian Church Burlington, North Carolina**
1956	
January 11-12	**Annual Meeting of the Southern Convention Mission Board Elon College, North Carolina**
January 30- February 2	**Mid-Winter Meeting Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention Union Ridge Congregational Christian Church Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches Omaha, Nebraska**

Editorial . . .

Christian Social Action

There are some things that are so fine one feels that they must be shared. The September issue of "Social Action, the Congregational Christian Magazine of Christian Concern," ought to be read by every church leader in the Southern Convention. We do not know how widely "Social Action" circulates among our churches. It should be on the literature table of every local church.

The leading article in the September issue is by Roger L. Shinn. Dr. Shinn is Professor of Religion, Vanderbilt University School of Religion. He writes under the title, "Evangelism, Stewardship, and Social Action." His thesis is that the three are by their very nature and purpose interrelated; that they should be so recognized; and that the plans for their promotion should be shaped accordingly.

The Southern Convention has recognized the inter-relation of stewardship and evangelism. The Rev. Fred P. Register is Secretary of Stewardship and Evangelism for the Convention. It did not occur to those who outlined the work that Mr. Register is expected to do that he should also be expected to promote social action. Such a suggestion might come as a surprise to Mr. Register.

Dr. Shinn deplores the tendency to separate the work of the Church into water-tight compartments. Such a tendency often dominates the thinking of individuals, and often one phase of the church's work shapes its entire program. Such an assumption is not good churchmanship, nor is it adequate to the Christian Gospel.

In speaking of stewardship, evangelism, and social action, Dr. Shinn says, "Some churches have seemed to want to eliminate one or another of the three. Some have favored a program of 'separate, but equal' opportunities for all three. But the integrity of the Christian church demands integration. To see any one of these activities apart from the others is not merely to slight the omitted activities. It is to corrupt the very purpose that we aim to emphasize."

Even if Dr. Shinn fails to convince his readers that stewardship, evangelism, and social action are component and interrelated parts of one main task of the church, he will give them a fine exposition of the meaning and purpose of each. Space does not permit us to attempt to give Dr. Shinn's entire message. If it convinces some of our readers that they must read the entire article this editorial will have served a two-fold purpose. Dr. Shinn's article will give then food for serious thought, and they will make the acquaintance of an excellent magazine, "Social Action."

Church Women Report

The Women's Fellowships of the Southern Convention hold their conferences in October, all three meeting during the same week. By having their meetings in close succession, they are able to secure the best speakers in our fellowship. The conferences of the women have the most talk, the least amount of argument, the best reports, and the finest inspiration of any church meetings we have attended. Every man in the Southern Convention should attend at least one conference of the women.

The work of the Women's Fellowship is truly benevolent. The women have learned by doing. They first organized to do mission work. They were concerned that our churches were doing so little for missions, although that is the very heart of the Gospel. They learned a truth that every Christian should know. Every enterprise that has a real place in the program of a church is directly related to every part of the Church's work.

We venture the guess that the Women's Fellowships are now contributing more than all the churches in the Convention gave for benevolences at the time the first woman's society was organized. If we were better at figures, we would make an accurate check of the truth of this surmise.

One reason why the women are doing such splendid work is that they believe in having meetings and attending the meetings when they are held. They also know that small groups can accomplish big things. A handful of women can make an entire church missionary-minded by studying missions, talking missions, praying for missions, and giving to support mission causes.

One does not have to be blessed with the prophetic gift in order to predict what will happen at the approaching conferences. It is only necessary to read the record of the past. The women will be present, all dressed up in their most becoming clothes. They will hear reports of the accomplishments of the year. There will be a presentation of the most urgent needs at strategic places. They will go home inspired to undertake new and larger programs.

The women are not only doing a good work, they are experiencing the high joy of rendering Christian service. Christian service blesses those who are served, but sometimes it seems that those who serve receive the larger blessing. That comes through closer fellowship with the Christ in whose name they serve.

Honoring Dr. Douglas Horton

Rev. Dr. Douglas Horton, newly elected Dean of Harvard University Divinity School and former Minister of the General Council of the Congregational Christian Churches, was honored on the evening of September 21, at a dinner at Riverside Church, New York City, attended by 400 representatives of the Congregational Christian Churches, Harvard University and interdenominational church agencies.

Dr. Horton was presented with two gifts in behalf of the Congregational Christian Churches. The first gift was the announcement of the Douglas Horton scholarships to Harvard Divinity School. These scholarships are financed by funds raised among Congregational Christian church members, and will bring Congregational scholars from overseas for a year's study at Harvard Divinity School under Dr. Horton's supervision.

The second gift was a cross carved from wood taken from Horningsham Chapel, the oldest free church in England, established in 1566.

Both gifts were presented by Dr. Albert Buckner Coe, Boston, Moderator of the General Council of the Congregational Christian Churches. Dr. Coe also read a resolution voted by the Executive Committee of the General Council, praising Dr. Horton for his seventeen years service as Minister of the Council.

Dr. Samuel McCrea Cavert, executive secretary in America of the World Council of Churches, praised Dr. Horton's pioneer work in furthering the ecemenical movement of Protestant churches throughout the world. Bishop D. Ward Nichols, vice-president-at-large of the National Council of Churches, also paid tribute to Dr. Horton's ecumenical activities and characterized him "not only as an American minister but as one of the great theologians of the world."

Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions, praised Dr. Horton for a leadership that was "ministerial not magisterial," and for successfully avoiding the temptations to give his office of Minister "a sentimental, even mawkish, significance."

The full text of Dr. Douglass' address is given elsewhere in this issue of The Christian Sun.

Rev. Dr. Vere V. Loper of Berkeley, California, former Moderator of the denomination's General Council, called upon all Congregational Christian Churches to honor Dr. Horton through "renewed consecration to the causes of the Christian Church" that Dr. Horton has led, especially missions, worship, the ecumenical church, and the strengthening of the parish ministry.

Dr. Loper also called upon the churches of America to place laymen in positions of local, national and international leadership in the pattern of a partnership between clergy and laity.

He also called for support of Dr. Horton's interest in religion in colleges. "Our denomination is vastly negligent in enlisting men of genuine intellectual merit and adequately supporting them in student programs which reach the intellectual and spiritual roots of contemporary life," said Dr. Loper. He pointed out that the "strategic effectiveness" of the future of the church is dependent upon the spiritual life of the nation's students.

Other speakers were William Bentinck-Smith, assistant to the president of Harvard University, who read a letter from President Nathan Pusey; Dr. Henry P. Van Dusen, New York City, president of Union Theological Seminary, who represented theological schools, and John H. Ives, Bridgeport, Connecticut, who represented the Congregational Christian laymen. Miss Helen Kenyon was toastmistress.

Dr. Horton, replying to the tributes, praised his associates in the boards and agencies of the Congregational Christian churches and hailed the plan to unite his denomination with the Evangelical and Reformed Church. While admitting the difficulties attending church union, he declared "no sum of difficulties can constitute an impossibility provided we are convinced that the will of Christ lies in the venture."

The following biographical data concerning Dr. Horton was prepared by Rev. Everett C. Parker, director of the Office of Communications of Congregational Christian Churches.

Biographical Data.

The Rev. Dr. Douglas Horton was born in Brooklyn, New York. He is a descendant of Barnabas Horton, a Puritan, who in 1636 settled Southold, Long Island, then a part of the New Haven Colony.

He was graduated from Princeton Unixersity in 1912. After studies at Edinburg, Oxford and Tuebingen, he returned to this country and received the Bachelor of Divinity degree from Hartford Theological Seminary in 1915. During World War I, Dr. Horton served as a chaplain in the Navy.

Dr. Horton has been a leader in the movement for cooperation among churches in this country and also has served for several years on the Central Committee of the World Council of Churches.

Throughout his career, Dr. Horton has been concerned with the training of ministers. Since 1943 he has been lecturer on Congregational polity at Union Theological Seminary, New York. He also has taught at the Newton Theological Institution, Newton, Mass., and at the Chicago Theological Seminary.

Dr. Horton has made translations of addresses and essays by the German theologian, Karl Barth. He also wrote "The Word of God and the Word of Man" and "Congregationalism, a Study in Church Polity." Other of his works are "Out Into Life," "A Legend of the Grail," "Taking a City," and "The Art of Living Today."

Dr. Horton has served churches in Middletown, Connecticut, Brookline, Masachusetts, and Chicago. He became Minister of the General Council of the Congregational Christian Churches seventeen years ago and until recently was Moderator of the International Congregational Council.

He is chairman of the Board of Trustees of the American University in Cairo and a trustee of Princeton University and of Union Theological Seminary.

Dr. Horton was appointed Dean of Harvard Divinity School in April, 1955, and assumed his new post on July 1, 1955.

News from the Churches . . .

Dedication of Organ Chimes

In a formal service of dedication on September 4, the First Congregational Christian Church of Henderson, N. C., was presented a gift of organ chimes by a group of church members. The pastor, the Rev. J. F. Apple and the congregation proudly accepted the chimes and dedicated them: "To the glory of God, the honor of Jesus Christ, and the praise of the Holy Spirit; for the ministry of music and inspiration through heart-touching melodies and majestic harmonies; for the awakening of the spirit, the soothing of troubled hearts, the comforting of those in sorrow; for the exaltation of the soul."

The pastor expressed gratitude to those members whose generosity made possible this addition to the ministry of music. They were: Mr. and Mrs. R. P. W. Seaman, Mr. and Mrs. I. H. Vickery, Sr., Mr. and Mrs. W. Brooks Harris, Mr. and Mrs. M. J. Averette, Mrs. C. D. Newman, and Mrs. W. A. Newman.

The first hymn played on the chimes was "I Love to Tell the Story." This was the first hymn played on the organ when it was installed many years ago.

Mrs. J. L. Lassiter, Jr.,
Reporter.

* * * * *

Baptist Tea

Harrell is a good name among our churches, and others too. Here's a story to prove it.

The beginning of school is always a rush season in university towns. That first Sunday night most of the town's church ladies are giving suppers for students. But at our United Church, the ladies were getting worried; there was no tea.

A check showed that Mrs. Tyson had called Mrs. Harrell to have it ready. Yes, Mrs. Harrell had stopped by Mr. Tyson's store the day before to get the big container for it.

At 5:55 a strange woman came to the door. "What's going on here tonight?" she asked.

"A student supper."

"Is there a Mrs. Tyson here?" And as Mrs. Tyson made herself known, "Well, here's the tea you called me about. When I took it around to my church—the Baptist Church — they already had some. When I asked for Mrs. Tyson, somebody told me that she belonged to the Christian Church."

Embarrassed, though relieved, Mrs. Tyson was profuse in her apologies for calling the wrong Mrs. Harrell.

"Why that's perfectly all right! No one's asked me to do anything for a long time, so I was happy to do something for the church!"

Baptist tea or "ecumenicitea"—whatever it was, we all had a good laugh from it and perhaps a lesson, too.

Dorothy Jackson,
Chapel Hill.

* * * * *

Dr. Denison at First Church, Portsmouth

Dr. Warren H. Denison conducted a Stewardship Institute at the First Congregational Christian Church, Portsmouth, Virginia, September 12 through September 18.

The Institute opened on Monday evening, with Dr. Denison meeting with all the leaders of the church, officials, many important committees, and the officers of the church auxiliaries. Special meetings were scheduled for all women of the church at 3:00 p. m., Tuesday through Friday; and with all the men of the church in the evening of those days.

On Sunday morning, September 18, Dr. Denison conducted the morning worship and commissioned all the Every Member Canvassers. Dinner was served at 12:30 to all canvassers in the church dining room. The canvass was made Sunday afternoon from 2:00 to 6:00 o'clock.

At 7:00 the canvassers and their wives returned to the church. The canvassers made reports of their work, while Dr. Denison addressed the women. The final session was held at 8:15, and was followed by a coffee hour.

Dr. Denison has been doing outstanding work in stewardship education for more than thirty-five years. He is still going strong.

The Rev. W. A. Grissom Moves From Home Church

The Rev. W. A. Grissom, who for the past three years has served as pastor of Liberty (Vance) Congregational Christian Church, has moved to Windsor, Va., and taken up work there.

Mr. Grissom and his fine family came to Liberty, his home church, three years ago. He has rendered a service to the church and to the community that will long be remembered by the youngest to the oldest members he served.

When Mr. Grissom came to Liberty to assume the pastorate his remarks were brief but meaningful. The writer remembers the following, "To be called to come to Liberty, and to have the privilege of serving as pastor of my home church, I feel, is the greatest honor that has ever been bestowed upon me."

He and his very efficient wife came with minds determined to do their best in every capacity they could. That is exactly what they have done. During their short stay the church has achieved many advancements. We can mention only a few. The unity of the church and community has been strngthened. A large number of new members has been added to the church roll. The Women's Fellowship Circles and the Laymen's Fellowship have been organized, and both are doing good work. The work of the young people has been much improved. They are very active at the present time. The Choir has made much progress and is rendering great service in the various programs of the church.

While here Mr. Grissom kept records on picture slides of all the outstanding activities of the church. These slides were shown at the last quarterly conference of the church. They brought back to the minds of the people the many things that had been accomplished while the Grissoms were with us.

Although we regret to see them go, our prayers follow them in the work to which they are going. The best of our good wishes will always be for Mr. Grissom, Mrs. Grissom, Mable, and Alfonza. The writer would like to say on behalf of the church, "Well done, you good and faithful servants."

The successor to Mr. Grissom has not been called.

Mrs. Fletcher Fuller,
Church reporter.

News of Elon College

President L. E. Smith, Elon College, N. C.

They Are Going to School

Reports from all sections of the country indicate that an unprecedented number of children are being enrolled in the grade schools of the nation. County officials and school boards have authorized the erection of new buildings to take care of the unusual increase in children to be enrolled in the grades of our public schools. The buildings planned and erected are not sufficient. Frequently you see temporary buildings along side of beautiful new school buildings to take care of the overflow.

This enormous increase in children entering the grades is indicative of the increased number of teenagers entering junior and senior high schools. The demand for increased facilities to accommodate the increased number of children and high school students is indicative of the demands for increased teaching personnel. Never before in the history of our public school system has there been such a demand for instructors as there is today.

The crowded conditions in our public schools are only exemplified and accentuated by the increased demand for additions in colleges and universities.

September is the month when there is an exodus from our homes and an entrance to our college campuses.

Reports in the daily press from schools and colleges in the South indicate that an unusually large number of high school graduates are entering college for the purpose of completing requirements for graduation. There is a new appreciation of a college education and an increased determination to graduate from college in an effort to be better prepared for life and life's opportunities and responsibilities. This determination is not limited to recent hgh school graduates, but to scores and thousands of adult people who unfortunately did not earn their college degrees at the proper time in life. The average college has a large number of such students as members of its student body.

Until today, Thursday, September 22, no report concerning Elon College's enrollment has been given to the public. Previous articles to The Christian Sun indicated that the enrollment would be large, but no definite figure was given. Now it can be given and perhaps should be.

As stated before, Elon College operates two definitely different schools: the Day School, which is operated on the quarter system, and the Evening School, which is operated on the semester system. Both schools instruct on the same curriculum. All students enrolled are studying for credits, and looking forward to graduation. The enrollment for Day School is 750 full-time students, and 25 part-time students. 775 persons enrolled equaled to 758 full-time students. The enrollment for Evening School is 117 full-time students and 210 part-time students. 327 persons enrolled equals to 239 full-time students, which makes a total of 1,102 persons enrolled, and a total of 995 full-time students.

This is by far the largest enrollment that Elon College has ever enrolled for the first quarter or semester. It is really an inspiring experience on Elon College Campus.

They tell us that the enrollment for the public schools of our country and the colleges of our nation is just the beginning—that by 1960, the enrollment in the schools and colleges of the country will be increased by 50 to 75 percent over the numbers enrolled today.

What are we going to do? Prepare for the future, or pull in our sails and declare that we will only admit a limited number to enroll in our college.

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Apportionment Giving

We are not making a very rapid headway toward the total amount requested of our church for the support of our college. Truly, we report fair-sized amounts each week, but the number of churches contributing is exceedingly low in comparison with the number that have not paid their conference apportionment in full. For instance, this week we are reporting a total of $434.70, but only 8 churches out of 200 have made contributions during the week. We are still a long, long way from the $35,000 requested and badly needed. I know that many of our churches will begin soon to send in their apportionments in full, which will greatly increase the total amount contributed.

The college needs the help of the churches, and is confidently looking to them for support.

Previously reported		$13,140.18
Eastern N. C. Conference:		
Mt. Gilead	$ 25.00	
Eastern Va. Conference:		
Dendron	$ 3.70	
Norfolk, First	103.00	
N. C. and Va. Conference:		
Long's Chapel	$ 95.00	
Mebane	38.00	
Western N. C. Conference:		
Pleasant Ridge	135.00	
Seagrove	25.00	
Virginia Valley Conference:		
Winchester	$ 10.00	
		434.70
Total to date		$13,574.88

The Every Church Visitation in the Southern Convention

The Southern Convention tried something new this year. An all-out effort was made to carry to our people, information and inspiration on the work we are doing together for Christ. One of the objectives also was to build stronger ties of Christian Brotherhood by good Christian Fellowship.

In June and July of this year twenty-four teams, composed of a minister, layman, laywoman, and a youth, visited 177 of our 203 churches. They showed the new film, "Prologue to Our Christian World Mission" and a chart, which revealed the record of giving in the individual local church for the past three years. These teams sought to stir the mind and heart of each of the 3,911 persons whom they visited, and encouraged them to strengthen their own spiritual lives and the local church by conducting an Every Member Canvass on a Stewardship basis and by participating in a program of Christian Committment during the month of Octoper. Each church was asked to consider prayerfully the opportunity to share in the work of Christ beyond their own parish, through the channel of regular Conference Apportionments.

If we may judge by the fine comments from many of you, there is a great desire to know both what we are doing as a fellowship of churches, and why we are doing it.

The Every Church Visitation was carried out under most unfavorable

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Highlights of Women's Fellowship Meeting of Eastern Virginia

Mrs. Garland Spratley of Dendron, president of the Eastern Virginia Women's Fellowship of Congregational Christian Churches, will preside at the annual meeting to be held at the Waverly Church on Thursday, October 6, beginning at 10 o'clock.

The service of devotion will be led by Mrs. Herbert Harrell of Driver. Mrs. W. B. Williams of Newport News, vice-president of the National Fellowship of Congregational Christian Women, will introduce Mrs. Edgar Bark, president of the National Fellowship. Mrs. Bark will speak on the theme, "Cultivating the Spirit of Christ in Every Area of Human Life."

Mrs. Edward Bresko, corresponding secretary of the Women's Fellowship of the Southern Convention, has recently returned from a tour of Europe and the Middle East, sponsored by the Council for Social Action. She will tell of some of the interviews which were held with some of the outstanding leaders of civic, religious and national life while on her trip.

Mrs. Mark Andes and three international students of Elon College will lead a panel discussion in the afternoon.

The Rev. Mr. J. T. Aiken of Great Bridge and Mrs. Robert Clarke of Waverly, will render special music.

Mrs. F. C. Lester of Asheboro, North Carolina, the president of the Women's Fellowship of the Southern Convention, will install the new officers for the coming year.

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Women of Virginia Valley to Hold Annual Fellowship Meeting

"Out of the Heart of the Gospel" will be the theme of the twenty-eighth annual session of the Valley of Virginia Conference Women's Fellowship of Congregational Christian Churches.

The meeting will be held at the Winchester Church, on Friday, October 7, registration beginning at 10 o'clock.

The following highlights are included on their program:

Morning Session.

Opening Worship—Mrs. Robt. A. Whitten, Spiritual Life Chairman.

Greetings from the Virginia Synodical of E. & R. Churches—Mrs. Robert Grim, President.

The Thank Offering—Mrs. F. C. Lester, President of the Woman's Fellowship of the Southern Convention.

Life Memberships & Memorials—Mrs. Howard Hensley, Chairman.

Special Music—Winchester Young People.

Message, "Cultivating the Spirit of Christ in Every Area of Human Life"—Mrs. Edgar Bark, President of National Women's Fellowship.

Afternoon Session.

Devotions—Women of Bethlehem Church.

Message on Indian Americans—Mrs. T. D. Cook, Wife of the Chief of the Pamunkey Indian Tribe at Lester Manor, Va.

Panel Discussion—International Students from Elon College.

Service of Installation—Rev. F. C. Lester, Asheboro, N. C.

World Community Day

NOVEMBER 4, 1955

"PARCELS FOR PEACE"

and your

WORLD COMMUNITY DAY OFFERINGS

Help Build

"THE LASTING PEACE"

* * * * *

First Church Portsmouth Women Have Progressive Year

The Women's Missionary Society of the First Congregational Christian Church, Portsmouth, Virginia, has progressed greatly this year, participating in many activities of the church. We have three circles which meet monthly and also one monthly business meeting to attend to the various types of business necessary.

This year we gave $10.00 to the C. M. A., sent three layettes to Korea, gave $10.00 to the United Cancer Fund in memory of Mrs. Hargrove, sent $10.00 to the Mission Board for migrant work, and made a contribution to the School of Missions at Elon College.

We purchased $50.00 worth of Christmas cards to help further Dr. Frank Laubach's Literacy Work. We served at the post office selling Red Cross seals in December.

We participated in World Community Day, World Day of Prayer, and May Fellowship Day. We have given two Memorials and one Life Membership.

We have also worked to improve our church, and we are proud of the new carpet made possible by the Woman's Society. We were also responsible for repairs made to the windows to the amount of $150.00.

Methods of raising money for our work included an Old Fashioned Country Store, bake sales, dinners served to the public, sale of moth cakes, sponges, etc.

Our church is moving in an upward trend under the splendid leadership of our Missionary Society president, Mrs. Lelia Berbie, and our pastor, the Rev. William P. Smith. We hope to achieve even higher goals for the coming year.

* * * * *

Monticello Women Impressed by Home Study Book

Mrs. J. E. Cumbie, reporter for the Monticello Missionary Society, reports that they have had a very good year, although they have not done all the things they would like to have done. Their regular meetings have been well attended and their programs were good.

One of the best programs was the report on the home study book, "Man and God in the City," given by Miss Mary Walker. She recalled for us some of the interesting points of this book.

The author, Kenneth Miller, stated that 64 per cent of the people of the United States live in the city, but that most of them yearn for country

(Continued on page 13.)

In Appreciation of a Ministry . . .

[Manuscript of address by Dr. Truman B. Douglass, New York City, Executive Vice-President of Home Missions of the Congregational Christian Churches, speaking at the Douglas Horton Dinner, Riverside Church, New York City, Wednesday, September 21, 1955.]

The greatest of the Congregational and Free Church prophets in England of the Seventeenth Century was John Owen. Vice-Chancellor of Oxford University, friend and counselor of Cromwell, a man great in learning and in character, he was the acknowledged leader of Nonconformity in its classic age.

In his book, *The True Nature of a Gospel Church and Its Government*, Owen declares that every church office requires "some especial abilities and qualifications." From this he goes to the important point, which is his conviction that wherever the Church is gathered and offices for its proper government are established, God "furnisheth some persons with such gifts, abilities and endowments as are necessary to the discharge of such offices, in the powers, works and duties of them."

That is to say, democracy in the Church, in the Congregational sense, does not mean that any person of pious life and amiable intention is fit to fill any office. Every office deriving from the true nature of the Church calls for special abilities and qualifications. And we are to be confident that in this regard, as in all others, God provides for the needs of his church. Where the task is, he furnishes persons with "the gifts, abilities and endowments" necessary to its performance. The responsibility of the church is to recognize God's provision and calling of such persons, and to appropriate his offer by its own appointment of them.

This, indeed, is the Congregational view of the Christian ministry. The ministry is not simply the creation of the church. Before the minister is minister of a church he is first a minister of the Word and Sacraments. This ministry is recognized and received by the church. The gift of the fit person is accepted and employed.

Whatever other feelings are in our hearts tonight — of regret at Dr. Horton's leaving the post he has filled with such distinction, of warm personnal affection and appreciation —surely our dominant mood is one of gratitude. We are thankful that when the office of Minister of the General Council was for the first time established, God had provided a man with the "gifts, abilities, and endowments" necessary to it. We are thankful, moreover, that the people of the Congregational Christian Churches had the good sense, discrimination and wisdom to accept what was prepared for them.

Speaking for Dr. Horton's colleagues in the work of the various national and state societies—the members of what is sometimes regarded as the penitential order of denominational secretariees—there is no one of us whose work has not been given amplitude, dimension, and significance by Dr. Horton's occupancy of this post.

We are grateful that Dr. Horton has made this office one of authority, in the true and Christian meaning of that word. There is a classical Congregational formula that "in the church authority is ministerial, not magisterial." It would have been easily possible for one coming to this office under the title of "minister" to give it a sentimental, even a mawkish significance—as such words as "ministry" and "service" are in these days very often construed sentimentally and mawkishly. Such a ministry aims at satisfying men's wishes instead of their needs. It gives the answer that is desired instead of the one that is true. It is tireless in running errands instead of faithful in doing the one thing needful. It may be a ministry in the sense of leaving people appreciative for kindness and helpfulness, but it lacks the quality of authority which belongs to the ministry of the church of Jesus Christ.

We are grateful that Dr. Horton has made this office one of authority by a personal bearing and demeanor invariably appropriate to its high significance. This is an age when churchmen — including the titular heads of great church bodies—sometimes seem to feel obliged to prove their sympathy for the world by performing tricks for it. It is regarded as more important that an officer of a Protestant denomination should know the second assistant religious editor of *Readers' Digest* than that he should know the eighth chapter of the Epistle to the Romans. It is more necessary that he have a snappy answer for a Congressional investigating committee than that he have an answer to the cry of men's souls for the reality of God. It is more essential that he have his picture taken visiting the troops and wearing a parachute outfit—though he is obviously out of condition for even jumping off the sofa—than that he be clothed in the garments of praise or wear the mantle of a prophet. If, possessing these accomplishments, he can add to them a courageous attack on bingo, or Catholic imperialism in Latin America, and on the methods of Billy Graham, Bishop Sheen, and Norman Vincent Peal, he has the makings of the very model of a perfect major-domo of some American denomination.

Doubtless it is one of the advantages of our Free Church ministry that it is not so separated from the world by sacerdotal formalism that it has to prove its membership in the human race by acts of calculated and extreme gregariousness. There is, however, a service in the church which, though it may be ministerial and not magisterial—through it is willing and unwearying in service—yet lacks the essential quality of authority. We need the authority of excellence, of clear-seeing and far-seeing, of the focused energies of mind and heart, the authority that summons and inspires. The greatest Congregational theologian of the last century, P. T. Forsyth, says that there is only one thing greater than Liberty, and that is Authority—authority in this qualitative, truth-centered, truth-communicating sense. It is this kind of authority that Dr. Horton has exercised and that he has contributed to the office he has filled. Congregational Christian people are thankful that because of him, none of the offices that represent our common life as a community can ever be properly filled by time-servers, preoccupied with administrative trivia and denominational busy-work.

We are thankful for the rich and catholic content of the authority Dr. Horton has given to this representative position.

It is the authority of authentic scholarly labor and attainment. All Protestantism is dignified by the fact that there has stood in this place a

(Continued on page 13.)

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

The Home Campers

Father looked up from his figuring with a sigh. "I'm afraid there won't be much left for a vacation," he said sadly. "We might be able to manage a few days at the beach, but it will have to be a very few."

"Aw, phaw," Jane pouted, "I wanted to stay at least a month."

"I want to dig in the sand with my new red spade," said Baby Nell.

"Paul and I want to go to camp for two weeks." There was the trace of a quiver even in Jimmie's voice.

"There's so much sickness about, maybe we'd better stay at home," Mother said.

Father shook his head and sighed more deeply.

The next day Mother called the children about her. "You heard Father last night," she began. "Now I've been thinking real hard, and I wonder how you would like to build a camp here at home that we can enjoy all summer!"

"What kind of camp?" asked Jimmie.

"Oh," Mother smiled, "I thought we might get a tent and stretch it under the pine trees at the back of the house."

"May we sleep in it?" Paul wanted to know.

Mother nodded.

"Come on, let's build a home camp!" shouted Paul and Jimmie together.

Jane and little Nell were willing, so that very day the five of them set to work. Jimmie and Paul took the wheelbarrow and trudged four blocks down the street to a lot where some men were dismantling an old house. They bargained for a load of the used brick, filled up the wheelbarrow, and trudged home again. Mother 'phoned Father to bring some lime and cement when he came home, and soon they were all at work building a fireplace where cooking could be done under the pines.

One afternoon Father brought home an old barrel and some stout wire, and before long a barrel-stave hammock was swinging between two of the largest trees, promising comfort for lazy days. Jane made some gay cushions from colored oilcloth to stand the summer weather. The boys found a smooth board which they nailed up for a table.

One day Father said, "Would you like to make a wading pool?"

Oh boy! Would we!" cried Jimmie.

They set to work on a bit of a low place under the pines with hoes and shovels. Even Nell dug up many a small bucket full of dirt with her new spade. And when it was finished that pond was a beauty, with its concrete walls and a drain pipe that emptied into the garden.

"We'll turn it into a fish pond when it gets too cool for wading," said Mother.

Father took the children into the country, and they brought back some clean white sand which was scattered around the edge of the pool.

"That's the beach," said Jane.

But what sent the boys into ecstasies was the purchase of a second-hand tent which they set up facing the brick fireplace. They piled up straw for beds and Mother gave them some pillows, sheets and blankets, and camping began in earnest. Father got two weeks' vacation, and he was promptly chosen camp director. Ted and Billy, who lived across the street joined the camp. There was just room in the tent for the four boys. Mother told Jane that she might invite Alice, who lived on the next block, to stay with her in the house.

Father said every well-regulated camp had a schedule which everyone must follow. He found an old horn and each morning played reveille which the children knew meant "get up quick." They took a splash in the wading pool and then scrambled out to cook breakfast in the brick fireplace. Mother saw to it that they prepared a good breakfast, too; hot cereal, eggs and toast, with plenty of good rich milk and fruit. Next came camp chores. The boys washed the dishes and tidied the tent, while the girls helped Mother in the house. The Father would call, "Who's ready for the morning excursion?" Paul said he never knew there were so many interesting places around their own town to visit. Not a one cost a penny, and every morning they found something new. They went to the city art gallery and the historical museum in the State House; they found lovely bits of scenery to view; they made tours of the mills and factories; but every day they got back in time to help with dinner. Alice's mother and Ted's and Billy's mother were a very great help, for every day they sent over a cake or a pie or some cookies or something else good to eat.

After dinner, there was a long hour of rest, and then came sports and games. The wading pool was always a source of delight. Father set up some targets and the children practiced throwing and shooting arrows. They spent many hours playing ball and quieter games on the soft pine needles. Alice and Jane made a collection of pressed wild and tame flowers. They learned the names of fifty during the two weeks. Paul became interested in sketching the bright birds and butterflies that flitted about. Ted and Jimmie spent much time with knives and pieces of wood and string and cloth, and soon the pool was filled with sail craft of all kinds which Nell claimed as her special property. And Billy was always happy if he had a book to read.

But all who attended that camp agreed that the evenings were the best when everyone sat in the quiet pine grove under the soft glow of the starlight and moonlight and told stories and sang songs, or asked riddles and did stunts.

Father said, "I had to spend many hours reading and studying to keep up with those youngsters, for they are great story-tellers. These have been two of the most interesting weeks I've ever spent."

The children all said it was the best vacation they had ever had. And when the two weeks were over, they still had the camp to enjoy whenever they wanted to for the rest of the summer.—*Evelyn Winn.*

The flowers live by the tears that fall
From the sad face of the skies;
And life would have no joys at all,
Were there no watery eyes.
Love thou thy sorrow—grief shall bring
Its own excuse in after years;
The rainbow!—see how fair a thing
God hath built up from tears
—Henry S. Sutton.

Youth at Work in the Church

Rev. John S. Graves, *Editor*, Box 366, Elon College, N. C.

Work Day for Christ

The National Pilgrim Fellowship Work Day for Christ is being held Saturday, October 22, 1955. We hope that many of our Pilgrim Fellowship groups in North Carolina and Virginia will hold a Work Day on this date or at a time which may be more convenient for their group. Pilgrim Fellowship groups can give expression to Christian belief through personal service. This kind of Christian Action means you are serving in many places around the world—in hospitals, schools, churches and through the missionaries and national leaders who represent you wherever they may be.

Work Day for Christ is an opportunity for every P. F. member to participate by getting a job for that day, and contributing his earnings to worldwide Christian Action. Those jobs may be: baby-sitting, washing cars, raking leaves, cleaning up lots and garages and many other odd jobs around your community. Many church members will be glad to aid the P. F. in this project if they understand that you are giving the money for some worthwhile Mission Project.

The Work Day for Christ leaflets, giving additional information, are being sent to the pastors this week. The P. F. group should contact their pastor and find out more about this important project. *Plan now to have a Work Day for Christ* on Saturday, October 22, 1955, in your P. F. group.

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Eastern Virginia Pilgrim Fellowship Conference

The Eastern Virginia Pilgrim Fellowship Conference will meet Sunday, October 2, at the Bethlehem (Nansemond) Church at 3 p. m. Mr. Shigemi (Joe) Morita, a Japanese student at Elon College, will be the speaker. There will be the election and installation of new officers. Mrs. Walter Graham and Mrs. Irene Oliver will be in charge of the Recreational Period after supper. Everyone is asked to bring a sandwich lunch and the Bethlehem Young People will furnish the drink.

Young People's Packet

The Young People's Packet for the coming year will be on sale at the various Young People's and Women's Fall Conferences.

This year the Superintendent of Young People, Mrs. R. E. Brittle, has secured the services of many of our best leaders in the Southern Convention to write these programs. There will be worship services for the various seasons of the year, a series of programs on "The Prophets," Mission Study suggestions, a list of available visual aids and program booklets, and Pilgrim Fellowship resource materials.

This packet will be invaluable to the Pilgrim Fellowship groups of our Southern Convention. We hope that each group will buy or have their women secure for them this packet at the Fall Conferences. *Only a limited number will be available, so buy your packet early.*

* * * * *

The Year at Holy Neck

The Holy Neck Youth Fellowship has just closed a very successful year, with the faithful help of our two counselors, Mrs. J. O. Davidson, Sr., and Mrs. Robert Warren.

A project we have worked hard and long for has been completed since we started the year 1954. For years we had hoped and wished we might buy a movie projector, but it seemed a rather large project for so small a group. We sold chicken salad, potato salad, Christmas corsages, and had a lawn party and other suppers, etc. When our church folk saw that we were really interested and were willing to work as we had on this, other organizations made contributions, and our projector was purchased and paid for with our long-standing projector fund.

We observed Work Day for Christ and had a dedication service for our gifts on the following Sunday. We designated our gifts for Ceylon.

Our group presented a pageant at Christmas. We went caroling and had refreshments in the Fellowship Hall when we returned.

We made a contribution to a family whose home had burned last fall, and gave a gift to a friend who was seriously injured in a corn picker and was in the hospital for quite a long time. Two of our group attended summer camp, and we helped on their expenses. Our church choir has recently purchased new choir robes, and we made a contribution on those.

In August we had a lawn party and cleared over $100.00, which we used to purchase three electric fans for our church sanctuary. These were installed and turned on in time for our revival.

These are just some of the things we have been doing, and even though we haven't had a news item for each quarter, you can see that we've been going places and doing things.

Our new counselors for the coming year are Mr. and Mrs. Willis Eley, and we are looking forward to a sucesful year under their leadership.

Georgie Lee Harrell,
Secretary.

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Youth Retreats

The Elon College Pilgrim Fellowship met at Moonelon, September 23 and 24 for their annual Youth Retreat. The program consisted of worship and discussion. A discussion of the Three Commissions was led by Betty Rae Franks, Jimmy Powell and Jean Loy, with Lois Robinson of Burlington, Lois Scott of Elon College, and Worden Updike of Pennsylvania, as resource leaders. Miss Lois Scott led the Vesper Service, and Kay Hughes was in charge of Morning Watch. The recreational period was led by Bob Somers of Elon College. Mrs. N. R. Franks, counselor, and the minister, Rev. W. J. Andes, worked with the young people in working out their program for the year.

The Rosemont Christian Church Junior and Senior High Fellowships met at Sylvan Beach on September 24 and 25 for their third annual Youth Retreat. The Rev. John S. graves, secretary of Youth Work, and Miss Ruth Dun met with them to plan their program for the year. The Retreat opened with an address by Miss Dunn, subject "You and Your Church." The evening program included a discussion of "Last Year's Program—Its Faults and Its Attributes"; "The Three Commissions," and a film strip on Youth Work. Mr. Graves delivered the Sunday morn-

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Baptism of Jesus"

Lesson III—October 16, 1955.

Memory Selection: *"Thou art my beloved Son; in thee I am well pleased."* Luke 3:22.

Background Scripture: Luke 3:1-38.

Devotional Reading: Isaiah 1:11-20.

The Hidden Years.

The last time we heard of John the Baptist, he was a baby. (Luke 1:80.) Now he is a full-grown man, about thirty years of age. Where has he been all these years? What has he been doing? What preparation has he made for his momentous and meteoritic career? We do not know. There is nothing about him through all these years. They are the "hidden years." We know only that he "grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." But we can read between the lines. As in the case of the public career of many another man, there were those hidden yars, years of preparation which had laid the foundation of later success and service. How important are the hidden years of a young person's life. John had been living simply, thinking deeply, observing keenly, and meditating and praying faithfully and persistently. And when at long last "the word of God came unto him," he was ready to begin his public ministry of service. Any good biography of any person should tell not only of the years of public life, but the story of his childhood and youth and early manhood. They are the foundation of life.

A Plain-Spoken Preacher.

John was a plain-spoken preacher. He did not mince words. Indeed he was a ball of fire. He preached what might be called "hell-fire and brimstone" sermons at times. He denounced sin in high places and in low, demanded repentance and promised remission of sins. *Sin, judgment, repentance, righteousness, restitution,* were the key words of his preaching. He demanded an about-face in life, and baptism as an evidence of that new life. When the multitude came out to hear him, he greeted them with the words, "O generation of vipers, who hath warned you to flee the wrath to come. Bring forth therefore fruits worthy of repentance." And lest they should be smug and complacent and at ease in Zion, he bluntly told them that it was not enough to be the children of Abraham, Jews, the chosen people of God. Religious privilege would not save them. Every one must give an account of himself to God. They must repent or they would perish. It was like a slap in the face.

To be sure there is more to preaching than sin, and judgment. But modern preaching would do well to mention the matter of sin and judgment once in a while. We need ministers who will call a spade a spade. We need ministers who will at least once in a while remind people that they are sinners needing the salvation that is in Jesus Christ, if they are to escape the judgment to come.

The story is told of a young minister who did not want to offend his congregation, and who paraphrased the text, "Except ye repent, ye shall all likewise perish" after this fashion: "Except ye repent, to some extent, ye shall all perish, after a fashion." Certainly this is true: if a minister or a teacher preaches or teaches only what people want them to preach or teach, if they never offend anybody by what they say, there must be something wrong with their message. Jesus was stabbing people awake, by the truth which he spoke in love.

The Preacher Gets into Trouble.

As was inevitable, John sooner or later got into disfavor with some of the folks he preached to. He was a man of great moral stature and spiritual courage, and he did not pull his punches. He leveled his sinewy finger at Herod himself, and denounced him for an illicit love affair he had with his brother's wife. That was too much, and Herod had John thrown into jail. It was alright for John to criticize others, but not Herod! Well, it is still that way. Some folks enjoy hearing the preacher skin others alive, to have him arraign others for their sins. But if the preacher steps on this fellow's toes, if he condemns him for his sins, then look out! There are ways, of course, of getting rid of such a preacher. And, alas, many of the ways are not ethical, let alone Christian. Many a preacher has displeased some leader or some influential person in a church and, in due time, he had to leave that church. That has happened, and it still happens.

On the other hand, it should be said that, by and large, people admire and respect a preacher who speaks the truth in love. They may not agree with him, they may not like what he says, but they do respect his right to say it, and his integriy in saying it. Some of the world's most respected, and best loved pastors have been men who have preached the truth, letting the chips fall where they would; who have preached about the sins of their people, who have spoken on controversial questions, who have espoused unpopular causes. If people know that their pastor loves them, and speaks the truth in love, he can say what God commands him to say. Alas for the man who fears the face of man more than he fears the face of God!

"Now when the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened . . . " Jesus was baptized!! For goodness sake, why? Certainly not for sin, for he knew no sin, neither was any fault found in him. For whatever reason Jesus may have been baptized, it was not a confession on his part of sin, nor was it a public admission of his need of repentance. Perhaps one factor in it was the recognition by Jesus of the social aspects of sin: he was a member of the Jewish society, and as a member of that society, he was caught up in the common life of all. But beyond this, and behind this, his baptism was a public declaration of his dedication to the mission to which the Father had called him, and upon which he was about to enter. It was an act of consecration. By that act, Jesus identified himself with the need of his people, he placed himself in sympathy with their need of repentance, and urged them to consecrate themselves to God, even as he was consecrating himself to God. And the Father bore witness that what his Son had done had met with his approval: "Thou are my beloved Son; in thee I am well pleased."

Baptism of Water and of the Spirit.

The believer ought to be baptized. It is an outward symbol of an inner

(Continued on page 13.)

CHURCH WOMEN AT WORK.

(Continued from page 8.)

life. Why then do they live in the city? There are many reasons, of course, but the most basic is the American ideal of "getting ahead." Success is then measured in material terms and the Christian ideal is lost. Even churches have given in to this idea, and measure their success by the size of their buildings, programs and attendance.

Mr. Miller points out the dangers and needs of the city people. People hunger for God, and churches of all denominations are failing to reach the people who are not church members. Numbers of our Protestant churches have fled the inner city and have taken up residence in the suburbs to serve those who are stable and "well-to-do." This leaves the inner city, to a large extent, dependent upon the emotional sects, that are willing to go into the unchurched areas and set up churches in old store buildings.

"Man and God in the City" is quite thought provoking, and if you failed to hear it reviewed with your group, you might like to get the book and read it.

* * * * *

Women of Hines Chapel Report Successful Year

The Women's Fellowship of Hines Chapel Congregational Christian Church, McLeansville, North Carolina, under the capable leadership of our president, Mrs. Ray Carter, has had a very successful year.

Our Thank Offering was presented to the church by a group of ladies. The offering amounted to $76.00.

We observed World Day of Prayer in February. A wonderful program was given by the Pilgrim Fellowship and the Primary Sunday school class. Neighboring churches were represented.

We were indeed fortunate to secure the services of Mrs. Vera Davis in reviewing our study book, "Man and God in the City." It was a great pleasure and proved very beneficial to hear Dr. Sloan review our foreign study book. Also very inspiring was the Bible study led by our pastor, Rev. John Littiken.

We have been very happy in our work for Christ. Mey we yield ourselves to better service in the coming year.

Mrs. John Littiken,
Reporter.

Isle of Wight Women's Fellowship Has Successful Year

The Women's Fellowship of the Isle of Wight Congregational Christian Church, under the capable leadership of our president, Mrs. H. M. Wilson, had a very successful year.

Our Thank Offering program was presented by Mrs. S. Ray Turner. We observed World Day of Prayer and invited neighboring church women. At our regular monthly meetings we enjoyed programs from the packet. Our devotionals, led by Mrs. George Walls, were from the Book of Acts. Our Friendly Service program was given in February. We had a stork shower and sent gifts to Delmo, Missouri.

Throughout the year we have given gifts to shut-ins, sick members and to Patrick Henry Hospital. We have sponsored the first nursery class in our Sunday school. We have given one Life Membership and have sent coupons to the Orphanage.

May we be inspired to do greater works for our Master in the coming year.

Mrs. G. E. Willis,
Reporter.

IN APPRECIATION OF A MINISTRY.

(Continued from page 9.)

man who was not only faithful in going his appointed rounds but who brought to these task true learning, the passion of a mind disciplined and amply furnished.

It is the authority of long and sustained reflection upon the primary concerns of his responsibility—the nature and meaning of our life as a denomination, the character of the distinctive witness we are called to make, our relationship to the emerging Great Church taking form in the ecumenical movement.

It is the authority of scholarship, and meditation upon the central things of the Christian faith, and relevant action, and vision and hope authenticated by selfcommitment—the full engagement of all the capacities of heart, mind, and life.

And beyond all these gifts and graces we have seen the authority of an extraordinarily ordered and controlled personal bearing in times of difficulty and threatened confusion. In these recent years our fellowship has been struggling to resolve great issues that every denomination must confront soon or late. We have incurred the risks and the casualties of this exposed position. How great must be our thanksgiving that we have been served and led by one who never failed in poise, in serenity, in catholicity, in charity, in the resolute purpose that only a deep and living faith can give and sustain!

There is a paragraph from Thomas Carlyle that I have very often thought of in these recent years of Douglas Horton's ministry with us. Its aptness is so evident that it needs no pointing out. The words are from Carlyle's chapter on "The Hero as Priest"—his study of Luther and Knox.

> "There have been other priests perhaps equally notable, in calmer times, for doing faithfully the office of a Leader of Worship; bringing down, by faithful heroism in that kind, a light from Heaven into the daily life of their people; leading them forward, as under God's guidance, in the way wherein they were to do.
>
> "But when this same way was a rough one, of battle, confusion and danger, the spiritual Captain, who led through that, becomes, especially to us who live under the fruit of his leading, more notable than any other. He is the warfaring and battling Priest; who led his people, not to quiet faithful labour as in smooth times, but to faithful, valourous conflict, in times all violent, dismembered; a more perilous service, and a more memorable one. . . ."

Those of us who work at the varied tasks connected with the common life of our fellowship of churches can never cease to be grateful that we have had as our chief one so nobly equipped for this "faithful, valourous conflict." His has been a "more perilous service," and to those of us privileged to receive his ministry, "a more memorable one."

We honor his gentleness and his charity. We shall never forget his valor.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

experience. Its form may vary. Sincere Christians disagree as to the form. But baptism by water is not enough. Except one be baptized also by the Spirit, it will avail him nothing. It is the Spirit that cleanses and quickens and gives new life.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

What sort of a man will little Eugene be when he is grown? What are his chances of being a fine man with a good idea of what is right and what is wrong and of choosing the right? Will he have a good disposition? Will he have a keen, trained mind, and will he be honest and industrious? Will he love folks? Will he have a good sense of appreciation of his chances in life Will he owe no man anything but to love one another? Will he be able to take disappointments with courage? Will he know the meaning and value of prayer? Will he have good Christian friends who will give him a steadying influence when clouds hang a little low? Will he be modest over success and humble when his efforts are blessed?

Eugene is just a little boy now? He is only six. He has already had some pretty tough years, and I guess it will be hard for him to forget some of them. But others have had it tough and there were childhood scars but life made it up to them. God was good. The scars healed and the rough places toughened the fibers of their souls so future hurdles seemed easy. Not everyone knows what I am talking about. They have never had it tough. And not everyone—not by a long shot—knows how to battle difficulty and be brave in the dark.

Both boys and girls reared at the Christian Orphanage have seen good success, known how to appreciate it when it came, and been most grateful for the care they had when few, if any others, cared for them. No, not everyone who has ever lived at the Christian Orphanage has made a big success, but compared to what they might have been without the orphanage's help they have done well—exceedingly well.

I try to see Eugene just as he is right now, to understand him where he is, to see through his little eyes and to know what he is thinking and . . . and to see Eugene when he is a grown young man. If you understand what I mean, a great deal of Eugene's destiny lies in the hands of the matrons and other staff members and mine. Multiply that by about eighty, eighty boys and girls and you will begin to see why we need your help here. We need your prayers that God may give us grace and wisdom and understanding. We need your prayers that we be not discouraged with the countless little disappointments caused by the children, nor by the constant anxiety that hangs upon the superintendent for the securing of sufficient funds with which to care for them properly.

Your prayers and your kindness help me to relax, and your prayers and your kindness help me to enjoy watching Eugene grow, and all the other individual boys and girls. Each one a whole and complete destiny. Every time you help me with a tremendous job you help every boy and girl here. And you help every staff member too. That is one reason it is a pleasure to write this brief letter to you, bucause I look on you out there everywhere as friends of these little folks.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 21, 1955.

Commodities for the Week.

Coupons:
Mrs. F. H. Lewis, Portsmouth, Va.
Mrs. James Osborn, Norwalk, Calif.
Coupons and coat:
Winston-Salem Church.
Material:
Mrs. Rickard, Textile Sales Room, Burlington, N. C.
Towels:
Spoon's Chapel Missionary Society.
Clothing:
Mrs. H. E. Pearce, Franklinton, N. C.
Mrs. Burton Danieis, Beaufort, N. C.

Sunday Schools Monthly Offerings.

Amount brought forward		$14,630.32
Eastern N. C. Conference:		
Fayetteville	$ 10.67	
Pleasant Union	25.00	
		35.67
Eastern Virginia Conference:		
Newport News S. S.	$ 13.60	
Rosemont	80.00	
		93.60
N. C. and Va. Conference:		
Apple's Chapel	$ 18.00	
Mt. Zion S. S.	12.41	
Zion	15.00	
		45.41
Western N. C. Conference:		
Antioch (C)	$ 23.89	
Pleasant Cross S. S.	12.71	
Providence Chapel	1.00	
		37.60
Total		$ 212.28
Grand total		$14,842.60

Special Offerings.

Amount brought forward		$26,971.51
Mr. & Mrs. H. B. Newman, Henderson, N. C.	$ 20.00	
Ladies' Bible Class, Henderson Church	25.00	
Pillbury Mills, Inc., Coupons	11.30	
Lawrence S. Holt Trust Fund	150.00	
Special Gifts	162.00	
		368.30
Grand total		$27,339.81
Total for the week		$ 580.58
Total for the year		$42,182.21

They were driving alone on one of the infrequented highways.

"Is it very dangerous," inquired the sweet young thing, "to drive with one hand?"

"You bet it is," was the quick response. "Many a fellow has run into a church doing it."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

Churches' 1955 Food Shipment Abroad: 142 Million Pounds

Thousands of needy persons in distress areas overseas will by the end of this year have received over 140 million pounds of U. S. Government surplus foods—thanks to American Protestant and Eastern Orthodox denominations working through Church World Service. The vast amount of foodstuffs is scheduled to go to hungry, homeless and destitute people in 29 countries in all continents but Australia. Loaded in boxcars, the shipments would make up a train more than 40 miles long with a total value of nearly $50,000.000.

Announcing the figures of this year's "Share Our Surplus" undertaking of the denominations, the Rev. R. Norris Wilson, executive director of Church World Service, said a major portion of the shipments have already gone overseas. His announcement followed approval of the scheduled shipments by denominational representatives and authorization by the Church World Service executive committee of necessary expenditures for world-wide distributions in the remaining months of the year.

The year's "Share Our Surplus" operation will cost about $1,000,000, Mr. Wilson said, the funds to be provided by denominational and individual church and community contributions made in response to the "Share Our Surplus" appeal of the Surplus Commodity Distribution program. Additional contributions will also be provided by the Christian Relief Overseas Program of the Church World Service, and direct contributions from church men and women and Sunday school children.

As in past years, the S-O-S appeal will have special impetus around Thanksgiving time, when thousands of churches will hold special observances. Church World Service, a central department of National Council of Churches, is the inter-denominational agency through which 35 Protestant and Eastern Orthodox churches cooperate in joint overseas programs of relief, rehabilitation and reconstruction.

—*The Religious News Weekly.*

EVERY CHURCH VISITATION.

(Continued from page 7.)

circumstances. We had only a few weeks and a few copies of the film—so the dates for the visits had to be very rigid. This, of course, prevented some churches from being visited and limited the attendance at others.

The Missions Council of our Congregational Christian Churches prepared and provided most of the information and materials used.

The Southern Convention, Northern California and New York all conducted Every Church Visitations this year as pilot projects for the denomination. It is thought that probably one half of the other State Conferences will enter into this fine program in 1956.

Fred P. Register,
Secretary.
Stewardship and Evangelism.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 11.)

ing message, and the Retreat ended with a Communion Service led by the Rev. Melvin Dollar, minister, and Mr. Graves.

Retreats can help to bind a group together as well as helping them to plan their program for the year. If you have not had a Retreat in your Pilgrim Fellowship this fall, why not try it! It will be well worthwhile if you can only have an afternoon and an evening. This short time at the beginning of the year may mean a lot to your group in fellowship and planning.

* * * * *

(Editor's Note: The Youth Page is now being edited by the Rev. John S. Graves, Secretary of Christian Education and Youth Work, Box 336, Elon College, N. C. All material concerning Pilgrim Fellowship—reports, programs, activities—should be sent directly to him. S. C. H.)

Have you asked to be made like your Lord? Have you longed for the fruit of the Spirit? Have you prayed for sweetness, gentleness and love? Then fear not the tebpest. . . . A blessing is in the storm, and there will be the rich fruitage in the "afterward."—*Henry Ward Beecher.*

"THE LIVING WORD"

Words That Have Acquired Better Meanings

Number Sixteen of a Series

By Dr. Luther A. Weigle.

Some words that were used by the King James Version in a bad sense have now acquired less evil meanings or even good connotations. "Debate" is now a decorous word, with no suggestion of bad temper or violent disorder, yet Paul lists debate along with envy, murder, deceit and malignity among the characteristics of the reprobate mind in the King James Version of Romans 1:29. It stands there as a translation of the Greek word *eris,* which means "strife." In Greek legend Eris was the name of the goddess of Strife, who threw the golden apple which awakened the jealousy of Hera, Athene and Aphrodite, and in the end brought on the Trojan War.

Isaiah 58:4 reads: "Ye fast for strife and debate, and to smite with the fist of wickedness." In the second part of Shakeapeare's "King Henry IV, (iv, 4, 2), the king refers to Northumberland's insurrection as "This debate that bleedeth at our doors."

The two occurrences of the word "emulation" are different in tone. In Romans 11:14 Paul writes of stirring his fellow-Jews to emulation of the Gentiles; but in Galatians 5:20, "emulations" are included with adultery, idolatry, murder, drunkenness, and a spate of similar evils in a long list of the works of the flesh, as contrasted with the fruit of the Spirit.

In 1611 the words "delicacy," "delicately," and "deliciously" referred at best to luxurious living, and two of them are used in Revelation for wonton licentiousness (18:3, 7, 9). To be "highminded" was to be proud or haughty (Romans 11:20; 1 Timothy 6:17; 2 Timothy 3:4). The term is used now for noble character and high principles, with no suggestion of unworthy pride.

"Naughtiness" is really bad in the King James Version; it means downright wickedness. The injunction in James 1:21 to "Lay apart all filthiness and superfluity of naughtiness" now reads: "Put away all filthiness and rank growth of wickedness." The terms "naughty" and "naughtiness" have lost some of their evil through the years; they are now used for the misdeeds of children or the trivial misbehavior of adults who have not matured. The "naughty figs" that Jeremiah saw in his vision (24:2) were simply "bad figs," so bad that they could not be eaten.

Program Honoring Douglas Horton

RIVERSIDE CHURCH
NEW YORK CITY

Chairman: Rev. Dr. ALBERT J. PENNER
Toastmistress: Miss HELEN KENYON

Invocation: Rev. Dr. W. HERBERT KING

Solo: Miss CAROL BRICE

Rev. Dr. SAMUEL McCREA CAVERT — Representing the World Council of Churches

Bishop D. WARD NICHOLS — Representing the National Council of the Churches of Christ in the U. S. A.

Mr. WM. BENTINCK-SMITH — Representing Harvard University

Rev. President HENRY PITNEY Van DUSEN — Representing Schools of Theology

Mr. JOHN H. IVES — Representing the Laymen of the Congregational Christian Churches

Rev. Dr. TRUMAN B. DOUGLASS — Representing the Colleagues of Dr. Horton in the Agencies of the Congregational Christian Churches

Solo: Miss CAROL BRICE

Rev. Dr. VERE V. LOPER — Representing the General Council of the Congregational Christian Churches

Rev. Dr. ALBERT BUCKNER COE — Representing the Fellowship of Congregational Christian Churches

Rev. Dean DOUGLAS HORTON

Benediction: Rev. Dr. FRED S. BUSCHMEYER

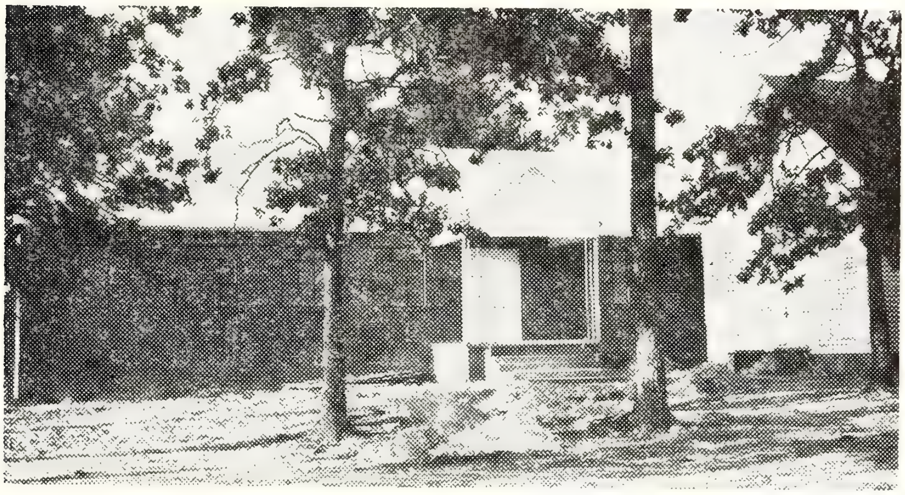
Miss Brice is accompanied by Mrs. Sylvia Lee

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, OCTOBER 6, 1955 NUMBER 39

New Church Plant at Bailey's Grove



We present above the new church plant of the Bailey's Grove Congregational Christian Church of the Western North Carolina Conference. The first services were held here on Sunday, September 25, 1955. Congratulations are due the members of the church and their pastor, Rev. L. M. Presnell, upon the attainment of the objective toward which they have long been working.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Observance International For First Time

Church laymen of the United States and Canada will combine this year for the first international observance of Laymen's Sunday, October 16. Moreover, the day will be marked in services to be conducted in hundreds of United States military chapels overseas.

Announcing plans for "the widest observance so far," J. Clinton Hawkins of St. Louis, Missouri, said that more than four million men in upwards of 100,000 Protestant churches in the two countries will "take over" the entire Sunday morning worship service from ushering to preaching the sermon. While the pastor sits in the pew, the men of his congregation will read the Scripture, lead in prayer and present special music in men's choral groups. Many churches will open on the day with a men's processional into the church, he said.

Mr. Hawkins is chairman of United Church Men, a general department of the National Council of Churches.

Laymen's Sunday, climactic day of Churchmen's Week (October 9-16) will be pointly sponsored in the United States by United Church Men and the Laymen's Movement for a Christian World; and in Canada by the United Church of Canada.

Churchmen's Week, set aside to emphasize the active work and interest of laymen in all communities, will open October 9, with observance of men and Missions Sunday. In many communities laymen will cross denominational lines to take part in mid-week rallies.

The theme of the 1955 observance is, "Doers, Not Hearers Only."

—*R. N. W.*

Notice

The Home Missions Committee of the Eastern Virginia Conference will meet on Monday, October 17, 1955, at 4:00 p. m. in the office of the Chairman in Room 207, National Bank of Suffolk Building, Suffolk, Virginia. All persons having business to transact before the Committee are asked to be present at that time.

Mills E. Godwin, Jr.,
Chairman.

Quotable Poems

A young lady, member of the Pilgrim Fellowship of Rosemont Congregational Christian Church, shared her problem with the editor of The Christian Sun. In preparing programs, she said that she was frequently unable to find an appropriate poem that she would like to use.

She asked that The Christian Sun carry a page of religious poems each week. For several reasons it was impractical to comply with this request. The editor suggested that the need might best be met by churches providing books of religious poetry for church libraries. Miss Priscilla Chase of the Friendship Press, New York, compiled the list which we print.

1. *The Cross Is Lifted*, by Chandran Devansen, Friendship Press. 1954. Cloth $1.50. Paper $1.00. This is a book of poetry written by an Indian and has excellent material for devotional use.
2. *Meditation of the Heart*, by Howard Thurman. Harper Bros. $2.75.
3. *Book of Prayers for Youth*, by J. S. Hoyland. Associated Press.
4. *Every Day A Prayer*, by Marguerite Harmon Bro. Harper Brothers. New York. $2.00. This is a book of daily devotions, but one of the best available and it has good material for youth worship services.
5. *Songs From the Slums*, Toyohi-

(Continued on page 15.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor .... J. T. Kernodle

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Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Date ...., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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To .... Church ....
Address ....
( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.
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Address ....

N-E-W-S B-R-I-E-F-S

The Rev. and Mrs. Henry V. Harman announce the birth of a son, Richard Kirby Harman, August 31, 1955, in a Charlottesville, Virginia, hospital. Richard is the fourth child in the Harman family. Congratulations to Mr. and Mrs. Harman.

The "Historical Sketch Concerning Elon College," by Supt. Wm. T. Scott, which appears in this issue of THE CHRISTIAN SUN, was read by Dr. Scott at the Founders' Day Ceremonies, at Elon College, on September 27, 1955. It should prove interesting reading to those not able to attend the services.

The Rev. Henry V. Harman has resigned the pastorate of the Elkton group of churches of the Virginia Valley Central Conference, and has accepted a call to the Haw River Congregational Christian Church of the North Carolina and Virginia Conference. Mr. Harman will begin his ruties with the Haw River Church on October 20, 1955.

Program of the Virginia Valley Central Conference

The Virginia Valley Central Conference of Congregational Christian Churches is secheduled to meet with the Mayland Church on Wednesday and Thursday, October 12, 13, 1955. The program follows:

WEDNESDAY, OCTOBER 12, 1955.

Morning Session.

10:00 Call to Order.
Opening Worship by the Rev. E. J. Rohart.
Organization and Enrollment of Delegates.
10:40 Address by Supt. W. T. Scott.
11:45 Address, "Our Christian World Mission," by Dr. Walter C. Giersbach.

Dinner at Mayland Church.

* * *

Afternoon Session.

2:00 Worship, the Rev. H. V. Harman.
Christian Missionary Association, Mrs. A. W. Andes.
2:30 Committee Reports:
Missions, Mr. R. O. Rothgeb.
Ministry, Rev. R. A. Whitten.
Stewardship and Apportionments, Mr. E. A. Showalter.
Evangelism, Rev. R. E. Newton.
Christian Education and Religious Literature, Mrs. E. J. Rohart.
Laymen's Fellowship, Mr. O. W. Andes.
Social Action and Moral Reform, Mrs. Joseph Frazier.
Sunday School Convention, Dr. Raymond Andes.
Pilgrim Fellowship, Miss Kay Kagey.

* * *

Evening Session.

8:00 Worship, led by the Rev. R. A. Whitten.
Address, "Christian Higher Education" by Dr. Walter C. Giersbach.

THURSDAY, OCTOBER 13, 1955.

Morning Session.

9:30 Call to Order.
Worship led by the Rev. R. E. Newton.
:945 Women's Fellowship.
10:45 Elon College.
11:35 The Christian Orphanage, Dr. John G. Truitt.

Dinner at Mayland Church.

* * *

Afternoon Session.

1:45 Worship led by the Rev. C. D. Hayes.
Reports of remaining Standing Committees.
Treasurer's Report.
Reports of Committees on Resolutions, Place and Nominations.
Adjournment.

C. A. PHILLIPS, *Pres.*
H. V. HARMAN, *Sec'y.*

Dates to Remember

1955	
October 10	**Convention Executive Board Meeting** **First Congregational Christian Church** **Henderson, North Carolina**
October 12-13	**Virginia Valley Central Conference** **Mayland Congregational Christian Church** **Broadway, Virginia**
October 19-20	**Conference on Recruiting for the Ministry** **Moonelon Conference Center** **Elon College, North Carolina**
November 2-3	**Eastern Virginia Conference** **The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference** **New Hope Church, Highway N. C. 98** **Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference** **Pleasant Ridge Congregational Christian Church** **Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference** **First Congregational Christian Church** **Burlington, North Carolina**
1956	
January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

Editorial . . .

Ethics and Editorials

Both journalists and Christians (if such an unfortunate distinction be admitted) sometimes suspect that journalism and churchmanship are basicly incompatible. The glory of a journalist is to report human events, and the glory of a churchman is to magnify the Lord; and the sun differeth from other stars in glory.

A journalist delights in a crusade, or holy war, against principalities and powers; "throw the rascals out!" is his rallying cry. A churchman longs for holy peace; and his watchword must be "bring the rascals in!"

If these two callings have their distinctive glories, they also have their distinctive weaknesses. The journalist is likely to become sensationalistic because he looks for evil and disaster everywhere. The churchman is likely to become mealy-mouthed because he looks for goodness everywhere. Both unhappy tendencies yield the same result: sentimentality and cynicism.

Moreover, writing hurridly for the general public, the journalist tends to over-simplify things. So does the churchman, alas, because as a writer for **The Christian Century** has observed, something about Christian enthusiasm often seems to obscure Christian judgment.

The Christian or ecclesiastical journalist must try to combine in some measure the glories, and escape the weaknesses, of both his callings; and therefore his road is full of rocks and mudholes even if he stays out of its ruts.

Luckily for him, however, the two callings in the end have a common purpose: truth. If he serves truth as he should, his dual role is splendidly unified. But truth is complex and subtle; facts are often obscure or complicated, their implications confused and ambiguous.

Therefore the editor, when he sits down to wrestle with an editorial, faces a dilemma which every preacher will understand: if he concentrates on dash and vigor, he is in danger of oversimplifying things or breaking charity with his fellows; and if he concentrates on doing objective justice to every detail of his intricate subject, he is in danger of being noncommittal and dull. If he succumbs to either extreme, he may cheat his readers or lose them altogether.

And where do his readers' opinions come into this? Preferably they come in fat envelopes, full of comment, weighty with honest differences vigorously expressed. Woe to that writer or preacher who meets nothing but agreement and praise! Let him consult his Bible and meditate long on the experiences of the prophets.

Any editor who does nothing but pamper the preconceptions of his readers has betrayed his calling. So has the editor who derides or misrepresents the ideas of his readers. At this point the department of letters-to-the-editor becomes immensely important. The editor who refuses (aside from reasonable respect for available space and the laws of libel) to print his readers' letters brings upon himself well-deserved suspicion. He should also be suspect if he prints misleading snippets, or if he gives no clue to the number of correspondents who agree or disagree with him. The good editor, secular or religious, gives his readers' opinions the hearing he wants for his own views. He provides a forum for intelligent controversy.

"Controversial" has become one of the dirty words of our time. All around us, the faint-hearted are whispering: "don't have anything to do with Jones, he's a controversial figure . . . don't say anything about this, it's a controversial problem . . . if somebody says something is controversial, let it alone, keep it out of our schools and libraries and movies and airwaves . . . " If this pusillanimous attitude should prevail among us, democracy as we know it will be as dead as the dodo, and the Protestant tradition of the right of individual conscience will be lost as well.

Editors and readers alike, therefore, have a common responsibility in maintaining the right of dissent, the tradition of intelligent differences of opinion on the important (i. e., the complicated and debatable) issue of life.

Christian editors and readers have an even greater responsibility: of conducting their controversies in a generous and charitable spirit. In this spirit, we should all seek wider knowledge of truth in human affairs, for the God who acts in history calls us to serve Him in this world and the next.

An Historical Sketch Concerning Elon College

By WM. T. SCOTT, Superintendent
The Southern Convention

The origin of Elon College is usually dated from March 11, 1889, when the College was chartered by the Legislature of the State of North Carolina.

However, in reality, we believe the origin of Elon College may rightly be dated to the days when George Washington was still the President of the United States. At that time, and for some years before, at what has been known for more than 160 years as Providence Church, located at the present Graham, North Carolina, there was an old log house with a brick floor, which served as a schoolhouse, literary society hall and, after 1794, as a church building for ministers of the Christian Church, founded by the Rev. James O'Kelly and his associates in the years 1792-94. There is no record of when it was built, but Daniel C. Turrentine was teaching there in 1792. The Turrentines were later prominent leaders in the Christian Church of this area. Daniel C. Turrentine was followed by John Mulholland, Abel, John and Benjamin Rainey, the latter being a minister in the Christian Church in the early days of the denomination. Joe Thomas was a teacher there in 1812. (Was this Joseph Thomas, "The White Pilgrim"?) Then followed Jerry Whidber and Jonathan Worth who was later Governor of North Carolina; W. F. Bason, C. F. Faucette (who in 1850 was named a trustee of Graham Institute by the North Carolina and Virginia Christian Conference), John Mebane, Leonard Prather, and John Steele Turrentine, about 1824. Samuel Turrentine and William Holt Turrentine also taught there.

About 1837 Rev. John R. Holt, a pioneer in education and a minister of the Christian Church, established a private school in the southern part of what is now Alamance County, and about 1840 he moved to the vicinity of Providence Church, where he taught school. From 1842 to 1845 Mr. Holt taught school at the school at Providence Church. Hence, he taught in or near Providence, Graham, with little intermission, for nine years.

It should be noted that the Christian Church at its founding in 1794, and for many years thereafter, functioned more as an association than as an organization, in the sense we now speak of a denomination. The ministers and lay people met annually or semi-annually in General or Union meetings, but undertook no business such as owning or operating institutions of learning, etc., but left these matters to individual ministers, many of whom were teachers as well as preachers. However, the church people gave their patronage and encouragement to these schools. It should be borne in mind that in the early days of the Christian Church, and of the United States, there were few schools maintained or owned by the general public, state or church. It is significant, however, that of the first 280 colleges established in America, only 17 were state institutions.

There were many old classical academies in the latter part of the 18th and early part of the 19th centuries, conducted by ministers of various denominations. These schools, in many instances, led to the establishment of their work as colleges. The influence of these schools has been stamped upon the communities served, and this influence has lasted to the present day. Dr. W. W. Staley, in the Centennial Issue of THE CHRISTIAN SUN, in 1894, made this appraisal of these educational efforts among the Christian denomination: "There has been a fixed ratio between educational efforts and the growth of the church. The Conferences which have sponsored schools are the largest, strongest, and the most liberal in contributions. Christianity is essentially an educational enterprise."

A few of these schools connected with the Christian Church should be named for the record: the school at Providence Church, from which Elon may date its origin; the schools of Rev. John R. Holt in Alamance, Randolph and Chatham Counties, beginning about 1837; a school at Holy Neck Church, Nansemond County, Virginia, as early as 1820, and which was followed in 1852 by Holy Neck Female Seminary, conducted by Rev. Wm. B. Wellons; Suffolk Collegiate Institute, with its later theological department, at Suffolk, Virginia; a school near Antioch Church in Rockingham County, Virginia, conducted by Rev. D. A. Long; Wake Forest-Pleasant Grove Academy, on the Oxford Road, 12 miles north of Raleigh, in 1826 (was this school an influence upon Wake Forest College?); Junto Academy in 1838, later the Mt. Zion Academy, Orange County, N. C., and New Hope Academy, Chatham County, all conducted by Rev. Daniel W. Kerr, first editor of THE CHRISTIAN SUN (1844); a school in Halifax County, Va., near Pleasant Grove Church, conducted by Rev. W. S. Long, himself a product of Rev. John R. Holt's school in Graham, and who became the first President of Elon College; Moffitt's Mill Academy (later Shiloh Academy) in Randolph County; and Old Millfield Academy in Southampton County, Virginia, the director of which we do not know, but the influence of which had a tremendous effect upon the early Christian Church through such men as the Barretts, Wm. B. Wellons, Murdock Butler, John T. Kitchen and others.

As soon as the Conferences of the Christian Church were formally organized as representative and delegated bodies, they began to take immediate corporate action to encourage and establish educational institutions. For instance, In 1849, the North Carolina and Virginia Christian Conference, meeting at Hanks' Chapel in Chatham County, as a result of a recommendation coming from Union Ridge Christian Church of Alamance County, took action to afford facilities for education of the youth of the church, and appointed a standing committee of ten, with Rev. John R. Holt as chairman, "to mature plans by which might be erected within the bounds of the Conference an institution for the promotion of general education; and also to afford facilities to young men expecting to engage in the Christian ministry to prepare for that important work." A year later, the committee had begun construction in the town of Graham, near the Old Providence Church, of a two-story brick schoolhouse. In 1850 the Conference appointed E. F. Watson, John Trollinger, C. F. Faucette (who taught at Providence Schoolhouse many years before), Pleasant A. Holt and Alfred Apple as Trustees of Graham Institute, which had been founded that year.

Graham Institute was formally opened on July 7, 1852, with John R. Holt as principal; and among those assocoated with him was Rev. A. G. Anderson, another minister of the Christian Church, and a graduate of the University of North Carolina. Mr. Holt continued as the head of Graham Institute until about 1857, and Graham Institute continued by that name, Graham Normal College, or Graham College, with few interruptions until Elon College was opened at the present site in 1890. It was in that school that many leaders of the Christian Church in later years mathiculated, among them being William S. Long, who became the first President of Elon College; and Dr. W. W. Staley, a student of Dr. Long at Graham, who became Elon's second President.

In 1857, Graham Institute was chartered by the North Carolina Legislature, and Rev. W. R. Doherty, of Antoch College, Yellow Springs, O., was elected principal. By charter the institution was made co-educational. In 1858, at the first regular session of the General Convention of the Christian Church (South), held at Cypress Chapel, Nansemond County, Virginia, Graham Institute was placed under the care of a Board chosen by the Convention, and plans were matured for more adequate financing of the institution. In 1859, it was incorporated as Graham College, and Rev. W. H. Doherty became president. The North Carolina Legislature named Alfred Iseley, John Faucette, P. R. Harden, Bennett Hayzell and Willis Sellars incorporators, and appointed as trustttes W. H. Doherty, Thomas J. Fowler, Peter R. Harden, Bennett Hayzell, John Faucette, Wm. H. Faucette, Alfred Moring, William B. Wellons, Thomas J. Kilby, Robert H. Holland, Edward C. Riddick, Meredith H. Watkins, Jubilee Smith, James Minnis and John Walker. All these persons were ministers or laymen of the Christian Church. On May 27, 1859, John Harden deeded to the above Trustees of Graham College the land on which the building stood, consisting of 5.7 acres, for $142.50. Graham College grew rapidly in public favor, and was conducted without interruption till the Cival War came. In 1861, two men named Brem and Bray took charge and conducted the school until "they gave it up and went to the Civil War." At this time the college was in debt and was put up for sale in September, 1863, and sold to satisfy the claim due B. F. Roney. The property was bought by Henry J. B. Clark for $4,200, and the money, after satisfying the debts, was invested in Confederate bonds, which when the war was over became worthless. Mr. Clark later sold the property to Mrs. Mary Harden, who in turn sold it to Rev. William S. Long. Between 1863 and 1869, Graham College seems to have been out of operation. The college buildings were used as a tobacco factory until 1869, when Rev. William S. Long purchased the entire property, repainted and renovated the buildings and opened the school as what was evidently an academy. The school took on new vitality under Dr. Long's leadership.

In 1872, Rev. Daniel A. Long became associated with the school, and in 1875 purchased the property and secured its incorporation as Graham Normal College. In 1883, he was elected President of Antioch College, Ohio, and his brother, Rev. William S. Long, succeeded to the Presidency of Graham Normal College. The institution continued in this relationship until 1887, when the General Convention of the Christian Church (South). on the 10th of June of that year, through its Committee on Schools and Colleges, leased the Graham Normal College property and selected a faculty consisting of Rev. William S. Long, President, and Professors J. U. Newman, Captain S. A. Holleman, and H. J. Stockard. The instiitution was again named Graham College and resumed its academic work in September, 1887, and it operated at Graham until September, 1890, when the college was moved to the present site and began operation as Elon College.

The General Convention of the Christian Church (South), meeting in extraordinary session at historic Providence Church, Graham, September 11-14, 1888, endorsed the action of the Committee on Schools and Colleges by unanimous sentiment. On September 14, 1888, the Convention elected a Board of Trustees consisting of 15 members with terms of three classes of two, four and six years: E. A. Moffitt, Asheboro, N. C.; J. M. Smith, Milton, N. C.; J. H. Harden, Big Falls, N. C.; F. O. Moring, Raleigh, N. C.; S. P. Read, Palmer Springs, Va.; E. T. Pearce, News Ferry, Va.; W. J. Lee, Norfolk, Va.; P. J. Kernodle, Suffolk, Va.; J. F. West, Waverly, Va.; E. E. Holland, Suffolk, Va; Rev. W. W. Staley, Suffolk, Va.; Rev. J. W. Wellons, Franklinton, N. C.; Dr. G. S. Watson, Union Ridge, N. C.; Rev. W. S. Long, Graham, N. C.; Rev. M. L. Hurley, Franklin, Va. A Provisional Board was named by the Convention consisting of Rev. W. S. Long, president; Rev. J. P. Barrett, secretary; F. O. Moring, treasurer; J. H. Harden and G. S. Watson. This board was charged with the responsibility of selecting a site, soliciting funds, erecting buildings, etc., for the permanent seat of the College. The Provisional Board received bids for the College and visited all the places making offers for the location of the school, as follows: Greensboro, 40 acres of land and $2,500 in cash; Gibsonville, 40 acres of land and $4,400 in cash; Mill Point, 40 or 50 acres of land and $4,300 in cash; Graham, about $3,000 in cash and some land on condition that the College remain in Graham; Burlington, $4,642.50.

On December 20, 1888, in the large oak grove on what is now the campus of Elon College, then known as Mill Point, the Provisional Board decided to locate the College at this place on the 25-acre campus given by Hon. W. H. Trollinger of Haw River, N. C., and 23 additional acres and $4,300 in cash given by the citizens of the rural community surrounding the site. The College and town were christened "Elon" by Professor P. J. Kernodle (reported Dr. Will S. Long, son of the first President of Elon College), from a Hebrew village in Palestine, noted for its massive oaks and pretty women (Dr. J. U. Newman).

The General Assembly of the State of North Carolina chartered Elon College on March 11, 1889. On May 7 of that year the first shovel of dirt was removed for the foundation, and on May 20, the first brick was laid, with appropriate ceremonies, by Lizzie Jane Long, young daughter of President William S. Long. On July 18, 1889, the corner stone was laid by the Masonic Order. The brick work was done by John W. Long.

A description of the "Main Building"—better known as the "Administration Building"—may be of interest to you, as given by President Long to the Convention in 1891:

"The building is three stories high,

(Continued on page 13,)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Founders' Day Observance at Elon College is Highly Successful

Characterized by many as the most successful event of its kind in the history of the college, the observance of Founders' Day on the Elon College campus on Tuesday, September 27, was marked by pleasing cooperation of the churches of the Southern Convention with the college itself and with the Elon alumni.

The highlight features of the day-long program were the appearance of Dr. Harold W. Tribble, president of Wake Forest College, and Dr. W. Millard Stevens, pastor of Norfolk's Christian Temple, as feature speakers. In each case the speakers stressed the obligation and opportunity which churches and individuals have to support higher education in our church-related colleges.

Dr. Tribble, speaking at the morning program in Whitley Auditorium, took as his topic "The Church-Related College in the New Era." He declared that any person or organization that gives to the support of a church college is making the best possible investment in America's future.

While pointing out that there is a place in modern society for both the state-supported and the church-related college, Dr. Tribble declared that church colleges provide their students with a motivation and pattern for life and offer spiritual and moral training that is an absolute necessity in this complex modern era.

Speaking at the afternoon session, Dr. Stevens chose "The Churches' Stake in Higher Education" as his topic. He cited the fact that the church created and nurtured the American system of higher education before the state ever displayed the slightest interest, and he declared that the churches today still have a binding obligation to support the institutions which they created. He argued further that for the churches to forsake this obligation is to imperil the American way of life.

Each of the speakers keyed their messages to the launching by Elon of a new and intensive fund-raising effort, designed to push to completion the college's long-range $2,500,000 campaign that was begun in the late 'forties.

President Leon E. Smith laid the groundwork for the campaign with a report at the morning gathering of the progress made thus far in the campaign. He told the assembled Elon alumni and church delegates that $1,455,833 had already been raised, practically all of that amount being already paid in cash. The report by Dr. Smith was accompanied by brief messages from representatives of church groups of the Southern Convention and alumni groups, each of whom pledged the complete cooperation of their organization in the forthcoming effort to complete the $2,500,000 campaign and thus assure the continued growth and progress of Elon College.

Those speaking at that time included Mrs. F. C. Lester of Asheboro, N. C., representing the Women's Fellowship; Bernard Williams of Newport News, Va., representing the Laymen's Fellowship; Miss Lois C. Scott of Elon College, N. C., representing the Pilgrim Fellowship; and James F. Darden of Suffolk, Va., representing the Elon College Alumni Association.

In addition to the address by Dr. Stevens at the afternoon session, there was a comprehensive history of Elon College, given by Dr. Wm. T. Scott, superintendent of the Southern Convention. Others appearing on the programs were Dr. Jesse H. Dollar of Suffolk, president of the Southern Convention, and Dr. Roy C. Helfenstein of Richmond, Va.

Delegates from each of the five church conferences in North Carolina and Virginia gathered in group sessions in the mid-afternoon and laid concrete plans to carry directly to the people an appeal for the slightly more than $1,000,000 that is needed to complete Elon's present program of expansion and development.

Climaxing the all-day gathering on Founders' Day was the cornerstone ceremonies for the three new buildings, which are now rising so rapidly on the Elon campus. They include a new dining hall and two new dormitories, one for boys and one for girls, all of which are to be completed and ready for occupancy by Elon's 1956 commencement.

President Smith directed the ceremonies for each of the three buildings, but a number of other persons participated in the impressive programs that marked the occasion.

Participating in the ceremony for Carolina Hall, the new boys' dormitory, were D. R. Fonville of Burlington, secretary of the board of trustees of Elon College, and Rev. Silas Madren of Albemarle, N. C. Taking part in the ceremony for Virginia Hall, new dormitory for girls, were Mrs. J. E. Rawls, Sr., of Suffolk, Va., long-time friend of Elon College, and Mrs. John G. Truitt of Elon College. The ceremony for the McEwen Memorial Dining Hall was by Mrs. J. H. McEwen of Burlington, and Dr. Smith and Dr. J. E. Danieley of Elon College. This building is dedicated to the memory of the late James Henry McEwen, longtime industrial and civic leader in the Burlington area.

A special ceremony in connection with Founders' Day was the memorial program for the late Prof. Howard Braxton Holmes, a native of Franklin County, N. C., whose untimely death in 1904 closed a promising career as a faculty member at Elon College. Participating in that ceremony was his sister, Miss Ethel Holmes, who has recently made a significant gift to the Elon College endowment fund in memory of her brother.

LUTHER N. BYRD.

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Howard Braxton Holmes

Today we do honor to the memory of a former member of the faculty of Elon College — Howard Braxton Holmes. Professor Holmes was born October the 20th, 1872. He was educated in the public schools of Franklin County and the University of North Carolina at Chapel Hill. He was elected to the faculty of Elon College in September 1901 as an instructor of English and German.

Professor Holmes was blessed with an outstanding personality. He was a man of keen perception and understanding of those with whom he lived and labored; generous in his sympathy and judgments; was possessed of many talents and versatile in his usefulness. He was an appreciated and popular member of the faculty; a be-

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Valedictory of Margaret Hargrove

As many of you know, Miss Margaret Hargrove has resigned as secretary of Woman's Work for our denomination. Those who met her at the 1954 Rallies will remember her with admiration and will receive the news of her resignation with sincere regret.

From her last letter to the presidents of the state groups come these paragraphs which reveal characteristics of her personality:

"Let us recall and keep ever before us the prayer of the late Chaplain of the United States Senate: 'We pray for the bifocals of faith that see the despair and the need of the hour, but also see, further on, the patience of our God working out his plan in the world that he has made. . . . '

"There stands out most vividly in my memory from the World Council Assembly in Evanston last August, the communion service according to the rite of the Church of South India. Some of you remember 'The Giving of the Peace' from that service which we have used in women's meetings in different parts of the country. Will you imagine now that even as 'that peace' has been symbolically given from age to age, from country to country, from Christian to Christian, of every race and color and confession, even from the Church triumphant to the Church militant, I give it now to each of you, with the meaningful handclasp and the audible murmur, 'The peace of God be with you.'

"This official valedictory closes with words our Spanish friends use so beautifully, 'Vaya con Dios'—'Go with God.' May it be ever thus, in your going out and in your coming in, in your lying down and your rising up, in your labor and in your leisure, in your laughter and in your tears, until at last we all come to stand in his presence, world without end. Amen."

Emily C. Lester.

Holy Neck Women's Fellowship Completes Worthwhile Year

The Women's Fellowship of Holy Neck Church feels that it is completing a very worthwhile year's work under the capable leadership of our president, Mrs. Jim Wright. We have met all our goals, but there are, of course, several highlights which will stand out for us.

At our November meeting we were delighted to have Mrs. I. W. Johnson review for us in her inimitable manner our home mission study book, "Man and God in the City."

MISS MARGARET HARGROVE

We observed World Community Day and World Day of Prayer in cooperation with the other churches of our community. Two Congregational Christian churches, two Baptist churches, and a Friend's church came together for these services.

The Friendly Service program was presented in March by Mrs. Emmett Harrell, followed by a stork shower for babies in Korea.

We were delighted to have our new pastor, Rev. R. T. Grissom, teach the Book of Acts for us at a series of Sunday evening services.

For our observance of Family Life Week, we held a family night supper, followed by a program under the leadership of our Family Life chairman, Mrs. H. L. Worrell, Sr.

Our Fellowship met with the Holland Fellowship for a most delightful supper in celebration of May Fellowship Day. After supper, Mr. and Mrs. D. C. Cotton, Jr., of the Franklin Baptist Church, showed movies they had made of the stories of "Ruth" and of "Saul and David," using as characters the members of the Junior and Intermediate departments of their Sunday school. All of us were inspired and impressed as we realized how a delightful hobby can ge used to instill great spiritual truths into the lives of our children and young people.

In June, Mrs. H. T. Jones of Holland delighted us with a program in which she illustrated and explained the religious symbols we see around us.

Our group was well represented at the meetings of the district, the conference and the convention. Three of our members attended the School of Missions.

On the first Sunday night in August, our ladies and their families met at the church for an enjoyable picnic supper. As the sun was setting, Mrs. Allen Piland conducted a vesper service, using as her theme, "Thine Altars Everywhere."

As we look forward to the new year's work, we pray that God will guide us into paths of greater service.

Mrs. Allen Piland,
Reporter.

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Cypress Chapel Missionary Societies Organize Women's Fellowship

The missionary societies of Cypress Chapel Christian Church met recently to organize a Women's Fellowship. The following officers were elected: Mrs. Johnnie Speight, president; Mrs. Thomas Hobbs, secretary and treasurer; Mrs. Donnie Carter, assistant secretary and treasurer. In the coming year we will meet as a Woman's Fellowship once a quarter. Each circle will meet once a month. All officers were installed by our pastor, Rev. Ellis N. Clark.

In the past year we have reached many of our goals. We observed World Day of Prayer, Christian Family Week, and May Fellowship Day. The society sponsored a weiner roast for the Willing Workers, the society members and their families.

We covet your prayers for the next

year, and with God's help we hope the coming year will be most successful.

Mrs. B. F. Case,
Reporter.

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Rev. and Mrs. R. T. Grissom Are Honored at Surprise Reception

On Sunday evening, September 18, the Women's Fellowship of the Holy Neck Church entertained at a reception honoring their pastor and his wife, Rev. and Mrs. R. T. Grissom, who were celebrating their twenty-fifth wedding anniversary on Tuesday, September 20.

The social hall of the church was tastefully decorated with white gladioli in silver containers. The lovely anniversary cake, surrounded by ivy and clematis and flanked by white candles in silver holders, centered one table; and the other table held a punch bowl, also entwined with ivy.

The event was a complete surprise to Mr. and Mrs. Grissom, who had thought they were to attend a Sunday school board meeting. As they entered the hall, they were greeted by the guests singing "Happy Anniversary to You." Mrs. Jim Wright, president of the Fellowship, greeted the honor guests, and Mrs. James Jones pinned on Mrs. Grissom a beautiful corsage. Mr. C. T. Parker, the chairman of the Board of Deacons, presented to the Grissoms a handsome silever tray as a gift from the church.

Mrs. James Jones and Mrs. Franklin Holland presided over the punch bowl, while Mrs. Forest Jordan, assisted by Mrs. James E. Worrell, served cake. Others who assisted in serving were: Mrs. Harry Davidson, Mrs. Wallace Davidson, Mrs. Joseph Hamilton, Mrs. Robert Warren, Mrs. Willie Weaver, Mrs. John Robert Ellis, Mrs. James A. Harcum, and Mrs. J. O. Davidson, Jr. The register was in charge of Mrs. Clifton Baker.

Music was furnished during the evening by Mrs. J. O. Davidson, Sr. An enjoyable feature of the evening was a vocal solo by Rev. W. A. Grissom, pastor of the Windsor Congregational Christian Church and a brother of Rev. R. T. Grissom.

About 100 guests braved the threat of hurricane Ione to wish for Mr. and Mrs. Grissom many more happy years of love and service together.

Mrs. Allen Piland,
Reporter.

Notice to Cradle Roll Superintendents

Cradle Roll Certificates are available at the Southern Convention Office, Elon College, N. C., for two cents each. Kindly address orders to Miss Ruth Dunn, Literature Consultant.

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Report of Treasurer of the Eastern Virginia Women's Fellowship

Quarter Ending Sept. 15, 1955.

RECEIPTS.

Women's Societies.

Antioch	$ 25.75	
Berea-Nansemond	25.00	
Bethlehem	49.75	
Beth. Disputanta	5.00	
Cypress Chapel	50.00	
Cypress Chapel, Anges Brittle	20.00	
Dendron	22.00	
Eure	14.25	
Franklin	75.00	
Great Bridge	20.00	
Holland	45.00	
Holy Neck	52.50	
Hopewell	5.00	
Liberty Spring	55.00	
Mt. Carmel	14.50	
Mt. Zion	7.50	
Newport News	45.00	
Norfolk:		
Christian Temple	187.50	
Bayside	5.00	
Little Creek	8.75	
Rosemont	61.00	
Central	20.00	
Oak Grove	9.60	
Oakland	50.00	
Portsmouth:		
First	26.00	
Shelton Memorial	10.00	
Shelton Memorial, Y. W. C.	20.00	
Richmond	15.00	
South Norfolk	40.00	
Spring Hill	3.00	
Suffolk	217.50	
Sunbury	5.00	
Union Southampton	34.70	
Wakefield	15.00	
Waverly	15.00	
Windsor	25.00	
Warwick	5.00	
		$ 1,304.30

Young People.

Berea-Nansemond	$ 5.00	
Bethlehem	5.00	
Burton's Grove	10.00	
Cypress Chapel	100.00	
Dendron	5.00	
Eure	12.00	
Franklin	15.00	
Holland	11.25	
Holy Neck	18.75	
Liberty Spring	25.00	
Mt. Carmel	21.00	
New Lebanon	9.65	
Newport News	31.45	
Norfolk:		
Rosemont	20.00	
Oak Grove	3.75	
Oakland	50.00	
South Norfolk	50.00	
Union Southampton	12.50	
Windsor	5.00	
		410.35

Juniors.

Berea-Nansemond	$ 12.98	
Cypress Chapel	10.00	
Bethlehem	16.30	
Dendron	.85	
Eure	1.25	
Franklin	7.50	
Holland	5.00	
Holy Neck	7.00	
Liberty Spring	6.85	
Mt. Carmel	11.00	
Norfolk:		
Christian Temple	14.08	
Little Creek	5.00	
Rosemont	4.50	
Oakland	2.50	
Portsmouth:		
First	4.00	
South Norfolk, Jr. & Pri.	19.00	
Suffolk, Jr. & Pri.	69.56	
Waverly	5.00	
Windsor	27.55	
		229.92

Cradle Roll.

Berea-Nansemond	$ 5.00	
Bethlehem	65.72	
Cypress Chapel	2.00	
Dendron	1.40	
Eure	1.25	
Franklin	2.00	
Holland	5.09	
Holy Neck	20.00	
Liberty Spring	10.00	
Mt. Carmel	39.05	
Mt. Zion	1.00	
Newport News	20.00	
Norfolk:		
Bay View	1.15	
Christian Temple	26.05	
Little Creek	2.50	
Rosemont	40.55	
Oakland	18.62	
Portsmouth:		
First	2.00	
South Norfolk	5.00	
Suffolk	41.57	
Sunbury	10.00	
Waverly	3.00	
Windsor	30.11	
		358.06

Life Memberships.

Antioch	$ 10.00	
Bethlehem	30.00	
Cypress Chapel Anges Brittle	10.00	
Dendron	10.00	
Franklin	20.00	
Great Bridge	10.00	
Holland	10.00	
Holy Neck	20.00	
Liberty Spring	40.00	
Mt. Carmel	20.00	
Newport News	40.00	
Norfolk:		
Bay View	10.00	
Christian Temple	20.00	
Rosemont	40.00	
Oak Grove	10.00	
Portsmouth:		
First	10.00	
South Norfolk	30.00	
Suffolk	20.00	
Union Southampton	10.00	
Wakefield	10.00	
Windsor	20.00	
		400.00

(Continued on page 15.)

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Last Saturday the great aircraft carrier, the *Forrestal,* was commissioned at Portsmouth's Norfolk Navy Yard. It is the first of the great super carriers that our nation has built and it was processed in the shipyard at Newport News.

We saw the ship sail out of the harbor on her trial run. As a matter of fact, we went to the christening, and had watched the carrier grow in size and beauty. In the narrowest part of the harbor, the great ship seemed to dominate and fill all available space, but in Hampton Rhoads, there was ample space for her. The tugs along side looked like flies on the side of a watermelon.

Townspeople were a bit unhappy that a mechanical breakdown on the first shakedown cruise caused additional work and another trial run, but the workmen were able to fix the trouble and the ship was delivered to our Navy on time.

During the time the repairs and changes were being made, the *Forrestal* was opened to the public and visitors were allowed on the hanger and flight decks. Our family had a great time climbing the ship's ladders and viewing our town from the towering heights of the four acre flight deck, and examining the interesting details. This ship is as tall as a ten story building and the tip of its mast was made to fold so that it could go under the Brooklyn Bridge to the New York Navy Yard. It is a quarter of a mile long as one crosses the length of the flight deck. (This we well knew the next day when our lazy muscles complained by causing leg aches.) You boys will be interested in knowing that F9F Cougars, F7U Cutlasses, F2H Banshees, are the jets that will comprise the 100 aircraft aboard. There will be some larger sub chasing planes too.

There are 3,500 men aboard the ship to keep her in trim and to protect our shores. This is one of five super carriers about to be or being built. Let us hope that all of them will protect us in peace and not in war. Many of our church people work in the shipyard and the people here take great pride in the powerful, beautiful and efficient ships built here.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

loved teacher to the students who had the good fortune to share his wit, wisdom and creative thinking in the class room; a source of pleasure and inspiration to his many personal friends.

Professor Holmes was a musician with a fine disdain for anything short of the classics. While at Elon, he was organist and director of the college choir. Co-operating with Miss Florence Wilson, head of the music department, he helped to set a high standard of music appreciation and development on the campus which obtains and is recognized to this day wherever the influence of Elon College is felt. His artistic talents were also recognized to no small degree in the field of art. A rare collection of oil paintings which he left, are a treasured heritage in the home of his boyhood.

His untimely death on August 10, 1904, was a painful shock to all who knew him; a crushing blow to the hopes and dreams of a devoted family; and an irreparable loss to Elon College.

His sister, Miss Ethel Holmes, the only surviving member of the immediate family, has made a significant financial contribution to Elon College as a lasting memorial to her brother, and in recognition of her entire family. All were faithful members of Pope's Chapel Christian Church, and loyal supporters of Elon College. The contribution that Miss Holmes makes is to be part of the endowment funds of the college, the principle of which is not expendable, the income to be used to help meet the current demands of the college.

We are glad to give recognition to the late Professor Howard Braxton Holmes on this the annual observance of Founders' Day of the college. The trustees, the faculty, the students, and the church express great appreciation of this fitting memorial gift to Elon College as expressed by Miss Holmes.

Apportionment Giving

"Time marches on." In a very short time the opportunity for our churches to complete conference apportionments for the different causes and enterprises of the church will come to an end, and our churches will begin a new year. While these apportionments are voluntary on the part of the church, the interest that our local churches have in the denomination's causes and institutions is a compelling force to see that the amounts asked are paid in full.

Elon College is interested in every department of the church and seeks to make its contributions in all fields. But at the same time, that it may be able to continue its services, it is anxious that the apportionment of the college be paid in full and not left until the end of the year to be paid out of the residue of benevolent funds after other apportionments have been paid in full. The college does not determine its apportionment; it is set by the convention. Most of the churches in our convention have pride in paying their apportionments in full.

It is understood, I believe, by all that the amount apportioned to the conferences and through the conferences to the local churches is $35,000. To date, including the amount given in this report, the college has received a total of $14,404.47, leaving a balance of more than $20,000 on the apportionment for the college for 1954 and 1955. We should remind ourselves that until this year, the conference apportionment for the college was $15,000, and the sustaining fund for the college was $35,000.

The point is that last year the college received from these two sources a total of more than $23,000. To reach last year's support for the college, our churches must contribute more than $9,000 on apportionments for the college to equal its support of last year.

I am confident that our churches will come to the support of the college and make their contributions total more than ever before. We are depending on you.

Previously reported		$13,574.88
Eastern N. C. Conference:		
Fuller's Chapel	$ 90.00	
Liberty (Vance)	50.00	
New Hope	35.00	
Pope's Chapel	12.00	
Wake Chapel	48.32	
Eastern Va. Conference:		
Oak Grove	$ 36.00	

(Continued on page 11.)

News from the Churches . . .

Bailey's Grove Holds First Service in New Church Building

The Bailey's Grove Congregational Christian Church, near Asheboro, N. C., held the first service in its new building on Sunday, September 25, 1955.

At the morning service, Dr. Wm. T. Scott, the Superintendent of the Southern Convention, preached the Consecration Sermon. The Service of Consecration was conducted by the Rev. L. M. Presnell, pastor of the church.

At the afternoon service the history of the church was read by Mrs. Pearl Allred. Congratulatory remarks and good wishes were expressed by former pastors: the Revs. Avery Brown, B. H. Lowdermilk and John Q. Pugh. The Rev. Silas Madren, president of the Western North Carolina Conference, brought the greetings of the conference. The Rev. L. M. Presnell, as pastor, expressed appreciation for the aid given the church in its building project by the Mission Board of the Southern Convention and the Church Building Society.

The Rev. Mack V. Welch was the speaker at the afternoon service. It was a great day for the Bailey's Grove Church, one that the church has been looking forward to for a long time.

* * * * *

Christian Stewardship Institute Held at Liberty

The Rev. Fred P. Register conducted a Christian Stewardship Institute at the Liberty Congregational Christian Church of the Western North Carolina Conference recently. The institute began on Monday evening, September 5, and closed Sunday evening, September 11. Mr. Register spoke to the women of the church on each afternoon at 4 o'clock, and to the men in the evening at 7:30.

The Every Member Canvass was made on Sunday, September 11, by laymen working as teams. The teams were: Cyrus Shoffner and Lester York, Jr., Wade Bare and Winfred Butler, Jack Shoffner and Ray Smith, Lester York, Sr., and Herbert Stanford, Coy Fox and Graham Brady, and Harold Smith and Earl Stout, Sr.

The Budget was oversubscribed. The men reported that they had enjoyed the work and received great blessings. This is the fourth year the church has had the Every Member Canvass, and the first for a Christian Stewardship Institute.

We are very grateful to Mr. Register for the wonderful work he did while with us.

L. M. PRESNELL.
Pastor.

Letter to the Editor

Dear Sir:

After reading the good letter of Mrs. B. V. Hargrave, printed in the September 8, 1955 issue of THE CHRISTIAN SUN, I feel compelled to offer the following statement explaining the convictions of another Congregational Church member concerning the subject about which she writes. While this conviction is personal, it may also be regarded as representative of many others in association with the Congregational Church, with whom it is my privilege to be acquainted.

The view which Mrs. Hargrave holds on racial affairs, as stated in her letter, is undoubtably a popular one in this locality, and one which many good intentioned and respectable people believe to be quite proper. As she so very truthfully pointed out, there are few people who seem to act in favor of, or openly support social acceptance of the negro people in our midst. However, the fact that so great a number of people uphold the tradition of segregation, does not indicate the worth of such a system, nor does it indicate the approval of God.

There *are* members of the Congregational Church who are in accord with the teaching of Christ when he was recorded to have said that we should do unto others as we would have others do unto us. Surely, we would not have other people shun us, restrict us from their company, or refuse us the freedom of equality simply because of the color pigment in our skin. Likewise, it is contrary to this teaching, for us, as Christians to conduct ourselves in such a way towards others. Granted; those who speak for, and believe in this ideal are not in the majority, but that does not necessarily make the truth of such convictions void.

While I do have a sincere respect for Mrs. Hargrave's personal feelings toward the issue, as well as all others who share her viewpoint, I cannot agree with her that this paper should be obligated to support such private opinions, even if in the majority. Is the paper in circulation to be directed by its readers, or to furnish direction for those who read? Are leaders chosen to be led by those who follow? Certainly, the paper is, in a sense, representative of the people, but much more than that I believe it is a representative of the living God and his truth.

There *are* those of us, who are willing to take a definite stand in favor of a new and better world in which there might be understanding and mutual respect between the races, instead of the racial tension, hatred and bickering so prevalent in our time. I am grateful to Mrs. Hargrave for the challenge which her letter presents. Congratulations to your paper (the church's paper) for the good influence which it is exercising.

Sincerely,
WILLIAM JOYNER.
Elon College, N. C.

An Observation

Dr. Scott, in his "Historical Sketch Concerning Elon College," refers to a Joseph Thomas who taught at Providence, and raises the question whether this was "the White Pilgrim. It is indeed quite probable that Joseph Thomas, who was later known as "the White Pilgrim," did teach at Providence for a short while, for he was married in April 1812, at Winchester, Va., and, it is said, returned shortly afterward to his early boyhood home in Orange County. However, he left again the following year. J. T. K.

NEWS OF ELON COLLEGE.

(Continued from page 10.)

Cypress Chapel	133.00	
Waverly	200.10	
N. C. and Va. Conference:		
Concord	$ 50.00	
Hines Chapel	56.67	
Lebanon	43.50	
New Lebanon	14.00	
Shallow Ford	41.00	
Western N. C. Conference:		
Needham's Grove	$ 20.00	
		$29.59
Total to date		$14,404.47

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Struggle in the Wilderness"
(Temperance Lesson)

Lesson IV—October 23, 1955.

Memory Selection: "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Luke 4:8.

Background Scripture: Luke 4:1-5.

Devotional Reading: Heb. 4:12-16.

Jesus was tempted. His perfection of character came not from the fact that he was never tempted, but from the very fact that he was tempted. Throughout his life, he had to face temptation. Luke tells us that at the close of the temptations in the wilderness, "the devil departed from him for a season," or as another translator puts it, "until an opportune time." It is because Jesus was tempted that he knew how to sympathize with us when we are tempted, and how to help us in the time of temptation.

Not only was there nothing unusual in the fact that Jesus was tempted—he was endowed with freedom of choice, and freedom of choice involves temptation. There is nothing unusual in the fact that he was tempted right on the heels of his great decision and great experience at Jordan. After self-dedication, moral testing, that is a common experience. Spiritual triumph cannot be won without struggle, nor maintained without it either. If any one thinketh that he stands, let him take heed lest he fall. The hour of victory is often more dangerous that the hour of battle, or even of defeat.

One other thing ought to be said by way of introduction. There were certain elements in the temptation of Jesus that were unique. High, sensitive soul that he was, he probably was not tempted by the coarser sins of the flesh. He probably was never tempted to get drunk, to steal, to be impure, to commit murder. But he knew the power of temptation; he took upon himself the form of a man and was made in our likeness. There is a sense in which he was exactly like us, even if he was different from us. Get this straight, Jesus was tempted in all points like as we are. His temptations were real.

We must remember the background of the "Temptation Experience" of Jesus. He had just dedicated himself fully to God's service. The Father had openly and publicly set the seal of approval on Jesus. He was about to begin his life work, and his holy mission. The temptation in the wilderness was closely related to the revelation at Jordan. What did it mean to be God's Messiah? What exactly was the mission to which he had been called? What must he say and do? How could he best fulfill his mission? It is against this background that we are to consider this dramatic and vivid experience in the life of Jesus.

Temptation Number One.

"If you are the Son of God, command this stone to become bread." If the temptations were connected with his Messianic mission, this was not a temptation primarily to use his divine power to satisfy his own wants. He could hardly have been tempted to put his self-interest before all other considerations. But it was the temptation to make the abolition of hunger and poverty his sole aim in life. One of the popular and common expectations concerning the coming Messiah among the Jews was that it would be an era of unprecedented prosperity, a period when poverty and hunger would be wiped out.

Hungry people tugged at the heart of Jesus. He knew that they needed bread. But he knew that they needed more than bread. "Man cannot live by bread alone," he said. There are other hungers, more important, if not more imperious: the hunger for fellowship and the sense of belonging, the hunger for clean hands and a pure heart, the hunger for something to live for, something that will give zest to life, the hunger for faith and hope and love—these and other hungers. So Jesus refused to make the abolition of hunger for bread his first aim. Suppose he had! Suppose eeverybody in the world had a comfortable income and an assured social position, and yet remained the same kind of people in their hearts! It is not only in Deuteronomy that it is written that a man cannot live by bread alone; it is written in the nature of man. Men live in the real sense of the word only when they have the *Bread of Life.*

Temptation Number Two.

"All this power will I give unto thee, and the glory of them . . . if thou wilt, therefore, worship me, all shall be thine." How subtle it was. And here again we must interpret this temptation against Jesus' conception of his Messianic mission. The Jews looked for the coming Messiah to overthrow the hated foreign rule, to destroy the heathen nations, to exalt Israel above all nations, to execute vengeance on all the enemies of God, and to rule "with a rod of iron." It is quite possible, and even probable that Jesus, pondering in the wilderness the nature of his mission, should have been tempted to use the method of force to achieve his aims. How he wanted the kingdoms of the world for his Father! And how easy it would be to get them by using the methods of the evil one! But here, again, he rejected the ways of the world for the ways of God. As much as he desired the end, he would not use wrong means. He would assert and establish the reign or rule of God, not by compulsion, but by love; not by physical power, but by sacrifice. He would entrust his life and his cause on the love and power of God.

Temptation Number Three.

"If you are the Son of God, throw yourself down from here." Why not? Was it not written in God's Word that he would "give his angels charge over thee, to keep thee . . . " It was the popular belief that the Messiah would work miracles, mighty miracles. Should he cater to this demand for prodigy? Was that the way to get a hearing for his message? Was that a way to win allegiance for his cause? No, that was not the way the Master chose. People might be temporarily impressed, but this resort to the miraculous would not guarantee a new mind, a new heart, a new aim, a new outlook on life. He would simply speak the truth, he would simply live a life among the people, he would simply reveal God in the ordinary and commonplace. Has the Church come to share his insight and to follow his plan? Is there not still the temptation to resort to the sensational, to depend upon tricks, to emphasize ecclesiastical pomp and power? When will the world come to see that the only way to get Christianity across to people is to act it out in daily life with faith and with the compassion of Christ?

(Continued on page 15.)

AN HISTORICAL SKETCH OF ELON COLLEGE.

(Continued from page 6.)

129 feet long, and 57 feet from the front to rear, with an octagonal front 25 feet in diameter, running up 104 feet. The outside is of pressed brick and presents an imposing appearance. On the first floor are 13 recitation and lecture rooms; and on the second floor a chapel 71 x 56 feet, which can be made 29 feet longer by means of folding doors when additional room is needed; a reading room, an office, and five music rooms; on the third floor are two society halls, a library, museum and six dormoitories (for male students); on the top of the tower is an observatory commanding an extensive view. The hallways are 12 feet wide, affording ample room to pass through the building. The chapel is entered by two broad stairways, making it of easy access, and affording ample means of escape in case of danger. Every room has a fireplace and a separate flue for a stove, should it be at any time desirable to use stoves. The chapel and soceity halls are provided with stoves.

In the basement are two rooms for furnaces in case it should be hereafter determined to heat the building by hot air or steam; and one room under the tower for flowers, evergreens, etc.

"Some of the rooms are 16 feet high; others 14 feet high; all well lighted and ventilated. The windows are large and provided with weights so that they can be raised and lowered with ease. Transoms are over all inside doors. It is hoped that other advantages and conveniences may be added soon in the way of electric lights, etc., thus making Elon College the joy and pride of our people, a great center of influence, a blessing to humanity and a glory to God." (From the *Christians' Almanac and Journal* for 1891, edited by J. P. Barrett.)

East Dormintory was constructed at about the same time as the "Main Building." It provided housing for young women and for some faculty families. It has been reported to us that the total cost of construction of these two buildings was approximately $8,000, and upon their completion, the total value of buildings and campus was approximately $30,000.

There were no endowment funds. It was not until the Convention session in 1898, held in Raleigh, that a plan was adopted to "raise money annually" from the Conferences, through the local churches for Elon College. The churches were asked to raise a sum equivalent to an endowment of $36,000 at 5% interest. At the 1900 session of the Convention, meeting at Franklin, Virginia, the Twentieth Century Fund for Elon College was authorized, which resulted in the sum of $12,000, to which the Honorable Francis A. Palmer of New York, added $20,000. At the session of the Convention held in Asheboro, N. C., in 1902, Dr. W. W. Staley, then President of Elon College, reported the college out of debt the first time in its history, and an endowment fund of $30,000. The first donation to the endowment was made by Rev. O. J. Wait, D. D., in the sum of $1,000, and added to this was the bequest of Mr. Palmer and the proceeds from the Twentieth Century Fund, accounting for the first endowment of $30,000.

President Long served as Financial Agent as well as the first President. He later reported that three times he had himself carried boards to cover the unfinished walls, when money had been exhausted for construction, and he would start a fresh campaign for funds. President Long rode and drove "Old Bob," his faithful horse, thousands of miles to raise funds with which to erect Elon College.

The first cash donation to the college was made by Mr. John P. Bland, Pittsboro, N. C., in the amount of $5, while President Long himself had the distinction of making the first subscription. The first public appeal for funds was made at Berea Christian Church, Nansemond County, Va., and resulted in the raising of $631.05, of which Deacon Willis J. Lee, a Trustee of the college from 1888 until his death, gave $250.

On September 2, 1890, Elon College, with five professors, and two department heads, opened its doors to the 76 students who had registered. The immortal list of that first faculty consists of: W. S. Long, M. A., D. D., President and Professor of Biblical Instruction and Natural Science; J. U. Newman, A. B., M. A., Ph. D., D. D., Professor of Greek and Mathematics (and Dr. Newman continued as a member of the faculty for 50 years); J. O. Atkinson, A. B., M. A., Professor of German, French and Political Science; Professor S. A. Holleman, Principal of the Academic Department; Miss Berta Moring (Mrs. J. M. Roberts); and Miss Lena Beale (Mrs. W. G. Farrar), head of the Music Department.

The one building for administration, instruction and housing for male students, was far from completion. The walls were not yet plastered; there were only a few split-bottom chairs for furnishings; no lights but oil lamps; no heat but wood stoves or fireplaces; no water but the old College well. But here was the beginning of a cause which has made glad the minds, hearts and lives of thousands of youth. Here was lighted a torch that will never go out!

Later the administration building was completed, as was East Dormitory. The College gained in prestige, and the student body increased in numbers and in scholarship. In 1891 three were graduated; in 1892, 1; 10 in 1893; and 9 in 1894.

Dr. W. S. Long continued his faithful services as the first President until 1894, when he was succeeded by Dr. William Wesley Staley, a product of Graham College under Dr. Long, and a graduate of Trinity College. Dr. Staley served for 11 years, until 1905, as non-resident President, while he continued to serve as pastor of the Suffolk Christian Church. It was during Dr. Staley's tenure as Elon's second President that the College was freed of debt for the first time, and plans made for providing an endowment for undergirding the work of the College with permanent funds.

The third President of the College was Dr. Emmett Leonidas Moffitt, who served from 1905 until 1911. It was under his administration that West Dormitory was erected. Likewise a Powerhouse was built; a deep well was drilled, lights, heat and sewage-disposal were installed.

The fourth President of Elon was Dr. William Allen Harper, who served for 20 years—from 1911 until 1931. It was during Dr. Harper's tenure that the College as we know it today really came into being. In 1912, North Dormitory—called Alumni Building—was erected at a cost of $12,000, and which housed the gymnasium and which, incidentally, was the most modern gym in the state of North Carolina at that time. Ladies' Hall was constructed in 1914 at a cost of $3,800. Then on the early morning of January 18, 1923, the Administration Building

(Continued on page 15.)

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Brenda was on "Strike It Rich" over television in New York a few days ago. And the program was rebroadcast over radio so it seems the Christian Orphanage got some good publicity. Brenda is a pretty, bule-eyed blond with a winning smile. Her "class," as these children call their sponsors, are Mr. and Mrs. Sam Scott, of Winston-Salem. They thought of the "Strike It Rich" idea and after setting up the plans they took Brenda to New York and Mrs. Scott went on the program with her.

It was a wonderful experience and a check for $105.00 plus the assurance that before Christmas a toy manufacturer would send the orphanage children $100.00 worth of toys. We are very grateful to the Scotts for the wonderful trip for Brenda, for the $105.00 check and the anticipated Christmas toys. It is so good to have people interested in these children. Every day brings us new joys along that line.

And why not? Have these little folks not already had a big share of the disappointments of life? Is it not good that since they are in the hands of the church that they be given a good chance to grow in sunlit paths to joyous and well-trained manhood and womanhood, that is, if they are to remain with the orphanage until they are through high school and on to further education or a job of work?

To be sure many of them will find real homes before they reach that age, but in the case of some of them they will find this a real home. They have loving friends here, a sense of security, and the blessings of life. They have laughter and fun and good companionship. They have Christian training and all the blessings of good school and schoolmates. They go from the orphanage ready to meet life almost as well equipped as most. Some lessons are learned here that are not always learned elsewhere. Looking them over after they have fitted themselves into their own chosen communities and homes I see them doing well. Rightly understood disappointments and discouragements may become stepping-stones to brave and beautiful living.

Thank you for remembering us here. We wish this week's report could have been more, but we are grateful for whatever you send us. As we look over the chart of the churches we see so many of them that make us happy. And there are several churches being given credit for moneys sent in by members. It is this lull before the Thanksgiving season that makes us anxious. The bills are piling up and the demands for school clothing, shoes and fees in addition to the regular monthly expenses give us much concern. Daily we pray that God will raise up friends who will contribute sufficient for our needs. A good way in which to show a little extra gratitude for God's goodness is to do something for his "little ones." "In as much as ye have done it unto one of the least of these ye have done it unto me," says our Master.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 28, 1955.

Commodities for the Week.

Candy:
Mrs. Sam Scott, Winston-Salem, N. C.

Peanuts:
Dr. Boyd Harden, Burlington, N. C.

Paint:
Mrs. Dorothy Strickland, Neuse, N. C.

Coupons:
Gertrude Bradshaw Circle, Union Christian Church, Hunterdale, Va.
Ladies' Aid Society, Eure Christian Church.
Monticello Church.

Sunday School Monthly Offerings.

Amount brought forward		$14,842.60
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 9.02	
Mt. Gilead	25.00	
		34.02
Eastern Va. Conference:		
Liberty Spring S. S.	$ 10.00	
Norfolk, First	53.00	
		63.00
N. C. and Va. Conference:		
Long's Chapel	$ 63.00	
Mebane	10.00	
Reidsville S. S.	66.00	
		139.00
Virginia Valley Conference:		
Winchester S S.	$ 10.00	
		10.00
Total		$ 246.02
Grand total		$15,088.62

Special Offerings.

Amount brought forward		$27,339.81
Dorothy Williams S. S. Class, Franklin Church	$ 5.00	
Olive Underwood Circle, Bethlehem (N. C.-Va.) Church	5.00	
Vanceville S. S., Tifton, Ga.	3.00	
Service Guild Circle of Palm St. Christian Ch.	6.50	
"Strike It Rich"	105.00	
Philathea Class, Reidsville Church	30.00	
R. H. Coble, Burlington, N. C.	5.00	
Special Gifts	20.00	
		179.50
Grand total		$27,519.31
Total for the week		$ 425.52
Total for the year		$42,607.73

There can be no peace when there is not God in the hearts of men. Drive the devil out of the human heart, and the stream of life will be sweet, happy and peaceful.

—*Charles C. Peale.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

AN HISTORICAL SKETCH OF ELON COLLEGE.

(Continued from page 13.)

lay in ruins as the result of a disastrous fire. Gone were the classrooms, library, offices, and the very center of the College for 33 years. But out of these ruins arose, by courage and devotion and sacrifice, five new buildings during 1923-26: Alamance, Mooney, Duke Science, Whitley Memorial, and Carlton Library buildings.

The Standardization Fund was raised by the Church and College, and in 1928, there was a reported endowment of $472,000. It was in 1928 that Elon first became fully accredited with membership in the Southern Association of Colleges. Because of the financial depression which followed, some of the permanent funds had to be used for operational and building purposes, until in 1931 there was an endowment of only $231,000. During Dr. Harper's administration the College gained national recognition in the field of Religious Education, and the maximum enrollment of students reached 420.

Dr. Leon Edgar Smith, the fifth President of Elon College, has served the College well since 1931, and during this period the College has passed through perhaps its most perilous days. Coming to the College, President Smith, his colleagues and our church faced an indebtedness at the College of $768,000; the endowment and facilities were pledged as security; and on opening day of school in 1932 there were only 86 students registered. The debts were settled, and since 1932 the endowment has increased from $231,000 to $521,000, plus invested funds totaling $425,000. Added to these funds should be noted, is $35,000 annually budgeted by the Convention and Conferences to the local churches, and which represents income of well over $1,000,000 in endowment. The churches are now also launching a campaign to underwrite $300,000 toward the construction of Carolina and Virginia Halls. Over $1,000,000 has already been realized in the Two and One Half Million Dollar Campaign, including the erection of a new Powerhouse, the Alumni Memorial Gymnasium, Off-Campus Faculty Houses, and other properties. Today there are 1102 students registered in the College, or the equivalent of 995 full-time College students. The budget is balanced, and the book value of the College properties and holdings totals $3,000,000, with replacement value exceeding $4,000,000. The erection of Carolina Hall, Virginia Hall, and McEwen Dining and Social Hall now in progress, gives badly needed buildings for the present and future training of the youth of our church, our nation and the world.

From the modest beginning in the field of free and Christian education sponsored by our church, we may be proud and take new hope as we look to a future full of promise. Upon the sacrifices of our Founding Fathers, and reaping the fruits of their labors, there has been "begotten within us a calm confidence in the everlasting, and the eternal necessity of our Christian Cause." What the future has to unfold for us and our successors depends in large measure upon us, *under God*. Let us dare to move forward upon foundations well laid. All honor to our Founders!

"God of grace and God of glory,
On Thy people pour Thy power;
Grant us wisdom,
Grant us courage,
For the living of these days."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Memorials.

Cypress Chapel Anges Brittle	$ 10.00	
Eure	10.00	
Holland	20.00	
Liberty Spring	20.00	
Newport News	20.00	
Portsmouth: First	20.00	
South Norfolk	10.00	
Suffolk	30.00	
Sunbury	10.00	
		150.00
		$ 2,852.63
Balance from last quarter		127.79

Thank Offering.

South Norfolk, Women	$ 10.00	
Eure, Young People	1.00	
		11.00

Friendly Service.

Young People:		
Bethlehem, Student, India	$ 25.00	
Holland, Student, India	100.00	
Oakland, Student, India	25.00	
Union Southampton, Student, India	25.00	
		175.00

District Rallies.

Suffolk	$ 68.31	
Waverly	20.00	
		88.31
Total receipts		$ 3,254.73

DISBURSEMENTS.

Board Luncheon, Elliot Hotel	$ 16.00	
Expense of president	12.25	
I. T. Arthur, Stamps and Envelopes	3.53	
Mrs. W. V. Leathers, Tr.	2,801.85	
Fred parker, Y. P. Tr.	136.78	
Total disbursements		$ 2,970.41

SUMMARY.

Total receipts	$ 3,254.73
Total disbursements	2,970.41
Balance	$ 284.32

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Increased Strength and Grace.

"And Jesus returned in the power of the Spirit into Galilee." Victory here had given him greater strength for his next encounter with the devil. Man goes from strength to strength, as he overcomes his temptations from time to time.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

QUOTABLE POEMS.

(Continued from page 2.)

ko Kagawa. Cokesbury Press Nashville, Tenn. 1935. This is old but good.

6. *Quotable Poems*, by Thomas Curtis Clark, Esther Gillispie. Willett, Clark, and Colby. Chicago. 1928.
7. *The Worlds Great Religious Poetry*, by Caroline Miles Hill. Macmillan Co. New York. 1928. These last two books are quite old, but for their day they were very good.
8. *Christ and the Fine Arts*, by Cynthia Pearl Maus. Harper Brothers. New York. 1938.

Every church should have a church library, even if it must be very small at the beginning. There are books so valuable that they should be available to every church member. Some of them are books of religious poetry.

S. C. H.

In the business of life, Man is the only product. And there is only one direction in which man can possibly develop if he is to make a better living or yield a bigger dividend to himself, to his race, to nature, or to God. He must grow in knowledge, wisdom, kindness and understanding.

CONFERENCE APPORTIONMENTS ARE IMPORTANT

•

Please Pay Your Apportionments Now and Help Your Church

They Express Our Love for Christ and His Church
They Test Our Willingness to Cooperate
They Feed Orphan Children
They Make Possible Our Conferences and Convention
They Strengthen Weak Churches; Build New Ones
They Keep Our Church College Going
They Aid Our Young People's Work
They Do Our Leadership Training
They Send Out Missionaries

•

WM. T. SCOTT, Superintendent
Convention Office Elon College, N. C.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
Elon College Library

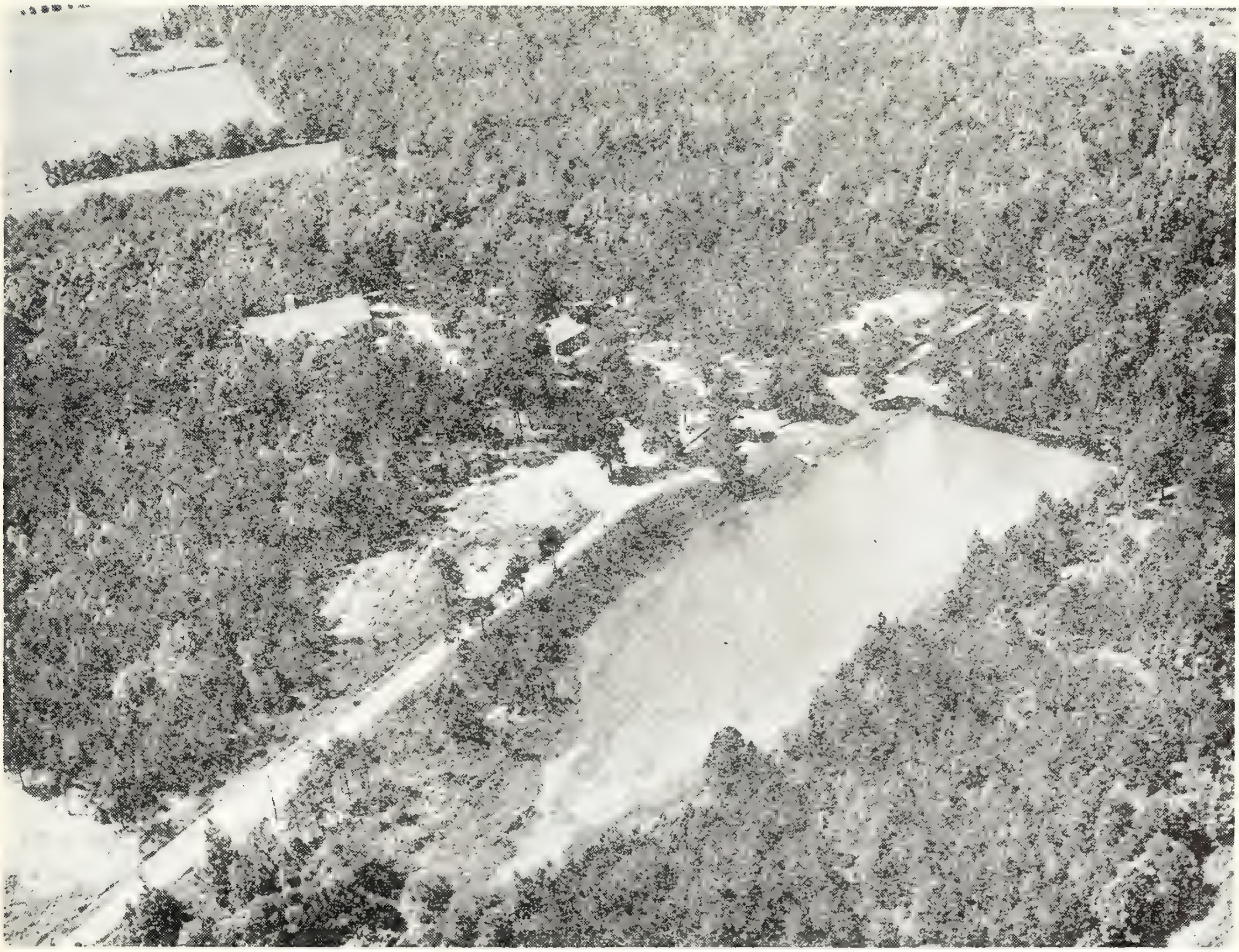
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Ch

Elon College Library

VOLUME CVII RICHMOND, VA., THURSDAY, OCTOBER 13, 1955 NUMBER 40

THE LAYMEN'S FELLOWSHIP
of The Southern Convention
Presents



M-O-O-N-E-L-O-N

Camp and Conference Center
in Picture and Story

The Laymen's Fellowship

Presents Our Conference Center

MOONELON

On this and the following pages of this issue of The Christian Sun will be found in picture and words the story of the beginning and growth of Moonelon, the new camp and conference center which is being sponsored by the Laymen's Fellowship of the Southern Convention. To even the most optimistic among us, the rapid development of the center has surpassed expectations. However there is yet much work to be done, and we wish Godspeed to the laymen as they continue their efforts to give us a conference center second to none, and bespeak for them the earnest support of our entire church.

Thanks are due to those departments that have relinquished or curtailed their space, that this presentation could be made.

J. T. K

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Departmental material should be sent to the proper departmental editor, at the address shown on their page.

Business communications, emergency notices and news notes which would otherwise be too late for publication should be addressed to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

Moonelon—a Dream Come True

Moonelon, for the young people of the Southern Convention, is indeed "a dream come true."

For many years we have been attending camps and conferences at conference centers which were not our own. Now we have a place for our camps and conferences which we think is better than any we have ever seen—because it is ours!

The money we have given to Moonelon has been very instrumental in having the buildings we have today. We still have contributions—financial, physical and spiritual—to give.

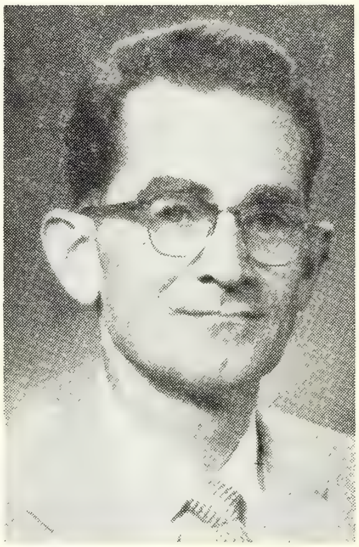
All of us are looking forward to the wonderful experiences and memories that will come to us as a result of a week or two at Moonelon next summer and the many years to come.

We thank the other organizations that have helped make Moonelon possible for us.

Lois Scott, *President,*
Southern Convention
Pilgrim Fellowship.

* * * * *

Moonelon and Christian Education



REV. JOHN S. GRAVES.

Everyone who has come to Moonelon has looked over its facilities with wide-eyed amazement! It has far surpassed their fondest hopes. One of our church people, living very near, exclaimed that this Conference Center was one of the finest undertakings the Convention has attempted.

All are pleased and encouraged that the Laymen have seen fit to make such a fine and adequate conference and camp center. Much insight, months of planning, great expenditure of energy, attended by dedication and purpose, and many searching prayers have brought forth a fine harvest.

Having been a part of camp families when it has been necessary for us to use the facilities belonging to another organization emphasizes the importance of having a site which belongs to the Convention. Planning, scheduling, staffing, and initiating such a camp has been most difficult, often meaning an inferior experience in Christian living. We now look forward to a far better experience for all campers and an ever expanding program.

During the short time that facilities were available this summer the following camps were in session: a first experience of work camp; a junior high camp. and two camps for junior boys and girls. In each situation it was necessary to refuse some applicants, even though we had facilities equal to those of the sites previously used.

In addition to these full-scheduled camps, the Center has been used by the School of Missions, the Laymen's Fellowship, Elon College students, local churches for picnics and vesper services, the Student Christian Association, the United Student Fellowship, local Pilgrim Fellowship groups for week-end planning retreats, and one family camp. Each of these

(Continued on page 15.)

CONVENTION YOUNG PEOPLE AT THE FIRST WORK CAMP.
This program was headed by the Rev. and Mrs. Gaylord B. Noyce of the United Church, Raleigh.

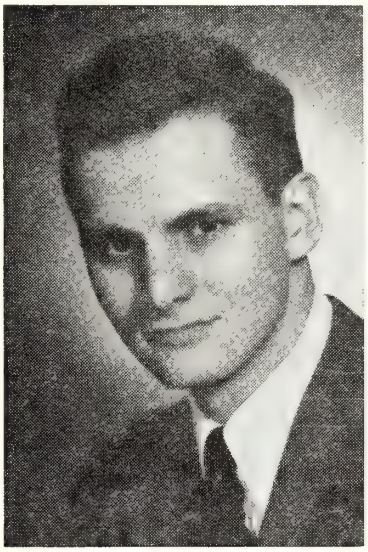
Moonelon as Seen by a Camper

"Take a good look at everyone," advised the Reverend Gaylord Noyce to the group of high schoolers seated around the two long tables. It's the last time you'll see one another in 'civilized' clothes until camp breaks up next Saturday." He was speaking to the members of the first Moonelon work-camp as they sat in somewhat uneasy silence, sharing their first meal of sandwiches, fruit and cookies.

Of the little band of young people, gathered from all over the Southern Convention, most had camped before, but this was to be different. The idea of giving a week of summer vacation to hard physical labor, of paying to work—it had seemed adventuresome from a distance, but now—well, what *does* one do in a work camp? And how can utter strangers get anything done together?

Yet, by the time the first campfire was over and the last quartet of campers had arrived (all the way from the Valley of Virginia), the strangeness had already begun to evaporate. And by noon the next day there was the easy comradrie of an experienced work crew, already able to laugh together over Mrs. Veazey's duck who thought it was chicken — or to compare blisters, or to shiver a bit at the recollection of the morning brush fire that almost got away.

Did they really work? The final tally of the week's accomplishments included clearing and constructing an outdoor chapel, complete with log seats, a stone altar and rustic cross; clearing and building a campfire circle in the woods behind the south cabin unit; scraping and washing hundreds of newly-puttied windows in all the camp buildings; erecting a backstop and scraping down the baseball diamond; painting the swimming pool equipment; clearing underbrush from the section of woods in front of the dining hall; cleaning up brush and debris around the sleeping units; rehabilitating the hand rail around the end of the lake; setting up beds and making general preparations for the first conference group; constructing a bridge across the creek, as well as washing and storing all the new dining room equipment and the cooking utensils, pots and pans; and, in addition, doing all their own housekeeping and cooking.



REV. GAYLORD B. NOYCE.

The daily schedule (set up by the campers themselves) ran like this:

6:45 breakfast.
7:15 morning meditation.
7:30 work begins.
10:00 casse croute—a 15-minute break for sandwiches and water.
1:00 lunch.
2.30 work detail begins again.
4:30 free time, swimming.
5:30 dinner.
7:00 campfire.

A procession of guests visited camp during the week, many from friendly curiosity, others brought out to lead campfire discussions, sharing with the campers the history and flavor of the Burlington area and of Moonelon. Also of special interest was the field trip to the orphanage, giving campers a first-hand opportunity to see what is being done and to realize what needs are still not adequately met.

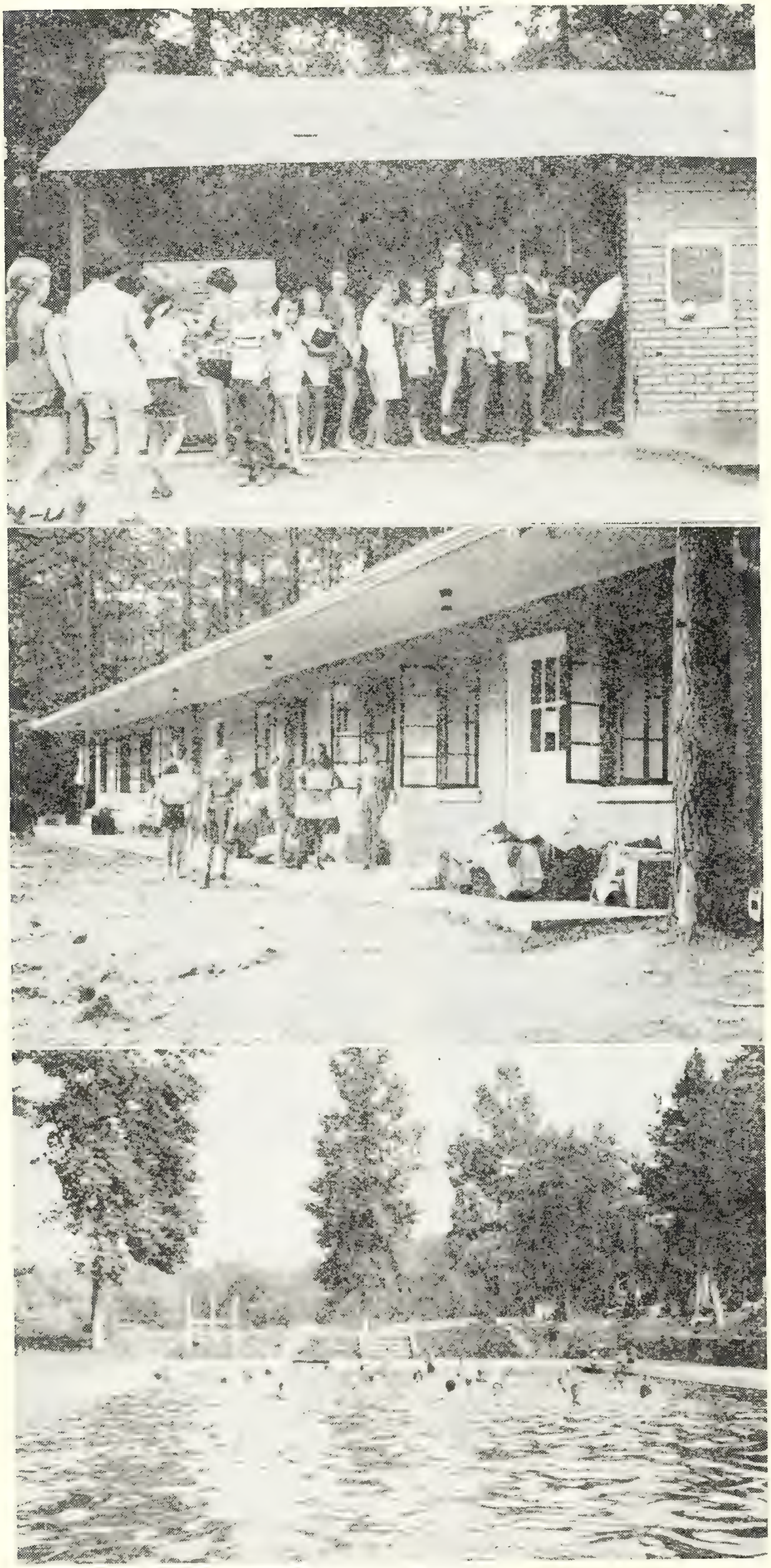
All work and no play? Not a chance! Swims, song-fests, bull-sessions, pranks—all had a place in the week's scheme, but like the work schedule, they were camper-initiated. Perhaps one of the greatest of the week's revelations was that work itself can be fun.

There were other revelations, too, which the campers lived rather than articulated. There was no prating about brotherhood, no course on ecumenicity—but boys and girls of different races and varied faiths slept, worked, and broke bread together, worshipped, played and probed together the deepest questions of the maturing mind—the nature of God, the meaning of life, the meaning of *my* life. Similarly, no sermons were preached about the joy of service—but above the hacking of axes, laughter rang out often through the woods.

At the week's end, it was a crew of sunburned, toughened teen-agers

(Continued on page 15.)

The Little Folks Like Moonelon



Snack Time at the Camp Store.
All Packed to Go Home after a Week Long to be Remembered.
The Fine Swimming Pool—a Joy to All.

"Moonelon Will Give the Southern Convention a Lift"

Did you ever borrow your neighbor's lawnmower until it became embarrassing? Then one day you said to yourself: ''If he can own one, why can't I?''

For years we have ''borrowed'' the camp grounds of other groups and agencies. Often they were available only at times least convenient to us. Further, their facilities and equipment were not all that one would wish. The day came when we said: ''Let's have our own Conference Center.''

Dr. Scott, our superintendent, along with the writer of this little story, made a call on Mr. and Mrs. W. W. Sellers of Burlington, then the owners of Moonelon. We told them of the need and the possibilities of a Center and sought their interest and cooperation. The result was the generous gift to the Convention of the Moonelon property of about seventeen acres, located one-quarter mile from the College and containing a house, pond, concrete swimming pool, water, electricity, and a road leading into the property.

This was a good beginning, but much needed to be done, and someone was needed to do it. At about this time (1951) our Laymen's Fellowship was gaining streength. It needed a man-sized job for a project. Moonelon and its development was offered the men, and they undertook it.

As with all new undertakings, there were periods of discouragement when plans seemed to drag. There were those who lacked interest and even doubted if anything would come of the project. But as more people caught the vision, as more groups visited and used the grounds, things began to move.

The property was surveyed, the road was improved, work-days were held, four acres of land were added, ground was broken, footings were poured, walls began to rise. Finally, last April, it was decided to borrow enough money to complete the major buildings, and Carl Monroe, our contractor, was told to go ahead full speed and finish the work by June so that Conference groups could meet this summer.

The above sounds simple and easy, but as anyone acquainted with construction knows, all this required much work, unnumbered trips, in-

(Continued on page 15.)

Mrs. Lester Says the Women Are Interested in Moonelon

"Moonelon" may not yet be as significant word to the women of the Southern Convention as it is to the laymen or to the young people of our churches. The laymen have been interested in it from the beginning, for they are responsible for its growth and development from a financial point of view. The young people and juniors enjoyed camping there last summer, and already have a tender spot in their hearts for Moonelon.

But many of our women are wives and mothers. They are interested in giving money for the development of Moonelon because their husbands and children are interested in it. They see the results of the summer's camps there for their young people of junior and high school age. And so the women, too, have become interested.

However, I believe that in the future Moonelon may come to be a very meaningful place for our women. I visualize it as a place where convention and conference officers may hold planning sessions, and where officers of local women's groups may hold "retreats" to plan their year's work.

Now that we have a director of Christian Education and a place, Moonelon, to hold various types of leadership training meetings, I hope that we will follow the lead of other denominations and have many meetings for specialized groups. I have read this past summer with a degree of envy about the Evangelical and Reformed Church's workshops for choir directors and other church musicians, Sunday school teachers, stewardship education leaders, and so on. I dream of a day when we can have similar meetings at Moonelon, and, of course, women will be a part of each of these groups.

The women of the Southern Convention "take off their hats" to the laymen who have made Moonelon possible. We will continue to watch with interest as plans are developed for its future use. Furthermore, we shall hope to be "in" on the utilization to a degree where we will be more and more impressed with Moonelon's importance.

Mrs. F. C. Lester, Pres.,
Women's Fellowship.

Top—Ladies from the School of Missions at at their Picnic at the Conference Center.
Bottom—Following their Picnic the Women went to Vesper Hill for Evening Worship, led by Mrs. R. A. Whitten of Winchester, Va.

* * * * *

The Women Liked Moonelon

One of the real highlights of the School of Missions was our trip to Moonelon. The night before, it poured rain, and all the ladies were quite concerned for fear it would continue to rain or be too muddy. But about noon it began to clear, and by the time we had planned to go it was very nice.

Going to Moonelon has been a highlight of our school's activities for the past few years, but this year the ladies were much more anxious to go because they knew about the building that had been done. Some of them had been several times before and they were amazed at all the improvements that had been made in a year. For those who were there for the first time, they were surprised to see such a lovely place.

The first thing we did was look over the grounds and all the new buildings. Then we had our picnic down by the lake. Following that, we walked over to the other side of the lake where the young people had built the Vesper Chapel. There we had a most inspiring Vesper Service led by Mrs. R. A. Whitten, of Winchester, Va. Her service has already appeared in The Christian Sun. The message that she presented in word and song, the lovely setting at

(Continued on page 15.)

OFFICERS OF THE WESTERN CAROLINA PILGRIM FELLOWSHIP
Attending their Conference Rally at Moonelon (left to right) were: Billy Johnson, Union Grove, Vice-President; Betty Baker, Union Grove, Sec'y; Leon Lambe, Randleman, President; Hilder Marley, Antioch, Treasurer; and Norman Smith, Pleasant Ridge, Reporter.

Moonelon as the President of the Laymen Sees It

Recently an article, "The Things God Left Undone," by an unknown author, came to my attention. Because I think you will appreciate it I want to share it with you.

"The wisdom of God is shown in that he left the world unfinished that we might have the interest and delight in taking the Raw Material and putting the world together. He left the oil in the trap rock, the aluminum in the clay, the paper in the pulp, the electricity in the clouds. He left the forests unfelled, the mountains unsurveyed, the canals undug, the tunnels unbored. He left the field unplowed and unplanted. He left the music unwritten, the poetry undreamed, and the dramas unplayed. He left inventions unapplied and cities unbuilt. He left mind and character unperfected, that we might really be the children of God—created in his own image, with latent powers to take the Raw Materials and put the old world together.

"Isn't it wonderful to know that we have ahead of us golden years in which to use our abilities and energies to meet the exciting challenge of an unfinished world?"

The article, in conclusion, reads, "The future is agleam with opportunities. Let's roll up our sleeves and get busy on the millions of things that God left undone!"

Opportunity! What a marvelous opportunity is given to the laymen of the Southern Convention!

Several years ago the W. W. Sellers' family gave to the Southern Convention several acres of land on which there was a house, a lake, and a large swimming pool. The property was given with the understanding that the Southern Convention would develop it as a summer conference grounds for our young people. The former name of the property, "Moonelon," was retained for the conference grounds and is the name by which the project is now known.

Mother Comes to take her Campers Home—Against their Wishes.

The Southern Convention Laymen's Fellowship was asked to take this "raw material" and to develop it into summer conference grounds for our young people. This they voted to do. Much has already been accomplished in developing this project.

Things moved slowly at first at Moonelon; but with several "work days" the laymen cleared out trees and brush and repaired the road leading from the main highway to the development. Then authority was given for $35,000 to be borrowed so that the main building—including bed rooms, dining hall, kitchen and auditorium—and two cobins could be completed in time to be used for conferences this past summer. This was done, and we now have these buildings on the site—buildings that compare favorably with any other conference grounds. The laymen who have visited Moonelon are proud of their part in the development. This is the Laymen's project, and you will be proud to know that during the past summer, hundreds of our young people have enjoyed the fellowship and fun of, and received great inspiration at Moonelon.

In a recent Southern Convention Laymen's Fellowship executive committee meeting held at Moonelon, a special committee was appointed to raise the necessary funds to pay for the work accomplished so far at Mooneelon. This committee is headed by Russell V. Powell of our First Church, Greensboro. He and his committee have already gone to work and all of our laymen will be hearing from them shortly.

Our task at Moonelon is a large one, and we must have the cooperation of all our laymen of the Southern Convention. Our laymen are being asked to rally behind this project. It is hoped they will contribute generously when called upon by the committee. Moonelon will mean a great deal to our young people. It needs your support. Invest now in the youth of our Convention, and be happy for having done so.

W. B. Williams, *President,*
Laymen's Fellowship.

* * * * *

Moonelon—a Camp and Conference Center

I wish that every member of the Southern Convention could visit Moonelon and see the wonderful progress that has been made in turning the site into a real church Conference and Camp Center.

This property, which had come into our keeping, lay so close to our College and Convention Office, it seemed

(Continued on page 13.)

Financing Moonelon

On these pages of THE CHRISTIAN SUN you have read the "story" of Moonelon—how it started on the road to reality through the dedicated interest and generosity of Mr. and Mrs. W. W. Sellers, and how its development has progressed through the efforts of some of our ministers and laymen. Moonelon, once a dream, is now a reality, and a wonderful reality to those of our people who have enjoyed the use of the facilities provided for them.

Your Laymen's Finance Committee knows Moonelon for the reality of its cost, and so that you, too, may know something of the measure of our investment in the project, a complete listing of all expenditures for the improvement made since the start of the project appears below.

The expenditures for construction were made on the strength of some pledges towards the cost of the cabins and through the borrowing of $35,000 authorized by the Laymen's Fellowship. The pledges given, were accepted in the good faith that they would be received in time to pay off current bills upon the completion of the contractors work. Unfortunately some of these pledges are still unpaid and your finance committee is desperately seeking funds on an emergency basis to discharge our debt to the general contractor.

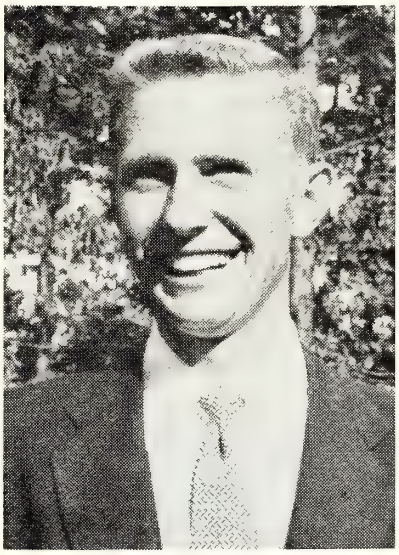
Payments on the $35,000 loan will start January 1, 1956, and continue on a quarterly basis. A plan for the orderly discharge of the loan debt is now in process, and the Laymen's Fellowship groups in the churches of our Convention will be given the opportunity to participate in the near future. The Laymen's Fellowship of the Southern Convention is now handling all funds of the Moonelon project, and any money for payment of current bills or loan retirement should be sent to Mr. John R. Foster, Treasurer, at P. O. Box "O", Greensboro, N. C.

R. V. POWELL, *Chairman.*

Committee members: R. V. Powell, J. R. Foster, S. L. Mauldin, W. P. Mahan, J. L. Faulkner, P. D. Howell, Percy Measamer, C. A. Pugh, Hubert Beane.

FINANCIAL STATEMENT.

Grading, Trenching and Roads	$ 670.70
Plumbing and Water System	4,393.87
Survey and Legal Expenses	280.27
Electrical Installation	2,065.01
Electric Power	46.42
Kitchen Utensils and Supplies	741.41
Chairs, Beds and Mattresses	1,806.57
Lumber	907.69
Concrete Work and Masonry Material	4,358.24
Paint and Miscellaneous Finishing Materials	224.20
N. C. Monroe Construction Co.	26,846.41
Miscellaneous and Maintenance (Four Years)	4,590.77
	$46,931.56
Accounts Payable (Overdue), N. C. Monroe Construction Co.	$ 3,295.85
Total expenditures	$50,227.41



REV. GALE BRADY,
Pastor of High Point Church, was licensed by the Western North Carolina Conference while at Moonelon, in July.

Moonelon As Seen by a Young Minister

On my fidst visit to Moonelon around a year ago, about the only thing for one to see was two very old buildings, a fish pond, and plenty of woods and undergrowth. To me at that time it was a faint dream of what the Laymen were talking about as a Conference Center.

Shortly after that I had occasion to go back to Moonelon. The faint dream that I had previously had kas developing into reality. Buildings were started, men were working, the place was taking on a new look. Now Moonelon has been developed into what we all are proud to recognize as an ideal Conference Center.

This summer, it was amazing to visit the Conference Center and to see the young boys and girls in camp taking advantage of the facilities that the Laymen have so generously provided. I must say to those laymen who have contributed to this project that they have made a great investment. From the interest and enthusiasm shown by the young people for the fellowship they enjoyed this summer, I would say that we already are receiving dividends from this investment.

My appreciation goes to the Pilgrim Fellowship of the Western North Carolina Conference for setting aside the time in their July Rally, which was held at Moonelon, for a licensure service in which I was licensed for the ministry.

GALE BRADY.

"How Long Is Two Weeks?"

It is long enough to know that the Laymen's Fellowship of our church has done a fine job in establishing a camp at Mooneelon, but not long enough to see its far-reaching results, or to thank this Fellowship for its insight in attempting great things for God.

It is long enough to see three excellent groups of young people come to camp, work together cooperatively, play together vigorously, and worship together reverently; but it is not long enough to see the youth of more of our churches enjoy being together.

It is long enough to realize that we are well blessed in having such consecrated persons as Dr. Scott, Dr. Robinson, Mr. Graves, and Mr. and Mrs. Veazey at Moonelon to inspire and direct us; but it is not long enough to show them that their efforts are fully appreciated.

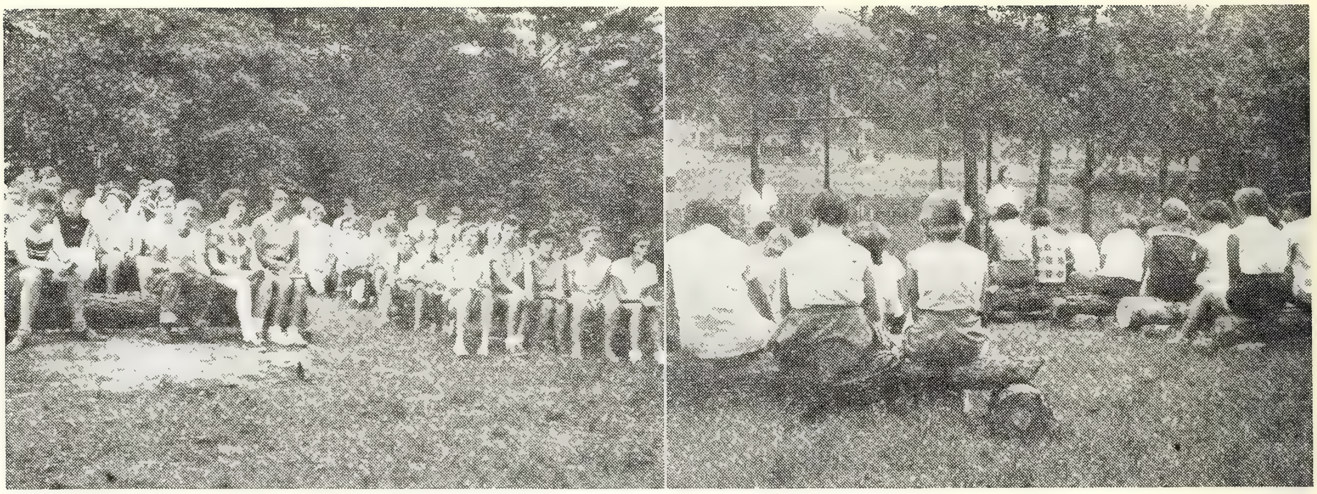
It is long enough to make new friends of the enthusiastic counselors and the fine teachers and to observe them carry out their activities so well; but it is not long enough to learn more from their store of knowledge or to enjoy their fellowship.

It is long enough to use the wonderful equipment in the kitchen and dining hall; but it is not long enough to tell those who did the planning what a joy it is to work in such a good place.

It is long enough to see some others amazed, as I was, on seeing the new Moonelon; but it is not long enough to enjoy the amazement of many others.

It is long enough to witness the most inspiring Vesper and Communion Service I have ever attended and to come to the realization that God is in this place.

EDITH BRANNOCK.



VESPER TIME FOR THE JUNIOR HIGH CAMP.

Junior High Camp at Moonelon

It was our privilege, in the Junior High Camp, during mid-July, to be the first full camp to use Moonelon.

I had already seen the new conference center and was delighted. But I couldn't help but wonder how these unpredictable youngsters would receive it.

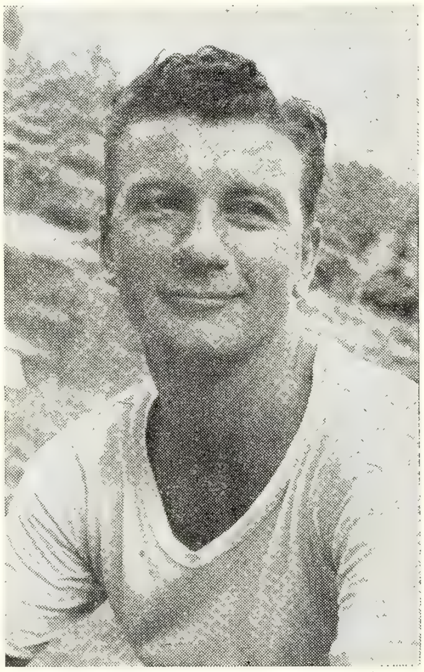
Their eyes were agog when they beheld the new buildings. In fact, their only hesitancy was whether or not this place was too civilized and too near the highway! And there were enough woods around us so that we soon seemed to be living in a world all to ourselves.

There were some points of special gratitude, as they recalled Crabtree. The clean water of the concrete swimming pool had much over the muddy waters of last summer's lake. The double decker bunks were very comfortable after vigorous activities on the baseball field or volley ball court. And to have plenty of hot water in the shower room without having to put coal in little heaters! What luxury! We had great fun at the ping-pong tables, as we fought for hours to determine who was the champ of the camp.

Always there is the inevitable washing of thousands of dishes. But the kitchen is so conveniently arranged that such chores were almost fun. In fact, two of the girls volunteered their services every morning. The kitchen is so lovely that the ladies enjoyed cooking almost as much as we enjoyed eating.

The boys and girls, by their own admission, found themselves drawn closer to God as they worshipped each evening at the beautiful "outdoor chapel," overlooking the lake. The Rev. William Andes culminated the whole camping experience with an impressive Communion Service on the final evening. The young people had previously prepared for this service by placing candles along the path leading to the area and putting a lighted cross on the lake, thus creating a most holy environment.

On the last evening, some of the girls shed tears because they would have to soon leave Moonelon behind. "I can hardly wait till next year!" said one camper. "Why Couldn't this last all summer!" exclaimed another.



REV. JOHN R. LACKEY,
Pastor of the Winston-Salem Church and Dean of the Junior High Camp.

And I knew that, during the years to come, Mooneelon would become a spot dear to the hearts of Southern Convention young people.

JOHN R. LACKY, *Dean*,
N. C. Jr. Hi Camp.

Recreation and Inspiration

Camp experience at Moonelon was "recreation"! but not *just* recreation. It was experience in 24-hour-a-day Christian living. There was an atmosphere which one must feel, personally, for it is very hard to describe.

Each day presented a new reason to dedicate one's self anew to the aims and ideals of consecrated Christian living.

One could almost see our future church being formed as the lives of so many young people were influenced by the activities which filled our days at camp. After breakfast, we spent a few minutes in our private devotions—guided by a booklet so that we were all thinking along the same lines.

Classes—after clean-up time—filled the mornings. Guided instruction in Bible and Missions gave our young people new insight into the work of our church! Getting personally acquainted with our missionaries and ministers is very inspiring. During the weeks at camp, our young people had the prvilege of knowing Shigemi Morita, our student from Japan, who is sponsored by the Pilgrim Fellowship. Afternoons flew by with crafts, soft ball, swimming and ping-pong.

The week's vesper services of the Junior High Camp were climaxed by a most impressive candle-light Communion service on Vesper Hill. The call to full time Christian service tugged forcefully at many hearts as we pledged ourselves to truly pray each day for guidance from God to find his purpose for our lives.

Moonelon and the opportunity it provides for our young people of the same age is one of the greatest assets of our church. Someone at the

School of Missions said that not enough of our young people were going into full-time Christian service. We are at present drawing leaders who have received training in other churches. Leadership training for our children and young people at Moonelon is our best insurance for a church of tomorrow, with well-trained leaders who have grown up in our church with a love and desire to see it grow.

Inspiration is one of the highest points of our worship. At Moonelon, there seems to be inspiration in everything—even in preparing meals and washing dishes. The beauty of the camp fire spot created a feeling of closeness. The serenity of the scene from Vesper Hill—the cross, the lake, the setting sun, the rising stars—wove itself into our lives, filling each one with new purpose, renewed dedication, zeal to work, and a steadfast knowledge that God is real!

MR. & MRS. GEO. ROBERTSON.
Chester, Va.

* * * * *

Moonelon and the Board of Christian Education

Moonelon, our new Conference Center, is rapidly becoming the center of much of the work of the Board of Christian Education of the Southern Convention. No one knows, but those who have been working at it for some time, the joy of arranging and planning camps and conferences for our church people at their convenience and not at the convenience of outside groups. This means we will have more conferences for young people, as well as others, and young people can choose the dates that suit them best to attend the camp or conference. As these groups meet, improvements to the property are made to suit the needs of the group. Now we can arrange our own Vesper Hill, tradition can be started as to how to approach the Hill, and we know that it will be there next year.

Moonelon is fine for small groups of twenty to thirty people per group. Weekend retreats, two-day conferences, and other planning and prayer groups will find Moonelon just right. This late summer and during September, such groups have been at Moonelon. Pilgrim Fellowship groups from our Greensboro, First Church; Graham Providence; Elon College, and others have found the answer to their needs. The Durham Church had a planning conference over Labor Day weekend. Here are facilities that make planning and church work easier and more hopeful.

The Board of Christian Education will have training schools at Moonelon for Sunday school teachers and workers. Youth leaders and counselors, ministerial students, Student Summer Service workers, Vacation Church School leaders, etc.

The buildings are new at Moonelon. They are well equipped, with the exception of a few needed items. Everything is conducive to work and worship, to planning and puttering, to fellowship and fun. How we did without Moonelon, we'll never know!

W. J. ANDES, *Chairman,*
Board, Christian Education.

* * * * *

Moonelon—a Center of Promise for the Convention

Many of us have hoped, prayed and worked for a Conference Center for our churches of the Southern Convention, to which might go our youth for their conferences, and to which all of us might go for study, prayer and inspiration. It has been a great joy to see developed the lovely grounds given to the Convention by Mr. and Mrs. William Sellers of our First Church, Burlington.

Now we have a well-equipped dining hall, recreation room, two housing units, more than twenty-five acres of wooded land, a lake, a swimming pool, and other facilities sufficient to "feed" 200 persons and to "sleep" approximately 100.

To have had the joy of seeing our youth enjoy and use Moonelon this summer has been a reward for concern and anxiety, to see the men and women of our churches and Sunday schools by the hundreds enjoy this place of inspiration gives us greater confidence for the future. Moonelon is a center of promise for our church.

The Laymen of the Convention have arisen to the occasion and have made these facilities possible. You will wish to visit Moonelon, if you have not already done so. It is a pride and joy. Here we have property and equipment valued at more than $100,000. The indebtedness of about $35,00 will be paid by our Laymen. Let us lend them every encouragement and assistance in this undertaking. Support Moonelon with your gifts, and by all means use its facilities for your church activities as often as you can.

WM. T. SCOTT,
Convention Superintendent.

CLASS OF JUNIOR HIGH YOUNG PEOPLE PAUSE FOR A PICTURE.

News of Elon College

President L. E. Smith, Elon College, N. C.

Moonelon and Elon College

''Elon College'' seems to be regarded as an inclusive term. Some months ago, I received a letter addressed to Elon College, and written to Elon College concerning a check which was enclosed. The check was made out to the Elon College Orphanage. Obviously, the letter was meant for Elon College, but the check was meant for the Orphanage.

A few days ago, Dean Danieley, an Elon College faculty member, received a letter from a friend professing his interest and the interest of his church in Elon College, especialley, he stated, in Moonelon.

Elon College is an institution in its own right, so is the Orphanage, and so is Moonelon. The Southern Convention Center is located at Elon College. Moonelon is not a part of the college, but according to the wish of the donors, Mr. and William W. Sellers, of our Burlington Church, Burlington, N. C., Elon students and faculty are to have certain definite privileges, including use of the swimming pool and the grounds of the Convention Center.

Moonelon consists of an assembly building with a seating capacity of 200 people; a beautifully equipped kitchen; rest rooms; a spacious porch for the comfort and convenience of guests; two dormitories, one for the men and one for the women; a swimming pool, and other recreational facilities. It is an unusually attractive layout for our church people and is of particular interest to our young people and intermediate groups.

Elon College is very happy that the church in casting about for a suitable location on which to construct facilities for our church in the Southern Convention, the decision was finally made to locate its ''Center'' at Elon College. Elon College wishes to be of service to the church and is encouraged to feel that the officials of the Convention and members of the church who may come to Moonelon for instruction, inspiration and recreation may be of definite service to the college.

Elon College belongs to the church, Moonelon belongs to the church, and together we shall serve the church in faith and with enthusiasm.

Apportionment Giving

The last lap of the race is the thing that counts. The contestants, as a rule, start even. Some push ahead, some hold their own, and others fall back. But the one that reaches the goal is the one that wins.

All of our churches and Sunday schools started from scratch at the beginning of the year. Some have already reached their goal, others are part way, and others have paid but little.

Elon College is not the only interest or institution that is interested in the outcome of conference apportionments, yet I doubt if any cause in the conference is more worthy or more needy than is our college. The Board of Trustees, the church, and the alumni are undertaking a tremendous task. Building operations are proceeding according to plan. Monthly payments, thus far, have run from $40,000 to $65,000. These bills must be met. Of course, money paid on conference apportionments is not used to pay for the construction of new buildings on our campus, but it is tremendously helpful to know that our current funds are equal to current demands. At any rate, I know that every church in the Convention will want to be on the roll of honor; placed there because of having paid conference apportionments in full. Only a few more weeks remain in which to get all contributions in on this year's account.

Previously reported	14,404.00
Eastern N. C. Conference:	
Hope Mills	5.75
Moore Union	20.00
Eastern Virginia Conference:	
Dendron	3.55
Holland	121.00
Rosemont	175.00
South Norfolk	475.00
Suffolk	80.97
N. C. and Va. Conference:	
Apple's Chapel	91.00
Greensboro, First	274.59
Western N. C. Conference:	
Bennett	5.00
Big Oak	2.00
Flint Hill	5.00
Virginia Valley Conference:	
Bethlehem	30.50
Linville	38.52
Mt. Lebanon	11.00
Mt. Olivet	8.00
New Hope	8.25
Timber Ridge	35.00
Total to date	$15,794.60

Next week the college will offer additional material in connection with the Founders' Day program which was held last month. We are sure that this will prove of great interest to our readers, as weel as being a means of preserving it for reference.

Moonelon Serves the Orphanage

At the orphanage we are trying to give the children the best care and training we can. We are anxious for them to know their local church as *theirs.* We want them to know and love their minister, the Rev. W. J. Andes. We want them to know and understand the tenets of the Christian faith, to believe in Christ and to have the warm personal feeling that he is their friend.

We want them to be members of our local Sunday school and of our local church, and to know the local church as theirs in the finest sense of the word. Also we want them to know that there is the North Carolina and Virginia Conference, and that it joins with four other conferences to make up the Southern Convention, to know that these are all *theirs.* We want them to learn also that *their* church is a large, strong denomination with churches and schools throughout the United States and missionary enterprises in many parts of the world.

We want them to feel that all the members of the church owe it something such as devotion and loyalty and honor and respect. We want them to feel that they owe their lives to God, and that he demands of his people great things. We want them to know that God calls some to serve him in special ways, and all of us to serve him well.

Moonelon, it seems to me, has much to offer to the children of the orphanage along that line. At its camps they will have opportunity to enjoy specialized worship and training under leaders in our churches. They will share in hours of camping and instruction and worship with the youth of our churches. Faith will be strengthened, friendships will be formed, and the challenge to Christian living and serving will be found. It will help them to a larger, normal, healthy understanding of the church which gives them a home and a chance in life. Moonelon may be a real ''door-opener'' to a richer, finer life for many orphanage children.

John G. Truitt,
Superintendent,

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

One Never Knows

When one edits a page such as this, from time to time you make suggestions—maybe a method of dividing a society into circles, a plan for a special program, or an idea of use for money—and, unfortunately, there is usually no way of knowing if these suggestions fall on fertile ground. That is one of the penalties for being an editor!

However, recently I have heard of two things suggested on this page when I was editor that have met with a fine response. The reason for telling them is two-fold: First, to give Mrs. Booth encouragement for continuing to give us suggestions from her background of experience, and second, to hope that other individuals or societies will accept ideas given on this page and will tell Mrs. Booth about it!

When I was at the School of Missions, Mrs. S. L. Mauldin of Winston-Salem told me that her society had some money ready to send to Angie Crew for scholarships in her school in Japan for worthy students who were unable to pay the tuition themselves. That came as the result of a report of individuals in the Asheboro Society helping a student at Kobe College through Miss Crew.

When I attended the Leadership Training Workshop at the University of North Carolina in July, I had the opportunity to become better acquainted with Mrs. John Long, a member of the Beverly Hills Church in Burlington and previously a longtime worker in our denomination at Hopedale. She told me that immediately upon reading about Jose Dabuet's desire to receive THE CHRISTIAN SUN, she gave her pastor money to turn in for it. And so Jose Dabuet, in the Philippines, will read this because of her kindness.

It is encouraging, indeed, to know that these two suggestions of mine were acted upon. Good luck, Mary Booth!

EMILY C. LESTER.

* * * * *

The North Carolina Women's Fellowship Meeting

An attractive program was received from the North Carolina Fellowship of Congregational Christian Women, showing that the meeting held in Durham, North Carolina, on October 4, was the forty-third annual session of the Women's meetings.

Highlights of the program included a worship service led by members of the Pleasant Ridge Society. Greetings from the women of the Evangelical and Reformed Church were brought by Mrs. A. W. Hedrick; and greetings from the Negro Congregational Christian Churches of North Carolina were brought by Mrs. Vina W. Webb. The address was given by Mrs. Edgar A. Bark, president of the National Fellowship of Congregational Christian Women. Mrs. T. S. Newbold spoke on United Church Women. Mrs. John G. Truitt presented the Life Memberships and Memorials project; and the Thank Offering project was presented by Mrs. F. C. Lester. The Reverend W. T. Scott, Jr., the pastor of the host church, gave the closing prayer and blessing at the morning session.

During the intermission for lunch, the group visited the Indian American Exhibit and Departmental Displays. The exhibit was arranged by the Fuller's Chapel Society.

In the afternoon session there was a Pannel Discussion—"Cultivating the Spirit of Christ Around the World," by foreign students attending Elon College, with Mrs. W. J. Andes serving as moderator.

The business session was conducted by Mrs. M. W. Andes.

Prayer of Installation of Officers and benediction were given by Mrs. Bark.

* * * * *

Women of Hopewell Church Report Good Year

The Women's Missionary Society of Hopewell Congregational Christian Church has had a very good year. We had a review of our Home Mission Study book, and a Bible study of the Book of Acts given by Mrs. J. W. Madren.

We observed World Day of Prayer in cooperation with other churches in our city. Some of our members took part in the program. We presented a Thank Offering program and observed May Fellowship Day.

For our public program for the year we conducted a Wednesday night prayer meeting and showed slides of the work of some of our missionaries in India.

As we start our new year, we trust and pray that each member will strive to do her best to accomplish more in the coming year.

MRS. J. E. BISHOP,
Secretary.

Part of Our Camp Family

The top picture, right hand column of page sixteen shows part of the Camp Family at Moonelon. They are, from left to right, front row: Sylvia Smith, Henderson, N. C.; Hazel Sherman, Oxford, N. C.; Mrs. George Robertson, Hopewell, Va.; Mrs. Guy Veazey, Elon College, N. C. Standing are: Lois Jean Grizzard, Courtland, Va.; Gail Carper, Winchester, Va.; Rev. John S. Graves, Burlington, N. C.; George Robertson, Hopewell, Va.; Rev. John R. Lackey, Winston-Salem, N. C., and Edith Brannock, Elon College, N. C.

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Date.................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Jesus Proclaims His Mission"

Lesson *V*—October 20, 1955.

Memory Selection: *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."* Luke 4:18, 19.

Background Scripture: Luke 4:16-44.

Devotional Reading: James 1:22-27.

Jesus Went to Church—Why Shouldn't You?

"And as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." The caption stated above appeared on the bulletin board of a church. It puts the case well. The Lord Jesus Christ the Son of God, the Messiah, went to church just as his neighbors did. Why? Perhaps because he knew there were times and places which made more real the sense of God's presence, He who knew that God was everywhere, and could be worshipped everywhere, took pains to attend the services of the church of his day. He knew that in the church there was a living link between the past and the present—the church of his day was the custodian and channel of the spiritual treasures of his people. And he knew the value of fellowship in worship. Faith and hope and love and courage are kindled in the fellowship of believers. If our Lord Jesus Christ went to church, why shouldn't we? His words and his example are a rebuke to all those who do not attend church.

And he took part in the service of the synagogue. To be sure he was given a part which did not always fall to the lot of every worshipper. He stood up for to read, and then, as was the custom of the day, he sat down to make comments on what he had read, in our words to preach. He participated in the service of worship. Alas that there are so many who do not take any part in the service. They never open the hymnbook—if they cannot sing they can follow the words of the hymn; they never take part in the responsive readings; they pay little attention to the prayer or the sermon. They are spectators, not participants. And their own lives are all the poorer because they failed to participate in the service of worship.

Jesus Proclaims His Mission.

"He found the place where it was written." He knew his way around in the scriptures of his day. He found the passage that he accepted as the summary of his mission—"to preach the gospel to the poor, to heal the broken-hearteed, to preach deliverance to the captives, to give sight to the blind, to set at liberty the bruised, and to proclaim God's acceptable time as having arrived." There is no hint of an earthly kingdom. There is no resort to physical power or military might. There is instead the familiar emphasis upon "the suffering Servant of Jehovah," a ministry of helpfulness and a service of love. And the emphasis is upon those who are weak and sick, and not upon those who are strong and well. Here is the blueprint of his saving and redemptive ministry.

To preach the gospel to the poor. Jesus had a concern for poor people. Luke emphasizes this fact throughout his gospel. And the poor were not only the poor in spirit, but the poor in this world's goods. The church which does not have a care for the poor and underprivileged does not have the spirit of the Master. All too often the church has been concerned with the rich folks and the better classes. For instance, if a poor man and a rich man should move into a community, which man do you think the people of the church and even the minister would go after first? One of the sources of strength and power in the great Methodist Church is the fact that it has always been interested in the poor and underprivileged.

To heal the broken-hearted. As the Great Physician, he healed many that were sick in body. But Jesus also healed, and still heals, those who are sick of heart, which is a more grievous sickness. There is healing in his touch, there is balm in his presence. He did not make any attempt to explain away sorrow and suffering. But he did put the healing hand of God on the broken heart of humanity.

Deliverance to the Captives. So far as the record shows, he never entered a prison and set men free. But Jesus was ever giving men deliverance from the bondage of sin and self and tyrrany of spirit. He struck the shackles of sin from the hearts of men, he freed them from disgusting and degrading habits, he set men free. And he still exercises this redemptive ministry to those who, seeking deliverance from the power and penalty of sin, turn to him in sincerity and in faith.

Recovering of the sight of the blind. Literally, yes. There are several reports of his power to give sight to the blind, the physically blind, in the days of his ministry in the flesh. But beyond that, he gives sight to the morally and spiritually blind. He opens men's minds to the majesty and wonder of God's character, of his nearness, of his power. He gives light to those who sit in the shadow of a great darkness. He is the Light of the warld.

To set at liberty those who are bruised. Closely akin to giving deliverance to the captives.

To preach the acceptable year of the Lord. Prophets had foretold it and pictured it. He announced that it had come. His ministry was the fulfillment of it in a sense. That is, Jesus identifies the acceptable year of the Lord with his own ministry.

Jesus Makes His Hearers Angry.

"And all bore him witness, and wondered at the gracious words that proceeded out of his mouth." It seemed like sweetness and light, and they loved it. But when he began to tell them that God was interested in the peoples of other races and other realms, it made them angry, so angry that they rose up and thrust him out of the city, and even tried to throw him over a precipice. Attack special privilege, interpret a tradition differently, and you can expect trouble. Make your own application of this truth to many modern issues that confront the church. The truth makes some folks angry.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood.—*Cudworth.*

Moonelon an Aid to Christian Living

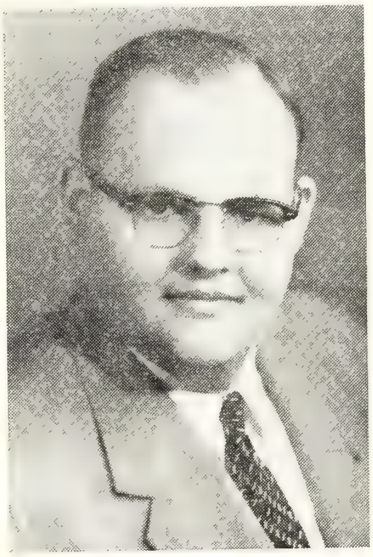
"More men in the church" and "better men out of those who now belong"—higher purposes than these could hardly be expressed. Yet these are the purposes of the Laymen's Fellowship. The job of carrying the gospel to all men is clearly ours; the challenge of becoming more Christian in faith and practice confronts each individual. Some may ask, "How will Moonelon help us to accomplish our purposes?" Although I cannot answer this question completely, I would like to point out something which I think is extremely important.

The reason why many of us are not better professing Christians is that we do not put much time or effort toward this goal. We profess our faith and, all too often, forget to put it into practice. One of the greatest of our needs is to get away from the hurry and noise of our everyday work and spend some time in quiet and meditation. Most of us believe this, but so few of us ever really experience the results which can come, because we fail to carry through on our good resolutions. How does Moonelon fit into this need? I think that one of the most important activities that can ever be scheduled for Moonelon is a series of week-end retreats for our laymen. The men from a particular area could go to Moonelon on Friday afternoon. The time from then until Sunday afternoon would be spent in meditation, discussion, fellowship, worship, recreation and rest. Moonelon is a quiet and restful place; it would be a perfect setting for such retreats. Discussion leaders could be brought in; resource materials could be provided; recreational opportunities are at hand. No provisions would be made to relay the normal business calls to the men participating in the retreat (*I hope!*).

What could result from such retreats? The men would go home physically rested and relaxed, mentally fresh and invigorated, and spiritually renewed. Some men would return having had religious experiences; others would have their experiences enriched. It certainly is an avenue to our goal of "making better men out of those now in the church." And how better can we get more men than to cause those of us now in the church to become more enthusiastic and more loyal!

Moonelon, our Conference Centeer for all of our church people, is and will continue to be a real aid to Christian living.

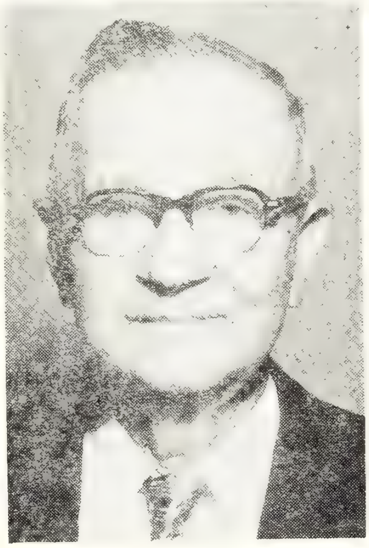
J. E. Danieley, *Vice-Ch'n.,*
Laymen's Fellowship.



DR. J. E. DANIELEY.

Conference Center (Moonelon) My Observation

In June 1954 a large group of men met for a working with bulldozers and other equipment, and cleared a place for the assembly hall, or main building, and a parking lot. They also did quite a bit of clearing by hand on the banks of the lake.



REV. GUY H. VEAZEY

Soon thereafter the foundation for the assembly hall was laid, and the steel for the roof was delivered. Not anything else was done until January 1955. The walls were built in January, the steel for the roof was raised a few weeks later.

The carpenters came about the first of April and continued till the work was finished, including two cabin units that provide for seventy-two people to sleep. The cabins are very much like a modern motel. All who have seen the buildings seem to be well pleased with what we have.

Christian character building is the supreme motive of the entire project, and one who witnessed the fine work and cooperation that was manifested the past summer, will certainly agree that the whole project is a wise investment.

Besides the Junior High and Junior camps that were held here, there have been many brief meetings and picnics that were very successful. One Sunday school came and held their session on the picnic grounds, and then spread a real feast and invited the resident manager and his wife to eat with them. Three other groups have come for week-end retreats, which were very worshipful.

Two ministers held a joint baptizing in the pool one Sunday afternoon.

Almost two thousand people have used the facilities during the past season, and several other meetings are scheduled before cold weather.

The laymen have done a wonderful job in making such a camp as this available.

Guy H. Veazey,
Resident Manager.

* * * * *

MOONELON—A CAMP AND CONFERENCE CENTER

(Continued from page 6.)

right that it could and should be used to help carry on the work of our church. Our people, especially the young groups, needed a Center of their own to be used when needed. Our churches, as a rule, used the facilities of other denominations when they were not beeing used by them for their own work. This was not always satisfactory.

We are delighted with the progress made so far. The program being carried out this summer has been wonderful. The meetings have been well planned and, I am sure, far-reaching, for they have included all age groups. The leaders and laymen have worked hard and long to make this first season a real success—and they have done just that. They have accomplished more than was ever dreamed of in so short a time. We are really proud of our Southern Convention Conference Center at Moonelon.

Mrs. W. W. Sellers.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thanks to our Reidsville friends, the reception room in the Main Building is being redecorated. New ceiling paneling has been installed, the woodwork has all been painted a fresh new off-white, and the walls are being painted a light buff color. This is something for which we have waited a good while, but felt that we were not able to do it ourselves. It is so good to have friends come to our aid.

Another good Greensboro friend is planning to have the furniture re-upholstered, and so very soon now that building will be looking good. The rooms of the girls have been redecorated recently; and it is wonderful to see how much better the whole building looks and how much happier the girls and matrons are.

This year we have done considerable repairing and painting, and but for the fact that our funds are so on the hand-to-mouth basis we should do much more. It is poor economy to have our buildings in a rundown condition. But we are so anxious to see this year through with all its expenses paid and a little left over to catch up the "slack" suffered during the past years. Our friends everywhere have been very generous. We, working together, are able to make a really proper home for the unfortunate children who find a need for such a home as the church can give them.

By the time our readers see these lines, our annual conferences will have begun to convene. At these conferences all of us wish to make a good reecord. We are grateful to God for the church, and we are proud of all it does to bring honor upon his name. God has done so much for us, and we are so dependent on him for the good society in which we live, we should do our best for him. It is hoped that every local church and their ministers and members will be able to go to conference with all apportionments paid in full.

The other day I was thanking a friend for a gift made each month to the orphanage. She said that she was interested in the orphanage as a part of her work for the church. The children here, she believed, were a part of her privilege and duty as a Christian. I happen to know that she and her husband are liberal contributors to every phase of church work.

Let us look forward to the November-December orphanage months as a time when all churches and their members are given the privilege of raising sufficient funds to run the orphanage in such a way as will be best for every child committed to its care and, therefore, a real credit to the churches of the Southern Convention.

Thank you, one and all, for your generous help.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 5, 1955.

Commodities for the Week.

Coupons:
Mrs. Mildred Turner, New Hill, N. C.
Mrs. W. C. Webster, Whitinsville, Mass.
Women's Aux., Seymour Cong. Church, Seymour, Conn.
Woman's Aux., Reidsville Church.
Mrs. Archie Brown, Youngsville, N. C.
Football tickets:
R. S. Hunt, Jr., Burlington, N. C.
Clothing:
June Allen, Troy, N. C.
Mrs. Emma Anderson and Miss Margaret Alston, Henderson, N. C.
Mrs. F. S. Cunningham, Asheville, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$15,088.62
Eastern N. C. Conference:		
Bethel S. S.	$ 19.73	
Liberty (Vance)	25.00	
Morrisville	6.11	
New Hope	31.00	
Pope's Chapel	37.00	
		118.84
N. C. anl Va. Conference:		
Burlington, First	$ 91.41	
Concord	22.00	
Hines Chapel	32.50	
Howard's Chapel S. S.	49.00	
Shallow Ford	21.00	
Union (Va.) S. S.	5.00	
		220.91
Wastern N. C. Conference:		
Needham's Grove	$ 15.00	
		15.00
Eastern Va. Conference:		
Oak Grove	$ 4.00	
Waverly	30.00	
Windsor S. S.	10.00	
		44.00
Virginia Valley Conference:		
Newport S. S.	$ 25.35	
		26.35
Total		$ 425.10
Grand total		$15,513.72

Special Offerings.

Amount brought forward		$27,519.31
Philathea Class, Suffolk Christian Church	$ 15.00	
New Hope Christian Ch., Roanoke, Ala.	5.00	
Cong. Christian Church, Columbus, Ga.	11.43	
Henry V. Harman, Elkton, Va.	1.00	
Circle No. 1, Suffolk Christian Church	25.00	
Second Year Class, Intermediate Dept., Newport News Church	3.00	
Chester H. Roth Co., Inc. (interest)	15.00	
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Mary Sue Brittle S .S. Class, Bethlehem (N.)	5.00	
In Memory of Raleigh F. Whitley	5.00	
Special Gifts	390.48	
		485.91
Grand total		$28,005.22
Total for the week		$ 911.01
Total for the year		$43,518.74

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

MOONELON AND CHRISTIAN EDUCATION.

(Continued from page 2.)

groups has been delighted with the Center and the great possibilities it holds for Christian living. It is well serving all areas of the Church.

Plans for the future of the Center are for a full three months' camping and conference program, doubling all existing camps. In addition to the normal program, it is hoped for a camp for women (at their request), a camp for older people, a training center for church school teachers and officers, a retreat for ministers, a camp for men, in-service training sessions for ministers, schools of churchmanship, and planning retreats for conference and local groups.

The results of Moonelon in terms of Christian living cannot be determined, but those who have been staff members this summer can well say that those days together have been far-reaching, thought provoking and soul stirring.

We are all grateful to the Laymen of the Convention for making this Center possible. In addition, all who have been a part of this camp program offer deep appreciation to Dr. Wm. T. Scott and Dr. Henry E. Robinson, who have "seen it through" from the first dream to a reality. To Mr. and Mrs. William W. Sellers, the donors of the property, we turn with thankful hearts, for they envisioned here a memorial, not to themselves, but to God—a proving-ground for Christian living.

JOHN S. GRAVES.

WOMEN LIKED MOONELON.

(Continued from page 5.)

the close of the day, was something that I am sure every woman will remember for a long time to come.

As we walked slowly back to the other side of the lake and up to the Assembly Building, we talked about how wonderful it is—after all these years—to have a lovely place like Moonelon to call our own.

After we were back in the dormitory, it was the expressed opinion of all the women how thankful they were that the weather did clear so we could go, because if it had not, look what we would have missed.

Several of the ladies had heard about Moonelon from their children, and after seeing it for themselves they are all the more anxious for their young people to attend the camps that are being held there.

Yes, the women who attended the School of Missions all agreed that Moonelon is a great asset to our Convention, especially to our young people. We hope we can go to Moonelon more often.

HAZEL BALLINGER, *Chairman,*
School of Missions Committee.

"WILL GIVE CONVENTION A LIFT."

(Continued from page 4.)

terviews, meetings, thought and planning.

On January 1, 1954, Rev. Guy H. Veazey was employed on a half-time basis as resident manager. He and Mrs. Veazey have worked hard to renovate the lodge and make it a comfortable year-round dwelling. The Veazeys are there to supervise the property and arrange dates for its use.

Already a work-camp and three Youth Conferences have been held. The new buildings are lending themselves well to their intended use. Several week-end retreats have also been held, and others are scheduled. The completely modern kitchen is a joy to work in. Full provisions have been made for water and for sewage disposal. Hot water is in all buildings.

Yes, much has been accomplished; much is to be done. We still need lots of clearing and cleaning. Gravel walks and sodding should be completed. We need to reline the pool and erect bath houses. The lake needs dredging and cleaning, and so on and on. But all this will come.

With such a valuable property in hand that will pay big dividends in the life of our churches, surely we will all work together to liquidate our debt in a short time.

Moonelon will give the Convention a lift!

HENRY E. ROBINSON.

AS SEEN BY A CAMPER.

(Continued from page 3.)

who bade reluctant good-byes, vowing a reunion, come 1956. It was Ted Hoffman of Raleigh, who summed up the week as he left, "No foolin', it was the most fun of anything I've ever done *in my whole life!"*

DOTEY NOYCE.

Raleigh, N. C.

Dates to Remember

1955	
October 19-20	**Conference on Recruiting for the Ministry** **Moonelon Conference Center** **Elon College, North Carolina**
November 2-3	**Eastern Virginia Conference** **The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference** **New Hope Church, Highway N. C. 98** **Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference** **Pleasant Ridge Congregational Christian Church** **Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference** **First Congregational Christian Church** **Burlington, North Carolina**
1956	
January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

Some of the Camp Activities at Moonelon

Time Out to Read the Camp Newspaper—an Anticipated Moment.
A Class Held at the Camp Fire Ring.
Some Moments of Reflection.

Some Members of the Camp Family.
Waiting for the Cooks to have the Weiner Roast Ready.
Relaxation Following Supper.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, OCTOBER 20, 1955 NUMBER 41

A Superintendent asks . . .

"How Is Your Constitution"

OF course we are interested in your physical well being. It is our prayer that you may continue healthy and robust for your vigor is vital to the life of our churches. Our question however, does not refer to the state of your health, but to the basic law of your church. To circulate in our fellowship is to become painfully aware of some neglect in this important area.

A constitution is a written document containing the principles adopted by common consent by which a deliberative body will govern itself. It may also serve as articles of incorporation.

In addition to the constitution there is usually a set of by-laws. These take care of details and differ from the constitution in that they are more readily amended.

Any Congregational church may make all of its own rules, the only restriction being that they not conflict with the principles of the fellowship as a whole.

Possibly the date. These documents should be studied continuously and revisions should be made as changing conditions dictate. Three board members may suffice for a small congregation while 12 or 18 may be better for a large one. At least once in every five years major revisions should be considered.

Often the location. Do you know where a copy of your constitution may be found? Business is being done continuously without a knowledge of the rules under which it can be done legally. Many questions are directed to the Conference office which can be answered only by saying, "Consult your constitution." We have sat in business meetings where those present confessed, "We did not know that we had a constitution."

Certainly ignorance. Most constitutions state that by a two-thirds vote they may be changed. The writer sat last winter in a lively church meeting where a motion to change the constitution was passed by a bare majority. Not until the constitution was called for did the good folk discover that the procedure would require the larger percentage for passage. No damage was done in this case but it is important that all church business be done legally.

Friendship suppers will soon be resumed in your churches. Instead of seeking a program from afar and departing with the profit of only a bit of entertainment, try circulating the basic law of your church for the occasion, so that all will become familiar with the important document.—J. H. Norenberg in the October issue of "Wisconsin Congregational Church Life."

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

North Carolina and Virginia Laymen to Meet

Truby A. Vincent, president of the North Carolina and Virginia Conference Laymen's Fellowship, has announced that the fall meeting of the laymen will be held at the Beverly Hills Church in Burlington, N. C., on Sunday afternoon, November 6 at 3 o'clock. The program is planned for 3 to 4:30. Afterwards refreshments will be served by the laymen of the Beverly Hills Church.

* * * * *

A Message from the National Chairman

Our minister recently spoke on the Subject, "Giving the Go-getter Something to Get." There are two kinds of go-getters—the constructive and the negative. So much energy is wasted today on negative or harmful action. Jesus said "Seek and ye shall find, knock and the door shall be opened unto you." This invitation to laymen everywhere is a challenge to constructive activities that will upbuild the individual, the community and the world. The church and the Laymen's Fellowship are pointing the way to satisfying goals for the go-getter.

A letter from Lynn Sheldon, our genial vice-president of the National Laymen's Fellowship from Spring Valley, Minn., gives a heartening report of the joint meeting in St. Louis of the special committees set up by our National Laymen's board and the E. & R. Brotherhood to consider the proposed union. The men of both denominations were of one mind—to go ahead and cultivate closer associations and visitation at the local club level.

Have you ever thought of writing to at least one of our missionaries in the foreign field and giving them a word of encouragement? Like your church, our church contributes to the general mission fund. Wouldn't you like to try it? Ask your pastor for the name of one of our workers in the foreign field. He needs your note of appreciation and prayer as well as the material support sent him.

As a closing thought, here is a lovely meditation taken from Lyndall Richard's (wife of our former National Chairman) book of "Moods and Meditations":

> Dear Father, God, I thank Thee
> That I need not wait until
> Some special hour or place
> To lift my heart in prayer.
> The thought of someone near or far,
> Some special need, some joy,
> May stir my soul, and at that moment
> Where I am, Thou, too, art there.
> So may it ever be.

HAROLD E. WAHLBERG.

Reprinted from
The Fellowship,
October, 1955.

A Letter From the Riggs

Kilanjunai,
September 18, 1955.

Dear Friends:

Last week-end the Indian medical superintendent of our Madurai hospital and a missionary educator made the trip out here to look over Kilanjunai as a possible site for our projected new Rural Health Workers' Training Center.

Sunday morning, as I was getting ready to help them conduct the annual "Leprosy Sunday" service in church, I was called out to a village four miles away. A woman who had never been examined during pregnancy had had her first twin during the night, and the second wouldn't come. When I got there the second had just arrived and both babies were in passable condition. But the moth-

(Continued on page 10.)

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor .... J. T. Kernodle

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $..............., for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

NEWS BRIEFS

Dr. Truitt has asked for his regular Orphanage issue again this year. Watch for it. It will be full of interesting things about our orphanage.

Sunday, October 16, was National Laymen's Sunday. Did your laymen put on a special program at your church? If they did, let the other churches know about it.

The week of November 13 will be "Loyalty Week" in our Richmond, Virginia, church. The annual Fellowship Supper will be held on Friday evening of the week, and the following Sunday, November 20, will be set aside for the annual Every-Member Canvass.

Recent legislation makes it possible for churches and religious organizations to enter their publications as second class mail without having to maintain separate subscription and membership lists. Probably some of our churches that had not qualified under the old law may want to avail themselves of this opportunity to use the second class privilege.

Dr. Walter Giersbach to Speak at 1955 Conferences

"This civilization of ours packed its suitcases and is moving in new directions. What that drection should be will depend upon folk like us. These are times to practice the message, the method and the mood of Jesus." This quotation is from Dr. Walter C. Giersbach of New York City, Congregational Christian educator, church administrator and a secretary of the Missions Council of Congregational Christian Churches, who spoke at the recent Virginia Valley Conference held at the Mayland Christian Church, Broadway, Va.

Dr. Giersbach will also speak at the other conferences of the Southern Convention, as follows: Eastern Virginia Conference, Christian Temple, Norfolk, Va., November 2-3; Eastern North Carolina Conference, New Hope Church, near Wake Forest, N. C., November 8; Western North Carolina Conference, Pleasant Ridge Church, Ramseur, N. C., November 9; and North Carolina and Virginia Conference, First Church, Burlington, N. C., November 10.

Dr. Giersbach has special responsibilities for cultivating support from individuals, foundations, funds and other sources for the regular activities of the Board of Home Missions and the Council for Social Action. He came to this post with an unusual background of experience in the educational, business and church world.

Just prior to taking over his present work with the Missions Council in 1954, Dr. Giersbach served as the president of Pacific University, Forest Grove, Oregon, where the endowment, student enrollment and plant increased by leaps and bounds under his guidance.

DR. WALTER C. GIERSBACH

In addition to serving as president of the Oregon Council of Churches, Dr. Giersbach was active in other church and civic bodies. He was appointed by the Governor of Oregon to fill out a term in the Oregon State Senate.

In 1954 Dr. Giersbach visited the Congregational Christian work in Puerto Rico. It will be recalled that prior to the merger, Puerto Rico was a mission field of the Christian Church, where Rev. and Mrs. D. P. Barrett and Rev and Mrs. T. E. White were pioneer missionaries.

Born in Wisconsin, Dr. Giersbach did his undergraduate work at the University of Wisconsin and Northland College. Later he studied at the University of Chicago, at which time he conducted sociological studies in the field of labor and industry and primary studies in the field of church and institutional finance.

Dr. Giersbach was a pastor in Illinois for three years, and after that served as the director of the Southern Illinois Congregational Christian Churches.

When addressing churchmen who show signs of discouragement in the face of today's problems, Dr. Giersbach likes to remind them of the statement made by Dr. Kenneth Scott Latourette, who says, "Never has the church been so widely distributed; never has the church been so deeply rooted; never has the church been so authoritative; never has the church been so needed in all its history."

Notice

The Committee on the Ministry of the North Carolina and Virginia Congregational Christian Conference is called to meet at Elon College, N. C., Wednesday, October 26, 1955, at 1:30 p. m. All ministerial students, licentiates, and ministers holding conference ordination in the said conference are requested to meet the committee.

STANLEY C. HARRELL,
Chairman.

Conference Notice

The Eastern Virginia Conference of Congregational Christian Churches will meet at Congregational Christian Temple, 300 West 33rd Street, Norfolk, Virginia, on Wednesday and Thursday, November 2-3, beginning at 2 p. m. on Wednesday and concluding at 3:30 on Thursday.

Delegates and ministers desiring overnight accommodations should write to Dr. W. Millard Stevens, 300 W. 33rd Street, as soon as possible.

Churches are urgently requested to let Dr. Stevens know the number of delegates, visitors and ministers that can be expected for the night meal on Wednesday and the noon meal on Thursday. This notification should reach him by October 31.

JAS. H. LIGHTBOURNE, JR.,
Secretary, Eastern
Virginia Conference.

The Christian faith is not one of cold intellect; rather it is full of love, grace and humanity. It has the compassion and strength with which Christ was able to change the course of human life from evil to good, from selfishness to service, from dispair to faith in the highest.

—*Wm. T. Manning.*

Editorial . . .

"Just a Layman"

Laymen frequently say, "I'm just a layman." It is difficult to know just what they mean. Sometimes they are disclaiming special knowledge or unusual qualifications. They may be excusing themselves for avoiding responsibility or official position in the church. The circumstances in which they speak go a long way toward determing what their words imply, but almost always their tone is deprecatory and apologetic.

The point we wish to make is that being a layman in the Church of Christ is a high and honorable position. Christ was a layman. He never had any official recognition from the Jewish hierarchy.

The Congregational Christian Churches have never made any distinction between the honor, dignity, and worth of the clergy and the laity. One of the highest honors conferred upon a Congregational Christian is to be elected moderator of the General Council. By the established policy of the General Council, this high honor goes alternately to a clergyman and to a layman.

The love of God revealed in Jesus Christ is bestowed upon all men, with no respect whatever as to persons. The salvation which Christ has provided for all those who turn to him in faith, is as complete for one man as for another. Moral obligations rest equally upon all men. The promises of God are universal in their application.

The universal priesthood of all Christians is therefore a fundamental doctrine of practically all Protestant denominations. That does not mean every man is his own priest, but that every Christian stands in a priestly relationship—a relationship of service—to all people, especially to those who are of the household of faith.

The distinction between the clergyman and the layman is one of function. The clergyman is set apart and ordained to render a special type of service as his foremost worldly duty. So is the deacon who is ordained to a lay office in the church. The time has come to recognize the fact that the lay member is just as essential to the life of the church as the minister. Being a church member is a vocation, whether the member is a layman or a clergyman.

God bestows the blessings available for His children upon all who truly seek Him. The layman can know the full revelation of God as it is revealed in the Bible. Some of the greatest Biblical scholars have been laymen. Diligence and other factors being equal, the layman's study of the Bible is as rewarding as the minister's. The tragedy of Christendom at the present time is that the Bible is a closed book to so many lay members.

The promise of the Holy Spirit's power is to all those who are dedicated to the service of Christ. On the Day of Pentecost the Holy Spirit was poured out on all the believers. They were all lifted out of themselves. A new vision and a new power came into their lives. It was the unanimous witness of the group which swept the multitude of converts into the church. Such a united witness is always necessary if people are to be won to Christ.

One of the most significant facts in the Gospel is that when Jesus was selecting twelve men who were to be trained to be the foundation stones of his Kingdom, not one of them was of the priestly tradition. Every one of them was a layman. However we explain that fact, it implies that the things of Christ are available for all men.

Something must take place in the mind, heart, and soul of the layman before he is equipped to do the work of Christ. Perhaps that is the point at which we are failing. The Christian life is a disciplined life. The Christian life is a surrendered life. The Christian life is a consecrated life. Its achievements do not come easily or quickly. They come through meditation, prayer, and doing that which Christ has commanded.

Laymen need to give themselves to the work of the church. There are a tremendous number of worthy causes and good institutions to which man may give his time and energy; but the church is a member of the Body of Christ. Perhaps Jesus would say of these good causes what he said of tithing mint and anise and cummin and neglecting the weightier matters of the law, judgement, mercy, and faith, "These ought ye to have done, and not to leave the other undone."

The work of the church is a high privilege. Every layman should recognize that fact. It is the "high calling" unto which he is called. Some things a man must do as routine. Other things are so important that it is a high honor to be called to do them. The work of the church is such a high honor. It means that God loves the layman, has confidence in his integrity and his ability, and that God delights in working with him.

The work of the church is the most urgent task in the present world. The United States is the richest nation the world has ever known. Its people enjoy the highest standard of living that men have ever known. But for the past ten years the people of the United States and of the world have lived in mortal fear. There has been occasion for that fear. The world has been filled with suspicion, envy, and hatred; although God intended that the world should be filled with faith, mercy, and love.

The church is ordained of God to preach, teach, and live the Gospel of love. It is on the local church level that the individual can preach, teach, and live this Gospel. "Just a layman" can be a just layman—a blessing to his fellows.

News from the Churches . . .

Bayside Building Program

The building program of the Bayside Congregational Christian Church of the Eastern Virginia Conference, is proceeding satisfactorily. The pastor, the Rev. Ernest F. Brickhouse, reports that the congregation is looking forward eagerly to occupying their own building in the near future. Bayside is one of the recently organized churches in the Norfolk area.

* * * * *

Stewardship Institute at Burlington

The First Christian Church, Burlington, N. C., is conducting a Stewardship Institute, beginning October 12 and continuing through Sunday, October 16. Dr. Jesse H. Dollar is the leader of the institute.

The schedule provided for a meeting of all Laymen of the church on Wednesday evening; meetings for all Women of the church on Thursday and Friday mornings; and meetings for all Laymen of the church on Thursday and Friday evenings.

Sunday, October 16, is Loyalty and Every Member Canvass Day. According to the proposed plan, Dr. Dollar would conduct the morning worship; luncheon would be served to all canvassers at the church, the canvass would be conducted in the afternoon, and the report of the canvassers made at 7:00 p. m.

Dr. Dollar, for many years, has made Stewardship a matter of personal interest and has directed with notable success stewardship institutes in various churches of the Southern Convention. He is a pastor and he knows the problems of the church. The churches which Dr. Dollar has served have had a strong stewardship emphasis and have gathered financial strength under his leadership.

* * * * *

Work Successful at Pleasant Hill

For the past year, we feel that in our church at Pleasant Hill, Alamance County, N. C., the work has been very successful, under the fine leadership of our pastor and his wife, the Rev. and Mrs. M. A. Pollard. Our worship services are held each Sunday at 11:00 a. m.

A growing Sunday school of approximately 300 members is under the supervision of Mr. Parks Teague. In February of this year the Laymen's Fellowship of the church was organized. The meetings are held each fourth Sunday evening. A very splendid group of laymen, both adult and junior, attends and takes part in the work.

The Woman's Missionary Society is also active in its work of spreading the Gospel and helping those in need. The society has completed a successful year under the leadership of Mrs. Clifford Carter.

In the young people's work a separate prayer group and a Junior Christian Endeavor group were recently organized. They are progressing in the Master's work.

Our revival at Pleasant Hill was held the first week in September. The Rev. Winfred Bray of Randleman assisted in the services. Mr. Pollard conducted both Sunday services. We feel truly that the church was greatly strengthened and revived during the week of inspiring services. The work of the pastor and the visiting minister was greatly appreciated. A number of rededications were made, and one soul was converted. Five members have been received into the church during the year.

We believe that the church has a great challenge and work to do in the future. At the last quarterly conference the members voted unanimously to begin work on a new church building in the near future. We trust the Lord will continue to bless us in the erection of a new house of worship, just as he has in spiritual growth and in numbers during the past years. May we all strive to walk humbly before him and to carry on his work as he has left us to do; and that we as a people may all be of one accord and serve him as the giver of every good and perfect gift.

Mrs. B. D. Hargis,
Reporter.

* * * * *

1954-55 in Retrospect

Glancing back over the year, your minister finds it hard to believe that one year has passed. He is amazed at the patience and the wisdom of the people of the Elon College Community Church. To guide a newcomer in the life of the church, takes the help of every member. The people of the community have opened their hearts and their homes in friendliness and kindness. For all of this we are grateful.

During this year, as minister here, I have had the privilege of:

Preaching 66 sermons (several elsewhere).
Receiving a total of 87 people into the membership of the church (plus 10 received into the Associate membership.)
Baptizing 51 people.
Performing 5 marriage ceremonies.
Delivering 19 addresses.
Trying to comfort those in sorrow by the loss of loved ones (three funerals).
Having many visit with me in my office (students, townspeople).
Sharing in 14 Pastor's Class sessions.
Attending many committee meetings.
Visiting in many homes (approximately 1,000 calls).

More than the above privileges, one has the privilege of sharing in another's life. We hope that help has been given, but more than that we hope each and everyone has come closer to the great fellowship that we can have in God.

Not all has been done that should have been done. God has greater tasks ahead for each of us. He will give us strength and wisdom if we place our lives in him. We shall not walk alone, for he will walk with us.

W. J. Andes,
Minister.

* * * * *

Isle of Wight Has Busy Week

Sunday, October 2, ushered in a busy week for members of the Isle of Wight Christian Church. In the afternoon twelve young people of the church, with three counselors, attended the Youth Fellowship Rally at the Bethlehem Christian Church.

On Tuesday evening the new pastor, the Rev. W. A. Grissom, met with the deacons of the church at the home of Mr. and Mrs. John Roberts. Two new deacons were named to the Board of Deacons, Mr. H. E. Mumford and Mr. J. F. Chapman.

Later in the evening Mr. Grissom met with members of the Budget Committee of the church at the home of Mrs. Raleigh Whitley, where the budget for the fisicaal yeaar just beginning was tentatively adopted.

(Continued on page 13.)

Letter from Rev. Bhonsle, Bombay State, India

Rahuri, Bombay, India,
May 16, 1955.

Dr. Wm. T. Scott,
Superintendent, S. C.,
Elon College, N. C.

My dear Dr. Scott:

A few weeks ago, I had written to you about our plans for the general Festival gathering during the third week of April. And now that the gathering—we call it a "Mela"—is over, I want briefly to write to you about it in this letter.

Let me say at the outset that much prayer and thought and planning had gone behind this great event. We had begun planning for it practically a year ahead, since no general mission-wide gathering had ever been held during the last thirty-one years. Much publicity was given this event. The theme selected for the conference was "Christ Only is Our Hope," and famous speakers were invited to speak on this theme.

April 20-22 were surely great and historical days for our churches in this area. The Mela was to begin at 8 p. m. on the 20th, but people started to assemble hours before that time.

Most came walking from their villages, 30 to 40 miles. Some came in their bullock carts. Many came singing, beating their drums to rhythm. It was indeed a wonderful sight, and we could not but praise God for the simplicity of their faith and their religious fervour for Jesus Christ.

In all 931 delegates from 74 village churches and 18 urban churches assembled for the Mela. At night meetings, we had a gathering of over 1,200 eager audience.

These night meetings were high lights on our programme.

On the first night, the Rev. L. R. Carmer, our main guest speaker, gave a very inspiring message on the main theme through a "Keertan." (A Keertan is a religious theme or a story set in a popular music.) Mr. Carmer, though an American, did an A-1 job at this Keertan, and he preached Christ and his saving love to all the eager listeners.

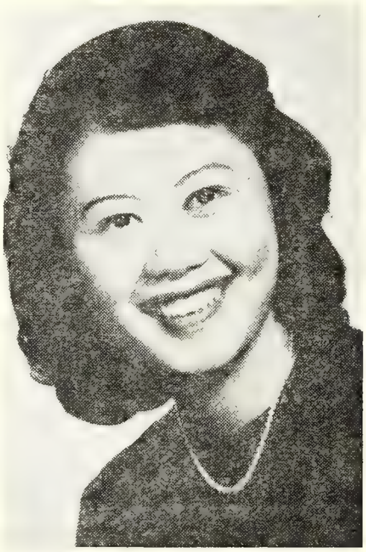
On the night of the 21st, Rev. G. H. Towle, another American missionary, a colleague of ours in this mission, showed "movies," two reels from the "Life of Christ," and two other reels on health and hygiene. These also were greatly appreciated by the people.

The last night was the music festival night. To many, that was the most significant and memorable night. The programme started at about 8:30 p. m., and lasted until 4 a. m. the next morning, and even then, the people did not want to stop. The whole night through they sang and sang on their drums and poured forth praise to God.

The day's programme was briefly thus:

At 6:30 a. m. the entire gathering met for early morning devotions in three groups, about equal in size. It was a time of real inspiration and blessing. From 9-12 noon, there was a general assembly meeting, when our three main speakers gave very heart-searching and inspiring mes-

(Continued on page 15.)



ANNABELLE VIRGINIA YEE

Timothy Chang to Wed Miss Annabelle Yee

The Christian Sun has received the following invitation:

"Mr. and Mrs. Goon-Shu Yee request the honour of your presence at the marriage of their granddaughter Annabelle Virginia, to Mr. Timothy Scott Chang, on Sunday, the sixth day of November, 1955, at 2:30 o'clock in the afternoon. Lakewood Congregational Church, Detroit and West Clifton, Lakewood, Ohio."

We learn that these young people will be married by Superintendent W. T. Scott and Rev. Richard L. Jackson.

Miss Yee was born in Cleveland, Ohio, her parents and grandparents coming to the United States from Canton, China. Her father died several years ago. Annabelle is a graduate in Dental Hygiene from Ohio State University, Columbus, Ohio, and is at present working with a dentist in Cleveland. Timothy hopes to complete his requirements for his Ph. D. at Ohio State this year. They expect to live in Columbus. Annabelle's present address is 10715 Orville Avenue, Cleveland 6, Ohio.

The Sun offers felicitations.

The Christmas Fund for the Veterans of the Cross

The Christmas Fund was started more than fifty years ago for the benefit of our retired ministers and widows of ministers. Gifts to the Fund supplement the regular grants made to these men and women by the Ministerial Relief Division of the Board of Home Missions. Not only do they appreciate the financial lift, but the thought that they are not forgotten brings a warm glow to their hearts which means even more than the gift of dollars.

The 1954 Fund was the largest ever collected. We received a total of $134,883.92, which represented over 6,000 gifts from individuals and churches.

790 checks were mailed at Christmas time. Many of the checks go to married couples and some to widows with children, so we can say that more than 1,000 persons shared in them.

However, not all of the Fund is used at Christmas time. Part of it goes into an emergency fund for use throughout the year. Older people, perhaps, are more prone to accident and unexpected illness than any other age group. When a member of our "family" is stricken we immediately turn to the emergency fund to help them meet expenses. A letter from a minister who received an emergency check last spring gives some idea of what such help means. He wrote: "The generous check from your Fund came as a sunbeam straight from heaven to us. It was such a great surprise that both of us felt speechless for a few moments. I assure you that this gift is greatly appreciated.

Frank J. Scribner,
General Secretary.

Pension Boards, Congregational Christian Churches.

I am persuaded that every time a man smiles—but much more so when he laughs—it adds something to this fragment of life.

—*Lawrence Sterne.*

News of Elon College

President L. E. Smith, Elon College, N. C.

A Call to the Alumni of Elon College

Sixty-six years ago, when the doors of Elon College were first opened, it culminatel the dreams, hopes, planning and hard work of a relatively few individuals. The membership of the Christian Churches of North Carolina and Virginia was small, and this membership was composed almost entirely of small rural churches that were actually struggling for their very existence. Most of these men and women were still trying to get on their feet financially, after having been stripped by the Civil War of what accumulated or inherited wealth they had possessed.

The only city church of this loose-knit Southern Convention of that time was the little church in Suffolk, Virginia, which had barely gotten on its feet by 1889. These "Founding Fathers" of Elon had faith in the future of their churches and knew that if these churches were to grow there must be trained ministers and laymen and laywomen in their congregations. With all the reasons for *not* organizing a college of their own, this handful of church leaders discounted each of the reasons presented, and through persistent effort established Elon College. Why? Because they were men of vision. Without vision, there is no progress.

Another time for men with vision to come to the assistance of our college was following the fire in 1923. The five buildings forming the very heart of our campus bear witness to this vision. The churches of the Southern Convention were more numerous, the membership was many times greater, and there were hundreds of alumni in whose hearts there burned a love for their college—known to us who are alumni as the "Elon Spirit." All these, working and giving together made these buildings possible.

Now we can see the physical evidence that once again men of vision are at the helm of Elon's destiny. This great vision can only be fulfilled when the buildings now under construction have been completed, and the last bill and note has been paid. For this to become an actuality—not merely a dream—will require the concerted efforts of every member of the Christian churches of the Southern Convention, every friend, and every alumnus of this institution.

Once before, I compared the alumni of Elon College as members of a large family. When there's work to be done at home, and there are no funds to hire the labor or the work done, the sons and daughters will return and give of their funds, labors and time to setting aright what is amiss. For they know that any reflection on their home and parents is a reflection upon themselves. To us, the alumni of Elon College, the college is our homestead of higher learning. Anything that will reflect unfavorably upon her will also cast its shadow upon us.

Therefore, I call upon every alumnus of Elon College to "come home" and give of their funds, their labor and their influence to make this new "vision" for our Alma Mater become a reality.

To Dr. Smith and the Board of Trustees, I as president of our Alumni Association, pledge our complete cooperation in the efforts to raise the necessary funds to pay for the new buildings; and I feel that I speak for the entire membership of our Alumni Association.

James F. Darden,
President.

* * * * *

Women Represented on Founders' Day Program

It is fitting that the women of the Southern Convention be represented on this Founders' Day program, for from the very beginning Elon College has been coeducational.

The women's organization in this area dates from 1912. Its first president, Mrs. C. H. Rowland, was a graduate of Elon College. Since that time, the majority of the presidents of our women's organization have been alumnae of Elon. Such was not my privilege, but were it not for Elon, it is very unlikely that I would be president of the Women's Fellowship of the Southern Convention today—for here at a summer conference I met my husband!

Many of the women of our churches have an interest in our church college—some are alumnae of this institution, others are wives of alumni, others have children who have attended Elon, or who they hope will attend sometime in the future. Our church women, I am happy to say, include women who are connected with the faculty and staff of the college and thus have a double interest in its welfare.

However, there is another reason why Dr. Smith might be concerned that the women in North Carolina and Virginia are aware of the value of Elon College in our day. It is said that women control more than half of the wealth of our nation. It would follow, then, that women in these two states would have some control over the purse-strings. Thus it is important that they know of Elon and its needs. One of the ways they learn is by coming here each summer for their annual School of Missions" and seeing these needs firsthand; for "when we know, we care, and when we care, we share."

As president of the women of the Southern Convention, I pledge to President Smith and to the college that the women will continue to have a great interest in Elon College and will do everything in their power to see that the present campaign is brought to a successful conclusion.

Mrs. F. C. Lester, *President,*
Women's Fellowship.

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Eastern North Carolina Trains for Elon College Campaign

Conference leaders and committee members of Eastern North Carolina met with Doctors Scott and Smith at The United Church in Raleigh, on October 4, for an informal dinner meeting and training session in regards to the present Elon College Campaign. The total conference quota was examined and the pro rata method of dividing the responsibility for each local church was analyzed. Each church receives a suggested quota of the local conference expectations on the basis of membership, local expenditures and benevolent giving.

The conference was divided into three districts: Henderson, Raleigh and Sanford, with approximately 15 churches falling geographically into each group. District committee chairmen were aided by conference officers and our Superintendent in carefully selecting assistants in the various districts. The committees are arranged

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Women's Fellowship Officers of Eastern Virginia Conference

The following officers of the Women's Fellowship of the Eastern Virginia Conference were elected at the 43 annual session held at Waverly on October 6. The officers were installed at the close of the afternoon session by Mrs. F. C. Lester, president of the Women's Fellowship, Southern Convention.

Officers, 1955-1956.

President, Mrs. Ray Gordon, 218 W. Grace St., Suffolk, Va.; vice-president, Mrs. Raye V. Knight, Chuckatuck, Va.; recording secretary, Mrs. Edward Johnson, RFD 3, Suffolk, Va.; corresponding secretary, Mrs. Frank Lewis, 1628 Matthews Terrace, Portsmouth, Va.; treasurer, Mrs. George Cornell, RFD 2, B. 376, Suffolk, Va.

Departmental Superintendents.

Young People, Mrs. Clyde Fields, Hunterdale, Franklin, Va.; Children, Mrs. Shirley Holland, Windsor, Va.; Cradle Roll, Mrs. Allen Piland, RFD 2, Holland, Va.; Christian Family Life, Mrs. J. Everett Neese, 1041 Bay View Blvd., Norfolk, Va.; Interdenominational Cooperation, Mrs. Olin Pendleton, 129 Hardy Ave., Norfolk, Va.; Life Memberships and Memorials, Mrs. Garland Spratley, Dendron, Va.; Literature, Mrs. L. J. Brown, 40 Walnut Ave., Newport News, Va.; Spiritual Life, Mrs. E. G. Middleton, 2942 Amherst St., Norfolk, Va.; Visuals Aids, Mrs. Walter Seeley, RFD, Waverly, Va.

District Superintendents.

(Elected in the Spring, installed, October 6.)

Norfolk, Mrs. L. W. Vaughn, Jr.; Suffolk, Mrs. Ellis Clark; Waverly, Mrs. James Madren.

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Pleasant Ridge Women Report (Guilford)

The Woman's Missionary Society of Pleasant Ridge Congregational Christian Church reports another successful year's work, under the leadership of our president, Mrs. J. Wright Pegram.

We have reached the goals as set forth by our conference. On Sunday night, November 14, we had our Thank Offering program at the church with the business girls circle in charge. A very generous offering was received.

We observed the World Day of Prayer with the other churches in Greensboro. The Rally, World Community Day, and all other special days were attended.

For our Friendly Service project, we sent a box of clothing to Delmo, Missouri. We sent money to the Elon Orphanage at Easter. Throughout the year we sent coupons to the orphanage. We helped on the Harvester.

From the sale of Christmas cards and other little things we were able to do, we gave $50.00 to our church building fund. Through our society, a needy family was helped with food, money, and other things.

We met each month at the home of a member. We all enjoy and look forward to our meetings. We have had well planned programs. The study of Acts was given in our monthly meetings by our pastor, Dr. W. E. Wiseman.

Throughout the year we try to remember those who are sick and shut in with flowers, cards or a little gift.

We are very proud of our young women and girls in our church. They are doing a lot of good work. We are looking forward to another year of work for our Master.

Mrs. Callie Huffine,
Reporter.

* * * * *

Sophia Ladies Fellowship News

The Ladies Fellowship of Sophia Church has completed another year of successful work under the direction of our president, Miss Dorsie Lee Hayes.

We have raised $1,197.34 this year for our building fund. Our society has grown in number until we now have two circles. By doing this, we feel that we will accomplish twice as much work.

Our new officers for the coming year are Mrs. Lee Wyrick, president; Mrs. Arris Farlow, secretary and Mrs. Ray Hollingsworth, treasurer.

We have enjoyed our programs each month. By using the packet, we have received much inspiration from the programs. Our Bible Study has also meant a great deal to each of us.

We observed World Day of Prayer in our church. Our pastor gave us his part of the 11 o'clock service for our program. We pray that each day of our lives may also be a day of prayer.

Our Friendly Service has done much this year. Clothing, coupons, and buttons were sent to the orphanage. We sent 33 pounds of clothing to the Phillipines and Japan. Many cards and flowers have been sent. We trust these friendly little things have brought a lot of sunshine wherever they have gone. We hope that next year will be still more successful.

Dora Brown,
Reporter.

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Wakefield Women's Fellowship Reports

The Women's Fellowship of the Wakefield Congregational Christian Church has just closed another year's work in which we hope has been sown many seed that will bring forth a harvest in days to come. We feel each member who has worked in this program has been blessed and inspired.

I shall not attempt to tell of all the activities of our society, but would like to mention our observance of the three Interdenominational Days. We had a very interesting program on World Community Day, working with the Christians, Methodists and Baptists in Waverly, and presenting a very meaningful pageant. We also collected Parcels for Peace. Our World Day of Prayer was observed in cooperation with the other churches in our town. We observed May Fellowship Day with a Fellowship supper for families of the church and also a welcome to our new pastor and family who had just moved into the parish. The supper was followed with a worship service.

We had for our Friendly Service project, gifts of clothing to Korea.

We remembered the sick in the church with cards, visits and trays.

We were hosts to the District meeting which was an inspiration to us.

We had representatives at the fall conference.

It is our prayer that each member will strive to make our fellowship even more successful during the coming year.

MRS. W. A. BAILEY,
MRS. W. C. SEELY,
Reporters.

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Burlington Auxiliary News

On Monday, October 3, the Women's Auxiliary of the First Congregational Christian Church met to begin another year of service. Opening with a song and prayer, Mrs. Earl Cates gave a beautiful devotional on "Rejoice Evermore" by Grace Noel Crowell.

Mrs. J. Ed. King, our incoming president, then presided over the business session. After reports of various officers, Mrs. Roy Ireland gave the year's history of the Auxiliary. Through its pages the month's activities passed in review as outstanding programs were again called to mind. Interesting facts were noted. All goals as given by the Women's Fellowship were met. Added to this were the thoughts and love put into the sending of 2,005 cards, 549 gifts of flowers, 423 trays, and the making of 2,024 visits.

The financial report showed a total of $2,885.75 raised. Of this amount $1,487.00 was sent to the treasurer of the Women's Fellowship. $1,050.00 was given to the building fund of the local church, and the remainder was used in the various activities of the local Auxiliary.

Dr. Henry E. Robinson, our pastor, then gave an enlightening and informative talk on "The Thank Offering." In speaking of the year's project, he made this statement, "Nowhere in the world is the church more important than in Africa." Quoting from Dr. Robert E. Spears, he said, "Unless we do far more, we have already done too much." What a challenge for our women!

Following this the women enjoyed a delicious luncheon served by Circle No. 1.

As we look forward to another year, we remember the words of Jesus: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

MRS. M. Z. RHODES,
Publicity Chairman.

Attention: Persons Who Asked for Address at N. C. Meeting

The editor received this note from Dorothy Powell and trust the lady her CHRISTIAN SUN upon arrival.

"Yesterday in our North Carolina Fellowship meeting, I was asked for the address of the place from which to order a *Migrant Meal Packet.* In some mysterious way I have lost the name and address of the person who made the request. Because I feel so badly about not being able to send it to her personally and because there may be others who would like to have the information too, could you please print a tiny apology and the address on the Woman's page?"

The Migrant Ministry
Department of Home Missions
257 Fourth Avenue
New York 10, N. Y.

Sincerely,
DOROTHY POWELL.

* * * * *

Treasurer's Quarterly Report

Following is the Financial Report for the Fourth Quarter of the North Carolina Fellowship of Congregational Christian Women:

Quarter Ending September 15,1955.

RECEIPTS.

Women's Societies.

Albemarle	$ 18.75	
Amelia	5.00	
Antioch (R)	2.50	
Apple's Chapel	30.00	
Asheboro	65.00	
Auburn	7.00	
Berea	10.00	
Bethel	8.00	
Bethlehem (A)	14.00	
Bethlehem (W)	10.00	
Beulah	12.00	
Burlington, Beverly Hills	35.00	
Burlington, First Church	396.95	
Carolina	10.00	
Chapel Hill	20.00	
Concord	5.00	
Damascus	12.50	
Danville, Va., Third Ave.	12.00	
Durham	74.00	
Elon College Community	7.35	
Fayetteville, Eutaw Community	40.00	
Fuller's Chapel	10.00	
Gibsonville	27.03	
Greensboro, Calvary	13.00	
Greensboro, First Church	320.50	
Greensboro, Palm Street	44.50	
Hank's Chapel	9.00	
Happy Home	30.00	
Haw River	12.50	
Hebron, Va.	10.00	
Henderson	45.00	
High Point	6.25	
Hines' Chapel	30.00	
Hopedale	36.93	
Ingram, Va.	28.00	
Kallam's Grove	5.00	
Liberty, N. C.	30.00	
Liberty, Vance	50.00	
Liberty, Va.	6.00	
Long's Chapel	12.50	
Monticello	12.50	
Moore's Union	15.00	
Mount Auburn	18.25	
Mount Bethel	5.00	
Mount Pleasant	15.00	
New Lebanon	21.00	
Pfafftown	7.50	
Pleasant Grove, N. C.	17.00	
Pleasant Grove, Va	23.50	
Pleasant Ridge (G)	13.00	
Pleasant Ridge (R)	20.00	
Plymouth	5.00	
Providence Memorial	28.00	
Raleigh	60.00	
Randleman	3.00	
Sanford	120.00	
Shallow Ford	10.00	
Shallow Well	25.00	
South Boston, Center	10.00	
Spoon's Chapel	6.25	
Turner's Chapel	25.00	
Union Grove	7.50	
Union Ridge	35.00	
Union, Va.	45.00	
Wake Chapel	25.00	
Winston-Salem	45.00	
Youngsville	12.50	
		$ 2,151.26

Young People.

Reidsville	$ 15.00	
		15.00

Junior Societies.

Apple's Chapel	$ 7.39	
Burlington, First	25.80	
Damascus	2.00	
Durham	13.59	
Elon College Willing Workers	14.15	
Greensboro, First	37.08	
Greensboro, Palm Street	7.50	
Hank's Chapel	5.00	
Henderson	9.00	
Ingram, Va.	4.00	
Union Ridge	4.15	
		129.66

Cradle Roll.

Apple's Chapel	$ 6.72	
Asheboro	13.50	
Burlington, First	27.53	
Durham	10.89	
Elon College	70.00	
Greensboro, First	30.78	
Greensboro, Palm Street	28.00	
Henderson	6.75	
Monticello	5.35	
Pleasant Ridge (R)	2.24	
Raleigh	10.00	
Sanford	15.00	
Union Ridge	10.00	
		236.76
Total receipts		$ 2,532.68

DISBURSEMENTS.

Southern Convention—out of church group	$ 4.90
Expense of District Superintendent	15.50
Expense of Interdenominational Cooperation Dept.	11.87
Christian Children's Fund for Korean Orphan	50.00

(Continued on page 13.)

Distinguished Missionary Returns

Mrs. Frederick W. MacCallum, 90 years old and for 48 years a Congregational Christian missionary in Turkey, returned to America for the first time in nearly 20 years Friday morning, October 14, by BOAC landing at Logan International Airport, Flight 513, due 7:55 a. m.

With Mrs. MacCallum was her daughter Miss Elizabeth P. MacCallum, Charge d'Affairs for the Canadian Government in Beirut, Lebanon.

Mrs. MacCallum began Christian service under the American Board of Foreign Missions, Boston, Mass., in 1890. She and her husband, the late Dr. Frederick W. MacCallum served the major part of their time in Turkey. When the MacCallums retired in 1938 they remained in the Near East in order that Dr. MacCallum, a distinguished translator, could finish work on a translation of the Bible into modern Turkish.

Dr. MacCallum died in 1954 but Mrs. MacCallum stayed on in Istanbul with her son, Lyman MacCallum, for many years Secretary of the United Bible Societies, who died last January.

Mrs. MacCallum's life in the Near East has been a most dramatic one covering the period of two World Wars. During World War I she went to Tiflis, Russia, with her husband to do relief work among the Armenians. During World War II she and her husband were in India.

When Mrs. MacCallum first went to Turkey she lived in Erzrum far in the interior, and often went to mission meetings with her children by traveling for several days on horseback. She also lived and worked in Marash, in Istanbul, and for a time in Athens, Greece.

Through the long years of her service in Turkey Mrs. MacCallum was the beloved counselor and friend of people of all races, Turkish, Armenian, Greek as well as her own missionary associates. Her home was a warm, friendly hostel to everyone who passed through the towns and cities where she lived.

Born in Brock, Ontario, June 25, 1865, Mrs. MacCallum was a graduate of Collingwood Collegiate Institute. She married Dr. Frederick W. MacCallum in 1890 and went that same year to the Near East under the American Board.

In addition to her daughter, Miss Elizabeth P. MacCallum, Charge d'Affairs for Canada, she has two other daughters, Mrs. Edith M. Laird of Beirut, Lebanon, and Mrs. Keith F. Crowther of Los Angeles, California.

Meeting her plane on Firday morning were Dr. and Mrs. Alford Carleton, formerly of the Near East, and Mrs. J. Kingsley Birge of Istanbul, Turkey. Dr. Carleton is now the executive vice-president of the American Board of Foreign Missions under which Mrs. MacCallum served for so many years.

Mrs. MacCallum will visit for a time with Dr. and Mrs. Carleton in Cambridge, Massachusetts, and then make her permanent home in the Walker Missionary Homes in Auburndale, Massachusetts.

A LETTER FROM THE RIGGS.

(Continued from page 2.)

er was in shock from blood loss, and there wasn't a thing I could do about it there.

Two days later I was called there again. The mother was better, but one of the twins had just died and the other was in poor condition. On inquiry, I found that the babies had not been given any mother's milk because the people believed it to be poisonous during the first three days. Instead, there had been a diet of unboiled sugar water, palm juice and castor oil, poured into them with a dirty clam-shell dipper.

These new-born babies dying one after another emphasize that here is the place to start a disease-prevention program. We have just received a gift of milk powder from the American Friends' Service Committee; so we are whipping up plans for a formal pre-natal clinic and a well-baby clinic, using free milk as a drawing card. We have also received an offer from the government for half the cost of building a $1700 maternity ward if we can find the other half.

The only problem is to find time from the demands for medical relief for this preventive program. And, unfortunately, saving the lives of the mothers and babies will not produce any lessening of the pressure of the clinical work. The mothers will be spared—to have more babies! And the babies will grow up—to come down with more kinds of sickness!

Best regards,

FRAN AND ED RIGGS.

"THE LIVING WORD"

"Do Not Know" or "Cannot Tell"

Number Seventeen of a Series

By DR. LUTHER A. WEIGLE.

The King James version of the New Testament translates the Greek verb *oida* by the English verb "know" 280 times. But there is a little group of exceptions to this general practice. Nine times it translates *oida*, accompanied with a negative, by "cannot tell."

Three of these passages are Matthew 21:27, Mark 11:33, and Luke 20:7, the answer of the Pharisees to Jesus' question concerning the baptism of John. Three are in the Gospel of John: 3:8, addressed to Nicodemus; 8:14, addressed to the Pharisees, and 16:18, the puzzled comment of the disciples, "We cannot tell what he saith." Three are in 2 Corinthians 12:2-3, Paul's statement concerning his visions and revelations.

These nine cases of "cannot tell" come from the translation by William Tyndale, and also appear in Coverdale, Thomas Matthew, the Geneva Bible, the Great Bible, and the Bishop's Bible. They are examples of Tyndale's lively and occasionally wayward style. He uses the expression elsewhere—three times in the account of the man born blind (John 9:21, 25), who answers: "Whether he be sinner or no, I cannot tell; one thing I am sure of, that I was blind, and now I see." Tyndale's version of Mary Magdalene's excited word to Peter and John is (John 20:2): "They have taken away the Lord out of the tomb, and we cannot tell where they have laid him." In 1 John 2:11 Tyndale had "cannot tell whither he goeth."

Thus out of fourteen cases where Tyndale and the other sixteenth-century translators from the Greek used "cannot tell" for "do not know," the King James translators kept nine, and rejected five.

Modern translators, beginning with the English Revised Version of 1881, have rejected "cannot tell" in all the cases (except that J. B. Phillips uses "I couldn't tell" in John 9:25). The reason is not so much that the expression is wrong, as that it is inaccurate and ambiguous. "Do not know" is a clear and accurate translation.

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 366, Elon College, N. C.

Pilgrim Fellowship Rallies

Eastern North Carolina—Henderson, October 23.

Western North Carolina—Pleasant Grove, near Bennett, October 30.

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Adventures with The Book

A recording of stories of how the Bible came to be, is now available from the Convention Office. This series is suggested to use with children in this quarter's Pilgrim Series. Reservations may be made by writing to Miss Ruth Dunn, Box 336, Elon College, N. C.

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Your Editor Visits New Hope

Rev. John Graves visited the Graded Church Service at the New Hope Church, near Louisburg, N. C., on Sunday, October 9. The groups are divided into Primary, Junior, Junior and Senior High, and Adults, for worship and study. This seems to be a very good arrangement for rural churches that have transportation difficulties. The Young People can meet for their Pilgrim Fellowship meetings, and the children and adults will have an extra hour for worship and study.

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Eastern Virginia Fall Pilgrim Fellowship Rally

The Fall Missionary Rally of the Pilgrim Fellowships of Eastern Virginia met October 2 at Bethlehem Christian Church, near Suffolk.

The program opened with a hymn sing led by Dr. H. S. Hardcastle. The worship service was led by the Hunterdale Young People. Recognition was given to the ministers and counselors present. Shegemi Morita, a Japanese student at Elon College, was the principal speaker. He told of his experiences in Y. M. C. A. work in Kyota, Japan, his home town. ''Joe,'' as he is known, came to the United States about a year ago. He graduated from Southern Union College, Wadley, Alabama, in June of this year and hopes to graduate from Elon College in 1957.

The Friendly Service projects for the year were given by Mrs. Clyde Fields, Youth Advisor of the Eastern Virginia Women's Fellowship. Miss Ruth Dunn presented the Youth Packet for the year. Special music was rendered by the Young People of Bethlehem.

The following officers were elected: Carolyn Overby, president, Hunterdale, R. 2, Franklin, Va.; Louise Piland, vice-president, Holy Neck, Holland, Va.; Brenda Harris, secretary, South Norfolk, South Norfolk, Va.; Jackie Pierce, assistant secretary, Christian Temple, Norfolk, Va.; Betty Hassell, corresponding secretary, Rosemont, 3002 Bainbridge Blvd., South Norfolk, Va.; Fred Parker, treasurer, Oak Grove, Sunbury, N. C.; Faye Gordon, pianist, Suffolk, Suffolk, Va.; Carolyn Brittle, Faith chairman, Wakefield, Wakefield, Va.; Bobby Harrell, Fellowship chairman, Liberty Spring, Rt. 1, Suffolk, Va.; Martha Brittle, Action chairman, Bethlehem, Rt. 3, Suffolk, Va.; Mrs. W. B. Williams, 1253 24th Street, Newport News, Va., and Rev. Thomas H. Britton, 1057 Leckie Street, Portsmouth, Va., counselors, and Mrs. Clyde Fields, Franklin, Va., advisor. The officers were installed by Rev. Melvin Dollar, after which the meeting was dismissed for the supper hour in the Fellowship Hall.

The recreation period was led by Mrs. Walter Graham and Mrs. Irene Oliver, at which time each youth group was asked to do a stunt, or to display talent of some kind for the group. The program was dismissed with the benediction.

Approximately two hundred and fifty persons were present, and a wide representation of churches was evident.

* * * * *

United Student Fellowship

The State officers of the United Student Fellowship met on Sunday, October 9, at Duke University. The officers of the Fellowship (Congregational Christian and Evangelical & Reformed students) are:

William Shearin, U. N. C., president; Patricia Gordon, Duke, vice-president; Sylvia Smith, Elon, Secretary; Paul Carr, U. N. C., treasurer.

The State USF will meet on Sunday, October 23, at 4:30 p. m., at the Elon College Community Church Parrish House, Elon College. Dr. C. E. Rozzelle of High Point College will speak on ''The Protestant Reformation.'' All USF members of University of North Carolina, Woman's College, Duke University, Catawba College, State College, and Elon College, are cordially invited to attend.

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The Youth Packet

The Youth Packets are now available to local Youth Groups. They will be on sale at each of the Young People's fall conferences. If you are unable to get them at the conference, you may order them by writing to Rev. John S. Graves, Box 336, Elon College, N. C. The price is $1.25. The Packet contains the following:

Four Programs on "The Prophets."
A List of Program Materials and Visual Aids.
Worship Program on "World Friendship."
"An Indian Party."
Worship Program on "Thanksgiving."
"An Easter Service."
Worship Program on "Where Can I Find God?"
"A Vesper Service."
"Our Family Tree."
Work Day For Christ Leaflet.
"The Year Ahead in Pilgrim Fellowship, 1955-56."
Suggested Projects for the Three Commissions.
"Pilgrim Fellowship Preview," sample copy.
"The Pilgrim Fellowship Guide Book."
"1956 Youth Week Packet."
Friendship Press Announcement."
"Youth Misionary Materials, 1955-56."
"Dedication of Friendly Service Gifts for Young People."
Friendly Service Needs for Sioux Indian Miissioin.
Friendly Service Needs for Fort Berthold Congregational Churches.
Order Blanks for additional supplies for Foreign and Home Missionary Projects.

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Additional Visual Aids Available

The following films and film-strips are available from the Missions Council, Department of Visual Aids, 287 Fourth Avenue, New York 10, N. Y., on the Mission Themes for the year:

''Song of the Shining Mountains.'' Shows the struggle of a young Indian American who is torn between his Christian faith and the desire to return to the religion of his fathers. 16mm sound film, 29 minutes. Rental $12, color; $8, B&W.

New Film Strip—sequal to ''Good Voice''—showing how our church is helping the Indians who moved to begin life over again. Sound filmstrip, color. (To be ready soon.)

''Strangers in their Own Land.'' An Indian American family struggles to find its place in a modern A-

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Jesus Meets Human Needs"

Lesson VI—November 6, 1955.

Memory Selection: *"They that are whole need no physician; but they that are sick. I came not to call the righteous, but sinners to repentance."* Luke 5:31-32.

Background Scripture: Luke 5:1-6:16.

Devotional Reading: Matt. 31-40.

One day, when Simon Peter, the Big Fisherman, was preaching a sermon, he said that Jesus of Nazareth "went about doing good." That pretty well summed up the Master's life. Have you ever noticed how much of the Master's time was spent in just doing kind things? He spent a great proportion of his time in doing "good turns" for people. The lesson for today is a series of "candid camera" snap-shots of the Master as he went about doing good.

Jesus Calls Disciples.

The beloved physician, Luke, tells us how Jesus called at least five of the twelve disciples, Peter and Andrew, James and John, and Matthew. In doing this, he was meeting human need. Here were men caught up in the business of money making, and Jesus called them into a fellowship that enabled them to make a life. Four of them were fishers; he made them fishers of men. Matthew was a publican, hated by the Jews and loathed by the Romans, and Jesus welcomed him into the fellowship of that little band that became immortal. He helped these men, and others, to find themselves. He met their human need for someone to love and for a great Cause outside themselves to which they could give themselves. Men need that as much as they need bread.

He Heals the Sick.

"Behold a man full of leprosy . . . and he put forth his hand and touched him . . . and immediately the leprosy departed from him." Leprosy was a loathsome and dread disease. It made a man an untouchable—he had to dwell apart, and he had to cry out "Unclean" as he walked the streets. It was apparently incurable. Strangely enough, this man did not doubt Jesus' power to heal him, but his willingness. "If thou wilt, thou canst make me clean!" Here was faith, and Jesus honored the man's faith. He put forth his hand and touched him—touched the loathsome leper—and immediately the leprosy departed from him. Jesus did not ask the man any questions. He did not inquire as to what synagogue the man belonged to, what creed he believed, what sins he may have committed. In compassion, he healed him. And, best of all, he actually touched the man. And there was healing in his touch. Fallen as low as any man could fall, physically and socially, the man walked away, whole and well. We call Jesus the Great Physician, and we do well, for so he is.

A leper! And then a paralytic! The cure of the first was spectacular, the cure of the latter, no less so. Here was a fellow, paralyzed and helpless. But he had some neighbors or friends who believed that if they could get him to Jesus, he could be cured. So with resourcefulness and persistence, they took him to the house where Jesus was speaking, carried the man up on the roof, cut a hole in it or opened a hole through the covering, and let the man on his pallet down in front of Jesus. Such faith was not to be denied. "When Jesus saw their faith"—the faith of the man himself, and particularly the faith of his friends, he said, "Man, thy sins be forgiven thee." Strange and unexpected words; but very precious words. As important as is healing of the body, it is not as important as healing of mind and heart. It is bad to be sick physically; it is far worse to be sick spiritually. And he who had power to heal the body, also had power to heal the spirit. And he still has that power. Christ is the Great Physician of the soul and spirit.

He Eats with Publicans and Sinners.

The first thing that Levi, or Matthew did, after he rose up to follow Jesus was to throw a big party in honor of Jesus. He wanted his friends to meet the Master. So he invited the whole gang of publicans and "sinners" to come to dinner at his house. And he invited Jesus. And Jesus came to the party. That set the tongues of the scribes and Pharisees to wagging. The idea of the Master, who claimed to be the Messiah, sitting down with publicans and sinners. They set up a howl. And Jesus let them howl. This invitation gave him an opportunity to get at the people he wanted most to reach. He had come to seek and to save the lost. He was meeting human need at its point of need. He never stooped to the level of wrong-doers; he lifted wrong-doers up to a higher level. And with irony in his voice he told these self-righteous old wind-bags that the folks who are well do not need a physician, but those who are sick. He could do nothing for them; they were self-righteous and satisfied. But publicans and sinners, with a sense of failure, with a desire for a better life, with an humble spirit—he could help these, and make them whole again. Jesus did not try to meet human needs at long range; he met them at first hand.

He Tells a Story.

"And he spake a parable unto them"—he told them a story. He said that a man does not patch an old garment with new cloth, nor put new, effervescent, fermenting wine into old, dried and cracked wine-skins. That wouldn't work in either case. The privileged class was trying to meet new situations with outmoded methods. They were trying to put the new wine of his teaching and spirit into the old legal and formal molds. It could not be done. New occasions teach new duties, and time makes ancient truth uncouth. The Church of Jesus Christ must keep pace with modern thought and movement. It is not a rigid, fixed thing, but a living spirit. It must constantly be reinterpreted and applied in new ways.

He Exalts Man Above Institutions.

Twice in this lesson, Jesus exalts man above an institution. He defends his disciples against the charge that they had broken the Sabbath Day by eating wheat as they passed through a field, rubbing it out in their hands. And he defended himself against the charge of Sabbath breaking by healing on the Sabbath Day. "The Sabbath was made for man, and not man for the Sabbath." An institution, no matter how sacred, even the synagogue and the Sabbath, is secondary to man. Human needs have precedence over ritual requirements. Men first, institutions second. Ordinarily, they do not come into conflict, but when they do, human need comes first. The prohibi-

(Continued on page 13.)

NEWS FROM THE CHURCHES.

(Continued from page 5.)

At the home of Mrs. C. T. Darden on Tuesday evening, there was a rehearsal for the male members of the church choir.

On Wednesday evening the members of the Woman's Fellowship of the church met in the home of Mrs. Fred Wilson, with the following members present: Mrs. Fred Wilson, Mrs. Jack Darden, Mrs. H. E. Munford, Mrs. A. M. Hall, Mrs. A. C. Dillon, Mrs. George F. Walls, Mrs. W. E. Wills, Mrs. H. M. Wilson, Mrs. L. L. Joyner, Mrs. J. F. Chapman, Mrs. Edwin Edwards, Mrs. R. F. Whitley and Mrs. S. Ray Turner. One new member, Mrs. B. F. Barlow joined the group, and one visitor, Mrs. Laura Goodson of Portsmouth, was present. Much enthusiasm was shown over plans for the new fiscal year. Mrs. H. E. Munford, incoming president, presided, and an installation service was held for the other officers as follows: Mrs. A. C. Dillon, vice-president; Mrs. Raleigh Whitley, secretary and treasurer; Mrs. George F. Walls, Spiritual Life leader; Mrs. W. E. Wills and Mrs. James F. Porter, Program chairmen; Mrs. Edwin Edwards, Ways & Means chairman; Mrs. W. J. Darden, Family Life chariman; Mrs. J. F. Chapman, Friendly Service chairman; Mrs. S. Ray Turner, May Fellowship chairman, and Mrs. A. M. Hall, Coupon chairman.

On Thursday Mrs. L. L. Joyner, Mrs. H. M. Wilson, Mrs. Raleigh Whitley, Mrs. Edwin Edwards and Miss Mildred Chapman attended the Eastern Virginia Women's Fellowship Conference held at the Waverly Christian Church.

Junior Choir rehearsal was held Thursdaay at 3:30 p. m. and Senior Choir rehersal at 7:30 p. m. both under the direction of Mrs. Charles Taylor Darden, Frances Raye Turner, pianist, and Jackie Hall, assistant pianist. This, the first organized choir to function in our church for many years, has stimulated much interest, and stepped up attendance at church and Sunday school.

Sunday morning, October 9, climaxed the week's activities with a very impressive service in which the two chosen deacons were ordained, followed by an observance of the Lord's Supper in observance of World Communion Day.

Frances E. Turner,
Reporter.

NEWS FROM ELON COLLEGE.

(Continued from page 7.)

so as to average only two churches per committee member.

After organizational details were worked out, the group examined the "Declaration of Purpose." Likely questions to be raised by individual church members were discussed, and several alternate plans for fulfilling the "Declaration" were given. In some cases, for instance, a Sunday school class or a Women's Fellowship may want to share in the church's quota. A beautifully arranged and illustrated brochure reminded all of the goal at hand. Enough of these for everyone is planned.

Finally, "Where do we go from here?" was asked. Each district committee chairman has the responsibility of contacting his committee members and arranging a dinner meeting soon, at some central place in his section. At this meeting, the committee members will be trained and each one related to his particular churches.

The food was good, the atmosphere was warm, and the cause worthy, and I left with the feeling of accomplishment in a most important undertaking.

Carl Wallace.

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Apportionment Giving

It is interesting to look forward to continuing payments on conference apportionments from our churches from week to week. I believe that we have received something every week during the year. The report for this week shows total contributions of $2,623.63, which is the largest amount received any week during the current conference year. This makes a total of $18,418.23. This is very good and most encouraging, but even so we are a long way from the amount apportioned for this conference year of $35,000.

The superintendent tells me that all money received between now and January 1, 1956, is to be credited on this year's apportionment, so with more than two months to go, I am sure that we shall be able to record many more contributions that will bring us nearer to the total amount apportioned.

Previously reported	$15,794.60
Eastern N. C. Conference:	
Beulah	$ 143.00
Damascus	59.00
Fayetteville	7.08
Hayes Chapel	30.00
Mt. Carmel	8.00
Mt. Gilead	10.00
New Elam	50.00
Eastern Va. Conference:	
Spring Hill	4.48
Suffolk	1,669.64
Union (Surry)	23.00
Wakefield	88.50
Waverly	169.00
N. C. and Va. Conference:	
Berea	12.00
Burlington, Bev. Hills	30.00
Western N. C. Conference:	
Albemarle	25.33
Brown's Chapel	60.00
Virginia Valley Conference:	
Joppa	20.00
Leaksville	131.27
Mt. Olivet (R)	83.33
Total	$ 2,623.63
Total to date	$18,418.23

TREASURER'S REPORT.

(Continued from page 9.)

Expense of the treasurer for one year	39.30	
Youth Fellowship for Young People's Dept.	15.00	
		136.57
Mrs. W. V. Leathers, Treasurer, for:		
Life Memberships	$ 410.00	
Memorials	80.00	
Thank Offering	8.00	
India Scholarship	50.00	
Rachanyapuram school	9.00	
Home Missions, Special Fund	6.30	
Missions — General Fund	1,832.81	
		2,396.11
Total disbursements		$ 2,532.68

Respectfully submitted,
Susie D. Allen,
Treasurer.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

tion of work on the Sabbath Day must give way to works of necessity and mercy. The Son of Man is Lord even of the Sabbath Day, and the sons of men have rights above even that day.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Self-reliance can turn a salesman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are to be tomorrow's big leaders—those who in solitude sit above the clang and dust of time, with the world's secret trembling on their lips.—*Hillis.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thank you for a good report. It took a lot of good people to make this report. Boys and girls from seven churches in Eastern Virginia, and their fathers and mothers; little folks and big folks from four churches in the North Carolina and Virginia Conference — Apple's Chapel, Durham, Greensboro, Hines Chapel—I can see those good folks thinking about the children at the orphanage and receiving offerings for them; five churches from the Western North Carolina Conference—friends, real friends in each of those churches, with an offering for homeless children; five of our churches from the Virginia Valley Conference; and one church from the Eastern North Carolina Conference, making twenty-two churches that remembered us this week. Thanks to everyone.

And thanks, too, to the good folks who remembered us as individuals. There are three memorials, there is an unsolicited check for $100 from an oil company, and many gifts from many friends. As a matter of fact, it is easy when many people remember to make some gift to the children who so greatly need your help.

Soon we shall be in the November-December period when all churches are supposed to make a special offering to the orphanage. Last year, during that period, we received $23,196.03. This year I am hoping that our 35,000 members will contribute and that we shall have enough to close the year with a balanced budget and a "nest-egg" for the months ahead. Time was when the Convention reserved three months as the Orphanage Period—October, November and December. Now we have only two months, and in those there are other offerings presenting worthy appeals—but let us not overlook the orphanage.

It is hoped that every church will receive an offering for the orphanage at Thanksgiving time, over and above the apportionment. If we get the complete and full apportionment from every church, it will be only $20,000. The Southern Convention knows that $20,000 is less than a third of enough to run the orphanage, and so it authorized an additional $25,000. During the Thanksgiving period, let's raise that as an authorized special to help with the work being done for homeless children.

It will be a pleasure to see many friends in our conferences this fall. As soon as I finish this little plea, I shall be off to the Virginia Valley Conference, and then it will be one conference after another until the five of them have been held. See me there and ask me anything you wish about the work. I shall be glad to help you understand what we are doing, and why, if I can.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 12, 1955.

Commodities for the Week.

Coupons:
Mrs. C. H. Dickey, Burlington, N. C.
Winchester Church.
Mrs. Harold Wright, Franklinville, N. C.
Mrs. C. V. Holt, Burlington, N. C.

Clothing:
Mrs. Roger Hylton, Greensboro, N. C.
Mrs. A. Y. Allred, High Point, N. C.
Mrs. Clyde Apple, Winston-Salem, N. C.

Beans and peas:
Pate-Dawson Wholesale Co., Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward	$15,513.72	
Eastern N. C. Conference:		
Hope Mills	$ 4.00	
		4.00
Eastern Va. Conference:		
Berea (N.) S. S.	$ 48.85	
Dendron S. S.	18.50	
Bay View S. S.	13.00	
Christian Temple	20.00	
Rosemont, Special	60.00	
Rosemont	99.00	
Suffolk	150.00	
		409.35
N. C. and Va. Conference:		
Apple's Chapel	$ 50.00	
Durham S. S.	27.54	
Greensboro, First	63.75	
Hines Chapel	121.75	
		263.04
Western N. C. Conference:		
Bennett	$ 5.00	
Big Oak	2.00	
Flint Hill (M)	15.00	
Pleasant Cross S. S.	8.07	
Zion	30.00	
		60.07
Virginia Valley Conference:		
Bethel S. S.	$ 2.00	
Bethlehem S. S.	17.50	
Mt. Lebanon S. S.	4.00	
Mt. Olivet (G) S. S.	8.00	
New Hope S. S.	8.75	
		40.25
Total		$ 776.71
Grand total		$16,290.43

Special Offerings.

Amount brought forward		$28,005.22
Primary S. S. Cless, Newport Ch., Stanley, Va.	$ 10.00	
W. A. Davis Milling Co., for coupons	34.41	
Young People's Class of Reidsville Ch.	10.00	
Mrs. Essie Truitt Simpson, Summerfield, N. C.	15.00	
H. O. Byrd, Suffolk, Va.	15.00	
Huffman Oil Co., Inc., Burlington, N. C.	100.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
In Memory of Robert J. Stephenson, Jr.	10.00	
In Memory of Mrs. Thomas Sellars	5.00	
In Memory of Mrs. Thomas Sellars	5.00	
Special Gifts	330.00	
		554.41
Grand total		$28,559.63
Total for the week		$ 1,331.12
Total for the year		$44,849.86

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

In Memoriam

COPELAND.

On August 10, 1955, our Heavenly Father, who doeth all things well, saw fit to call home one of the oldest and one of the most beloved members of the Liberty Spring Christian Church, Mrs. Juliette Pierce Copeland, at the age of 86 years.

She united with the church at an early age and was a faithful member for 71 years. Although, unable to attend its services for a long period of time due to illness, her love and interest did not cease.

During the years when she was a shut-in her Christian personality reflected on those with whom she came in contact. It was her friendly smile and gentle kindness that most endeared her to her friends. To have been associated with her and to have known her strength of character was indeed a privilege, therefore be it resolved:

First: That we thank God for her long and fruitful life and submit to his will.

Second: That we extend to her beloved family circle our sincere sympathy and pray God's blessings upon all who ministered to her every need.

Third: That a copy of this tribute be sent to the family, a copy to "The Christian Sun" for publication, and a copy be entered in the church records.

Mrs. WILLIAM T. HARRELL,
Mrs. R. WESLEY HARRELL,
Mrs. CHARLIE E. NICHOLS,
Committee.

CHURCH YOUTH AT WORK.

(Continued from page 11.)

merican city. Silent filmstrip, color, 75 frames, script. Rental, $1; sale $5.

"In the Face of Jeopardy."—An American tin miner discovers Christian missions in Southeast Asia. A particularly dramatic presentation. 16mm sound film. 29 minutes. Rental, color, $12; B&W, $8.

"Window on Tomorrow"—What Christian missions does to bring stability into a country which is beginning to govern itself for the first time. 16mm sound film, 29 minutes. Rental, in color, $8.

New this year are sets of printed pictures on "Indian Americans," one on "The Christian Mission in a Revolutionary Age." These pictures are 11x14 inches, with captions. They are sold only in sets at $2.00 per set of 9 pictures.

LETTER FROM REV. BHONSLE.

(Continued from page 6.)

sages on the main theme. They were all challenging evangelistic messages and really created a new hope in Christ Jesus in the lives of many who heard these messages.

In the afternoons, between 3 and 5, we had devotions together and group meetings for discussions on vital present day church issues. There were meetings for men, women, young people and children separately, and they were good meetings, too.

Then came the hour for games and recreation.

The night meetings began at 8, and lasted about three hours, except the last meeting, which, as I have stated before, lasted for nearly eight hours.

We think that this Mela was a very great event in the life of our churches. It gave many a new hope, a new strength, and a new challenge to work for the growth of Christ's Church in this area. The roots of their faith in Christ have surely been deepened with this unique experience.

The success of this Mela is yet to be seen and felt in what happens in our churches in the days to come. But we do have faith in God that the results will be good and encouraging.

There was a splendid spirit of cooperation among those who worked hard for this Mela, and among those who participated in it. Ministers and laymen, rich and poor, men and women, rural and urban people, were all one at work, cooperating with us and with God, and, therefore, we think that this Mela was great and an historical event in the life of our churches, and above all a very great witness to many, many non-Christians, who were watching us and this conference.

We praise God for his blessings upon us all. May his church grow in this land and may Christ rule the whole earth.

This is but a brief account of the Mela, but it will give you some idea of it, so that you and all interested in our work will continue to pray for the results of it.

Our personal greetings to you and the members of the Southern Convention. I continue to praise God for your interest in our small work here.

God bless you all.

PROKASH S. BHONSLE.

Editor's Note.—This letter was a long time enroute. It reached the editor's desk only recently. It gives a fascinating picture of church life in India.

Dates to Remember

1955	
October 19-20	**Conference on Recruiting for the Ministry Moonelon Conference Center Elon College, North Carolina**
November 2-3	**Eastern Virginia Conference The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference New Hope Church, Highway N. C. 98 Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference Pleasant Ridge Congregational Christian Church Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference First Congregational Christian Church Burlington, North Carolina**
1956	
January 11-12	**Annual Meeting of the Southern Convention Mission Board Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention Union Ridge Congregational Christian Church Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches Omaha, Nebraska**

"Not For Sale"

"You can buy any man alive," the cynic declared boldly and loudly. "Every one has his price." Perhaps it was true of his circle of supposed friends; he had found that with them gold's lure was supreme. Nothing else counted when it was dangled before their eyes. So he imagined that the entire world was for sale—the price dependent upon the danger and difficulty involved.

It is tragedy indeed when anyone reaches such pessimistic conclusions, for half of the joy in life is in watching others struggle nobly to maintain their ideals and principles and that, too, often in direct poverty and under severest temptations to win ease by crooked practices of by desertion of the noblest.

Gen. Robert E. Lee, broken in health and finances by the Civil War, was offered ease, wealth, and British acclaim if he would quit his loved Southern states after the Civil War for a castle in England. But he swept the enchanting picture aside to devote his remaining years to the rebuilding of his war-torn nation.

William Carey could have died a wealthy government official of India—the opportunity was his—but his heart held him true to the seemingly thankless task of bringing the Gospel to Burma and India.

An oil company in search of a special man for a difficult task in the Orient, discovered their ideal—an American missionary. But their bid of thousands of dollars annually failed to secure his services. "No, gentlemen," he answered calmly, "I thank you for your offer, but my task lies elsewhere."

A famous scientist-inventor left the world infinitely brighter when he ended his career, but his wealth was hardly worth counting. He had given his entire life to work that would make others more comfortable and happy, paying no attention to patents and profits.

A middle-aged doctor had given his finest service to a district where fees were small and uncertain, trials were rough, and nights were bitterly cold. Then fame came suddenly to him—when five baby girls were born one May night—and he was enabled to keep the faint life-spark alive. Ease and wealth clamored for his life. But he stayed in the north where he was needed, the most famous country doctor in the world, and as happy as a bird in his choice.

And in every street and along every country road live the thousands of nameless heroes, the men and women who, Moses-like, refuse to sell out their ideals for the thing that promises ease, comfort, and wealth—but all secured by slaying principles or drugging conscience into submission. They perfer the hardships of the Hebrew slave camps, honest and Gor-fearing, to the pleasures of Egypt's palaces and pomp. And some count such fools—but strange to say, it is to these that sin-wrecks come for help in their final struggles—too late often.

Nothing is more false than the cynic's "Every man has his price." It isn't true. Most people cannot be bought, at any price. The visions, ideals and principles are too sacred to barter for gold and glamor, pomp or peace. A fool it was who said, in his heart, "There is no God!" It's his twin brother who declares, "You can buy any man alive."—Selected.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, OCTOBER 27, 1955 NUMBER 42

THE CHRISTIAN ORPHANAGE
an Institution of
THE SOUTHERN CONVENTION

THE HOLT MEMORIAL CHAPEL

The Christian Orphanage attempts to provide not only food and clothing for the physical well being of the children for whom it cares, but also to see that they receive proper nourishment for their minds and spirits. It was with this in mind that this beautiful chapel was erected on the orphanage campus by the children of the late W. Kirk Holt, who was for several years president of the Orphanage Board of Trustees.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Sunday Observed at Greensboro First Church

A special service was held at the First Christian Church of Greensboro on Sunday, October 16, in observance of Laymen's Sunday. Mr. R. G. Moffit, chairman of the Board of Deacons, offered the Invocation and led the praying of the Lord's Prayer. Mr. W. W. Tate, of the O'-Kelly Class, was the leader for the responsive reading and Mr. W. B. Truitt, Truitt Bible Class, offered the morning prayer. Music, under the direction of Mr. Don Trexler, consisted of an anthem by the men of the choir and a solo by Mr. John Truitt. Assistant Sunday school superintendent W. M. Squires, Sr., read the Scripture Lesson; Mr. Dalton Harper of the Wisseman Bible Class was the speaker for the worship service. Mr. B. B. Fort, Rowland Bible Class, prayed the Benediction. Dr. W. E. Wisseman is pastor of the church.

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Laymen Lead Service at Berea

The laymen of the Berea Congregational Christian Church conducted regular Sunday morning worship service on Laymen's Sunday, October 16. Ben McIntyre offered the Invocation and served as leader for the responsive reading. Clarence McIntrye read the Scripture Lesson and gave the morning prayer. Hugh Winn was the leader for the singing of a hymn and presided during the reception of the offering.

Messages with themes appropriate to the Laymen's Day observance were delivered by Edsel McIntrye and C. E. Moffitt. Mac Ross served as organist for the worship service. Rev. Reuben Askew is pastor of the church.

* * * * *

Laymen's Day at First Church in Portsmouth

Using the national theme, "Doers and not Hearers Only," the laymen of the First Congregational Christian Church of Portsmouth, Virginia, conducted the worship service on October 16. H. W. Lee spoke on the topic, "What are Some Ways to be Doers of the Word?"; B. L. Sawyer spoke on, "What Keeps us from Being Doers of the Word?" and V. B. Harrell, Jr., had as his topic, "Why Must we be Doers of the Word?" In addition to these who made talks the other men who participated in the program were, T. C. Mountcastle, A. S. Morrison, Jr., and W. W. Piland. Rev. William P. Smith is pastor of the church.

* * * * *

Remember—

Remember, N. C. and Va. Conference Laymen the fall meeting at Beverly Hills, November 6 at 3 p. m.

* * * * *

Thanks for these reports of Laymen's Day Services; let us hear from more of you. So many are doing interesting things — share them with others through THE SUN.

Center Church, South Boston, Va., Holds Every-Member Canvass

Center Congregational Christian Church, South Boston, Virginia, has completed its Every-Member Canvass, which was a part of the Stewardship Institute conducted by Rev. Fred P. Register, Stewarship Secretary of the Southern Convention.

The church followed the procedures suggested by Mr. Register. The preparation required many weeks of intensive work through the various committees. All was in readiness for the week of training by Mr. Register.

Eight teams of men who had received the necessary instruction by Mr. Register, made the canvass on Sunday afternoon. As they left the church, rain poured "in sheets," but

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address ....

N-E-W-S B-R-I-E-F-S

A Retreat on Recruiting for the Christian Ministry was at held at Moonelon, Elon College, N. C., on October 19 and 20.

Dr. John G. Truitt, superintendent of the Christian Orphanage at Elon College, N. C., was elected president of the North Carolina Conference of Orphanage Superintendents and Staff Workers, at its recent meeting at Banner Elk, N. C.

Rally Day and installation of officers were observed with appropriate services at the Reidsville Church on Sunday, October 2. Supt. Wm. T. Scott was present and participated in the services of Sunday school and morning worship. Rev. Tucker G. Humphries and the Reidsville Church are doing good work.

The article on page six of this issue of The Christian Sun, entitled "The Church's Stake in Higher Education," is from the pen of Dr. W. Millard Stevens, pastor of The Temple, Norfolk, Va. It was presented as an address upon the occasion of the Founders' Day program at Elon College. It is thought-provoking and well worth the consideration of our readers.

Churches of the N. C. and Va. Conference

Any churches of the North Carolina and Virginia Conference, having lost through death any outstanding member — deacon, trustee, Sunday school leader, etc.—during the past year, should convey information relative to that person and his record of service to Dr. N. F. Brannock, Elon College, N. C.

Dr. Brannock is serving as chairman of the Committee on Memoirs in the place of Prof. J. W. Barney, who has been quite ill. Dr. Brannock would appreciate this information before the end of October.

The North Carolina and Virginia Conference meets on Thursday, November 10, in a one-day session at the First Congregational Christian Church of Burlington. Delegates should be elected to the conference and churches should nominate delegates to the Southern Convention, which meets at Union Ridge in May.

W. J. Andes,
Secretary.

Program of the Eastern Virginia Conference of Congregational Christian Churches

Following is the program of the one hundred thirty-fifth annual session of the Eastern Virginia Conference of Congregational Christian Churches, to be held on Wednesday and Thursday, November 2-3, 1955, with the Congregational Christian Temple, 300 W. Thirty-third Street, Norfolk, Va.:

PROGRAM.

Wednesday—Afternoon Session.

2:00 Call to Order by President J. Everett Neese.
Hymn—Rev. Melvin Dollar.
Prayer—Rev. M. E. Taylor.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—Mr. A. Clarke Godfrey, The Temple.
Response—Rev. W. A. Grissom.
Greetings from The Southern Convention:
Dr. Jesse H. Dollar, Pres.
Dr. W. T. Scott, Supt.
2:40 Appointment of Special Committees.
Committee Reports:
Program Committee—Rev. J. H. Lightbourne, Jr.
Executive Committee—Rev. J. H. Lightbourne, Jr.
Committee on Ministerial Education — Dr. H. S. Hardcastle.
Committee on Stewardship—Dr. W. Millard Stevens.
Committee on Evangelism—Rev. Thomas H. Britton.
3:00 Report of The Christian Orphanage—
3:20 Report of Elon College—Dr. L. E. Smith, President.
3:40 The Eastern Virginia Confedence Campaign for Elon.
4:00 Report of Committee on Social Action — Rev. A. Lanson Granger, Jr.
Report of Committee on Home Missions — Hon. Mills E. Godwin, Jr.
4:30 Report of Christian Missionary Association—Rev. A. Lanson Granger, Jr., President.
Announcements.
5:00 The Benediction — Rev. Ellis N. Clark.

Wednesday—Evening Session.

7:30 Conference Service of Worship and Lord's Supper—Dr. W. Millard Stevens, the Rev. J. Everette Neese, and the Deacons and Choir of the Congregational Christian Temple.
The Conference Sermon—Dr. Walter C. Giersbach, Sec'y, The Missions Council.

Thursday—Morning Session.

9:30 Call to Order by President J. Everette Neese.
Hymn—Rev. O. D. Poythress.
Prayer—Rev. Wm. P. Smith.
Report of Youth Fellowship—Miss Carolyn Overby, Pres.
Report of Sunday School Convention—Mr. J. Letcher Eley, Pres.
10:00 Report of Treasurer—Mr. G. Chapman White.
Report of Committee on Apportionments—Hon. Shirley T. Holland.
10:30 An Address, "Our Christian World Mission"—Dr. Walter G. Giersbach.
11:15 Hymn.
Report of The Christian Sun.
11:30 Report of the Laymen's Fellowship—Mr. P. D. Howell, Jr., President.
Report of the Committee on Foreign Missions—Rev. G. D. Alley.
Report of the Committee on Christian Education — Rev. Olin B. Pendleton.
Report of the Committee on Nominations — Rev. Ernest F. Brickhouse.
12:10 Worship Service.
12:30 Adjournment for Lunch.

Thursday—Afternoon Session.

1:45 Hymn—Rev. R. T. Grissom.
Prayer—Rev. Clyde L. Fields.
"The Centennial Program of Advance" — Rev. Fred P. Register, Secretry of Stewardship and Evangelism; Rev. John S. Graves, Secretary of Christian Education and Youth Work.
2:30 Report of the Eastern Virginia Women's Fellowship, Mrs. Garland Spratley.
Report of Finance Committee.
Report of Committee on Place—Mrs. W. V. Leathers.
Report of Committee on Resolutions.
Miscellaneous Business.
3:00 Memorial Service—Rev. R. E. Brittle.
Final Adjournment.

Editorial . . .

Give the Orphanage Adequate Support

The Christian Sun is making the issue of this week an Orphanage Edition. We are happy to do this because we know that so many of our readers are deeply interested in the work of the Christian Orphanage and like to learn more about it. November and December are designated by the Southern Convention as the months in which the orphanage makes its special appeal to our people and churches.

The editor does not need to emphasize the fact that the orphanage needs money. Superintendent John G. Truitt is telling us that "intenually." This is written to suggest that steps be taken which will relieve Dr. Truitt of the financial pressure that keeps him constantly appealing for more and larger gifts. He should be set free to devote his entire time and energy to administering the affairs of the orphanage and to ministering to the needs of those under its care.

The Christian Orphanage has done and is doing a splendid work in caring for the needy children who come under its care. The Southern Convention has occasion to be gratified that it has made this contribution toward meeting human need in the name and spirit of Christ. All that the churches can contribute toward providing orphanage care for homeless children will only take care of a relatively few of them. And the providing for orphanage care is only one phase of the church's responsibility for needy children.

Sociologists who have studied the problem of meeting the needs of dependent children agree almost unanimously that the best place to care for and train such children is in a home rather than in an institution. This raises a question to which Christian churches should give a very careful study. Adoption not only meets the needs of the homeless child, it may also be the greatest blessing that could come to the childless home.

There are many more couples that want to adopt babies than there are babies for adoption. It is a well known fact that in many sections of the United States there are thriving black markets which charge surprisingly large fees to secure babies for adoption. It is quite understandable that many couples would prefer to adopt a baby rather than a three or four year old child. Yet there are probably many couples who are not in a position to care for a baby that could well take care of an older child.

Dr. Truitt, in his letters to The Christian Sun, has spoken of the orphanage's interest in child placement as one method of child care. We should like to know what has been done toward child placement by the Board of Trustees of the Christian Orphanage. If the board has such a policy, it should be widely publicised. If it does not have such a policy, would it not be wise to formulate one?

If Dr. Truitt has come with us this far, he is probably saying, "But what about the problem of money to pay the bills?" That is a good question, and we are trying to work up to that. The tremendous increase in the costs of everything that one has to buy has made it very difficult to finance all institutions. We are inclined to think that the problem is more difficult for religious institutions than for any other type.

There are certain questions which must be realistically faced, or so at least it seems to us. Does the Christian Orphanage receive its proportionate share of the money contributed by the churches of the Southern Convention? How much money can the constituency of the Convention contribute to the support of the orphanage and at the same time support the other interests and enterprises of the Convention in proportion to their relative importance? Is the number of children cared for at the orphanage too large or too small? What effect would it have upon the expenses of the orphanage if the number cared for were reduced by one-third or increased by one-fourth?

These are difficult questions. Each individual or group attempting to answer them would probably come up with a different figure. With many people they are very touchy questions. There are probably those who will say that they are not relevant and should not have been asked. The Finance Committee of the Southern Convention has wrestle with them long, earnestly and prayerfully. It has not found an answer that is satisfactory either to the committee or to the people most concerned.

A working basis must be found. Dr. Truitt, as the superintendent of the orphanage, is on the spot. He has been chosen to administer the business of an institution of his church. The children of the orphanage look to him to supply their needs. The creditors of the orphanage look to him to pay the bills. He is a conscientious Christian with a large share of North Carolina country honesty. He is looking to the churches and church members of the Southern Convention. We must not let him age beyond his years.

The Convention must determine what the orphanage may rightfully expect from the churches of the Convention. We should then let Dr. Truitt know that we are determined, God being our helper, to see that the orphanage gets what is coming to it.

The Christian Orphanage--an Institution of The Southern Convention

Interior View of the Holt Memorial Chapel

Central on the Christian Orphanage Campus is the Chapel

On the front page of this issue of The Christian Sun is shown the new and lovely Holt Memorial Chapel which stands on the campus of the Christian Orphanage. Its steeple can be seen both by the orphanage family and by the community residents, and travelers can see the steeple as they rush to and from work. This lovely chapel with its steeple pointing heavenward reminds us of God and of his reach for every person: man, woman, boy and girl.

Our Christian Orphanage is the arm of God reaching out to help boys and girls in desperate circumstances, circumstances not of their own choosing nor of their own making. Not only do these boys and girls find the material necessities of life, but here at the orphanage they are finding the Necessity of Life—God. You should hear the prayers of these boys and girls, praying not only for strength in their own struggles, but praying for God's presence in the hearts and lives of others around the world. Having found God, they seek to bring God to others.

Each Wednesday night the orphanage family gathers in the Chapel for prayer services. On Sundays they are at Sunday school, church and youth meetings of the Elon College Community Church. Some of them teach in the Sunday school. Most of the children are members of the church. One can see the difference God makes in each of their lives by the radiance of their faces.

Ann will graduate at Rex Hospital Nursing School in Raleigh next summer. The orphanage helps each month through its Penny Fund to give her her training. The money being loaned her will be repaid to help others.

God in human life—what a differencve he makes! Call it adjustment, conversion or change, God can create a new life for a destitute person, wherever that person may be. More and more the Chapel on the orphanage campus becomes meaningful and helpful. Would that all of our homes had a little chapel in each of them.

W. J. Andes.

Our "Other" Christian Home

The Christian Orphanage was was founded in prayer and in Christian devotion to Jesus Christ, by the Christian churches of the Southern Convention. It was founded out of a desire to be obedient to the spirit of Jesus.

We who have had happy homes and loving parents may thoughtlessly assume that all children have the same blessings we have had. Not so! The orphanage is our church's organized effort to do something for a part of that great company of little boys and little girls who are unwanted, or orphaned by death or broken homes. How sad the lot of these neglected children can be. How happy we can help make them. The eighty children at our Christian Orphanage are looking to us in absolute trust for food, clothing, Christian training, and for a chance to be somebody.

Support of the Christian Orphanage is our chance to help maintain our ''other'' Christian home for our little brothers and sisters there. Let us not fail our orphanage at Thanksgiving.

We have asked Dr. Truitt to give himself to the children at the orphanage and to be our ''older brother'' to them there. He is being faithful. Let us not forget his headaches and heartaches caused by lack of funds with which to do the job we have asked him to do. Let us remember him in our prayers and in our gifts to our Christian Orphanage.

W. T. Scott, *Supt.,*
The Southern Convention.

I deem it the duty of every man to devote a certain portion of his income for charitable purposes; and that it is his further duty to see it so applied as to do the most good of which it is capable.

—*Thomas Jefferson.*

The Church's Stake in Higher Education

By Rev. W. MILLARD STEVENS, D. D.

This morning I want to talk to you for a little while about something that seems to me to be of first importance in our lives. I want to talk simply and forceably out of my heart about the Church's Stake in Higher Education. This is of first importance for three primary reasons: 1. Our generation has lost sight of the relationship of religion and learning—the relationship of God to all knowledge. 2. We have come to accept the secular pattern of life and become the slaves of so-called objectivity. Since religion is subjective and personal, as well as objective and social, we rule it out of our cultural pattern, except as the individual seeks it through his own church. 3. With our concept of public education, we have found it easier to rule out all religion rather than face up to our differences in religion. Therefore, we have divorced God from Education.

The results of these developments are two-fold: 1. Our whole lives have come to be dominated by secularism, so that God is considered as of secondary importance if and when he is considered at all. Religion has come to be a bit of tatting tacked on the garment as an ornament. This has removed the heart and cornerstone from life. We have allowed this to happen on the pretense that education must be objective and assume nothing, teach demonstrated truth only. But, as Dr. George Buttrick has pointed out, "One of the sorriest assumptions of secular education is it makes no assumption." Actually, it makes one whacking assumption — that all life is secular. Such an idea of education is intolerable to the Christian Church. 2. With the growing secularization of life, inflation, and stateism, we have emphasized state institutions of higher education to the neglect of the Church-related Colleges. Our attitude has come to be that of let the state run and support the colleges, but be sure they don't teach religion.

Let the church college die, it is inferior anyway and we can't afford to maintain it. This is one of the shortest roads to a chaotic hell that I know, and we are traveling it very fast. We have already grown up a generation of religious illiterates and the spiritual strength is fast being sapped from our lives.

Dr. Lowry of Wooster College, reports in his book, "The Mind's Adventure": "There is a kind of paradox in America's deepening religious ignorance. As a recent convention of the American Council on Education noted, there is no marked difference in the religious concept of the average pupil in the eighth grade of school and the average college graduate. And the paradox is this: In colonial days, when only five percent of the population was actively identified with the church, religion and education were in close cooperation. Today more than half the people report church affiliation, and yet there are practically no working relations between education and religion."

Our educational system in America had its beginning from the impulse and force of religion. Our first college, Harvard, founded in 1636, was thus founded. Then 65 years later Yale was established with the intention that students might be "fitted for public employment both in church and civic state." So was the founding of King's College, now Columbia University. The same was true with Wiliam and Mary, Princeton, Dartmouth, Pennsylvania, and many others. Originally, almost all higher education in American was under Christian auspices.

Indeed, as President Van Dousen of Union interprets it, when the University of Virginia was founded, Thomas Jefferson insisted that religion should be in its curriculum, and he had high hopes that the churches would erect on the campus Divinity Houses of religious instruction as part of the university. At the University of North Carolina, in the early days, students were expected to stand examination each Sunday afternoon on the Church Service of that morning, on the Bible, or on some course in religion. To say that our founding fathers ever intended to separate God and education or religion and learning as the Supreme Court seems to indicate in the McCullum case, is a far cry from reality.

The Church gave birth to, nurtured, and created our system of higher education in America. She today has a great stake in that which she created, because the church can no more flourish in the midst of ignorance than can democracy. Therefore, we need today every college and university that we have in America; in fact we need ever more than we now have, because even more of our young people need to have a college education. They need not only to have knowledge of the arts and sciences and humanities, but they need to know that God is a part of reality and to learn to relate the facts of reality in their proper prospective. It is only through the church-related colleges in America that we have been kept aware of the fact that God is a part of reality. If the church-related college passes from the American scene, we will soon become a pagan country. The church cannot long survive without the assistance of higher Christian education.

Dr. Lowry gives these facts in his book, "The Mind's Adventure": Of the colleges and universities now open in the United States, 40.16 percent of the total have direct relation to the churches; 26.97 percent are privately owned, many of these having been established by churches; and 32.87 percent are state or municipally controlled and are supported by public funds. About 49.4 percent of our students are enrolled in public universities and colleges. So you see that the church-related college is not an imposter on the scene of higher education, but an important part of one of the most important segments of our life. Without them, over half of our young people who are in college today would not have the opportunity of a college education. Many of our most able leaders are the products of these church-related colleges.

It should also be remembered that no student pays fully for his education; few could afford to. Today it costs about $2,000 per student per year to maintain and operate a college, while the student pays from $750 to $1,000 of this. The remainder has to come from other sources. In state schools, this comes from taxes and outside gifts. In other colleges, it comes from endowments and personal gifts. Even state colleges today have to seek outside gifts. Without these they would cease to operate. Even our own University of Virginia

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Invocation at Elon Founders' Day Program

By REV. ROY C. HELFENSTEIN.

Our Heavenly Father, Thou Founder of the Church and the inspiration of its life and its progress, we sincerely thank Thee for what the Church has meant and is meaning to our individual lives, to our homes, to out nation, and to the world.

We thank Thee for the story of its beginnings, and of its struggles and achievements down through the centuries. We thank Thee for its mission and its message. We thank Thee for its vision and its values.

We thank Thee, Thou God of heaven and earth, for the sincere and intelligent concern the Church has had from its beginning for the cause of education, keenly realizing as it has that the quickening of the souls of men goes hand in hand with the illumining of the minds of men; and that knowledge of things and their forces together with knowledge of men and their ways has the largest value when linked together with a knowledge of Thee, of thy love, thy will and thy regnant power in human hearts.

Help us each one ever to keep in mind that the greatest aid to the continuation of the churches down through the years has been the colleges and schools directed by Christian men and women; and that as go the colleges in the days ahead, so will the churches fare—and that neither can survive without the other.

We thank Thee God for thy faithful servants who in the years long ago envisioned the need and the possibilities of a college here at Elon, a college that would cooperate with Thee in ministering to the churches and the youth of the Southland. And we thank Thee for the noble, consecrated men and women down through the years who have given their lives or of their substance toward the realization of the "Vision Splendid" followed by the Founders of this college, in whose interest we are here assembled. Grant, O God, that the Best Days for Elon College—so beloved by so many — may be "Its Tomorrows."

In the Master's Name, we pray,

Amen.

Report on Building Operations at the College

Building operations on the Elon College campus are progressing satisfactorily. The foreman, Mr. Price, reports that construction of the three buildings is on schedule, or, in fact, slightly ahead of schedule.

The McEwen Memorial Dining Hall is to be a two-story building—the dining room and kitchen facilities are on the first floor. The second floor is largely for social purposes, but may be used as an overflow dining room or a banquet hall.

The Virginia Hall is to be a three-story building. The first two floors have been poured and the walls are beginning on the third story.

Carolina Hall is also to be a three-story building. The walls are up to the second floor. The second floor has been poured. The bricklayers are beginning the second story walls.

Mr. Price reports that if weather conditions are favorable, he intends to have all buildings completed in detail and ready for inspection on or before commencement, 1956. This gives the trustees, the church and the alumni something concrete and definite to look forward to as the current college year approaches its close.

These buildings will affect a decided change in the appearance of our campus—a change that we welcome and for which we have been looking and laboring all these years.

It will be necessary, of course, to have the north side of the campus completely landscaped and set with shrubbery. Mr. W. L. Monroe of Atlanta, Georgia, a professional landscape gardener and an alumnus, has agreed to come to the campus and give instructions as to what is necessary and how the campus should appear when properly landscaped. This will be a most worthy service.

This is an earnest invitation to the members of the church, the alumni, and all who may be passing this way, to stop, investigate, and see for yourself the improvements that are being made on Elon College campus.

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Apportionment Giving

Time is running out! We have a good report this week, but there is still a long way to go if the college is to received the full amount apportioned to it by the Convention. As of this date there has been received $19,566.44. The apportionment calls for $35,000.00. This leaves the sum of $15,433.56 yet to be received. One conference has been held. The others are only about two weeks away. Indeed time is running out!

We thank those churches that have paid their apportionment for the college in full, and we urge those that have not to do so. The college is essential to the growth of our church in the Southern Convention area, and the support of all the churches is essential to the welfare of the college.

Previously reported		$18,418.23
Eastern N. C. Conference:		
Mt. Auburn	$ 15.00	
Liberty (Vance)	134.00	
Niagara	12.00	
Sanford	170.00	
Eastern Va. Conference:		
Burton's Grove	$ 22.00	
Bethlehem (Nans.)	209.97	
Newport News	25.24	
Bayside	7.00	
N. C. and Va. Conference:		
Elon College	$374.00	
Ingram	111.00	
Western N. C. Conference:		
Flint Hill (M.)	$ 1.00	
Virginia Valley Conference:		
Mayland	$ 7.00	
Mt. Lebanon	5.00	
Wissler's Chapel	53.00	
Wood's Chapel	2.00	
		1,148.21
Total to date		$19,566.44

CENTER CHURCH, S. BOSTON.

(Continued from page 2.)

this did not dampen the courage and determination of the men. Borrowing raincoats and umbrellas, the men "braved the elements"! When the men returned to the church to report the results, their enthusiasm over a mission well done was heightened by the assurance of accomplishment.

The Center Church family had expressed its vision of stewardship by its response to the canvassers. Of the total budget for Center Church of $14,558.28 for the year 1955-56, the Center Church family is responsible for $8,893.94. Now that all 113 pledges are in and the canvass complete, we have gone over the top! The men, women and children of all ages, pledged $9,043. Needless to say, there is some rejoicing here at Center Church!

We praise God for the tremendous challenge he has given to Center Church and thank him for the Christian response of the people.

MARK W. ANDES,
Pastor.

The Main Building at the orphanage was built in 1906, and the first children were received in January 1907. Kitchen and central dining room are in this building.

Friends of the Christian Orphanage built the Superintendent's Home and paid for it, without taking anything from the regular contributions.

What the Christian Orphanage Has Meant to Me

It is a real privilege for me to express words of appreciation for what the Christian Orphanage has meant to me. Like other boys and girls who were reared at the orphanage, I was given many opportunities that would not have been afforded me otherwise.

From my own experience. I can say that the Christian Orphanage furnishes each child with a comfortable home, Christian atmosphere, educational opportunities, and every encouragement and assistance after leaving. In my own case, a scholarship and a loan-fund at the orphanage made it possible for me to get a college education.

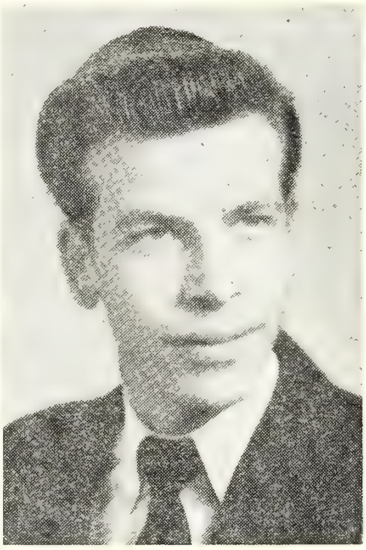
My wonderful wife and four fine children always enjoy visiting the orphanage with me. They encourage me with the gifts that we make to the orphanage each year. We are proud that we can in our small way help to give encouragement and opportunities to the worthy children who are now at the orphanage.

Clyde W. Rudd.

Boys from Carolina Orphanages and the Armed Services

Figures show that only 16 out of 1,138 North Carolina orphanage boys were rejected for military service.

It would seem that the most indifferent pointer might get a flock of morals out of this. Not only does it tend to prove that the orphanages of the state know and practice more sanitation than many other persons, firms or corporations; but it should discourage some of the bragging about home cooking.



DAVID HAITH

We have the notion, too, that the orphans did not ask to eat between meals, were inspected regularly for pink toothbrush, and performed some routine service that made for muscular coordination.

No, we are not going to say that the public school system could or should do the same by its male matriculates—the schools can't spank their children and put them to bed in time to insure a full night's sleep.

David Haith, U. S. Air Force, was one of ninety selected to be on special duty last summer at "The Little White House" in Denver Colorado. He is serving in England at the present time. Bob Kinch did his turn in Korea and is now back at State College, Raleigh, finishing up his course in engineering. Hugh and Roy Black, and Woodrow Haith, are three others now in the service of their country.

Having Orphanage Child Visit in Home is a Delight

Rt. 1, Asheboro, N. C.
September 6, 1955.

Dear Dr. Truitt:

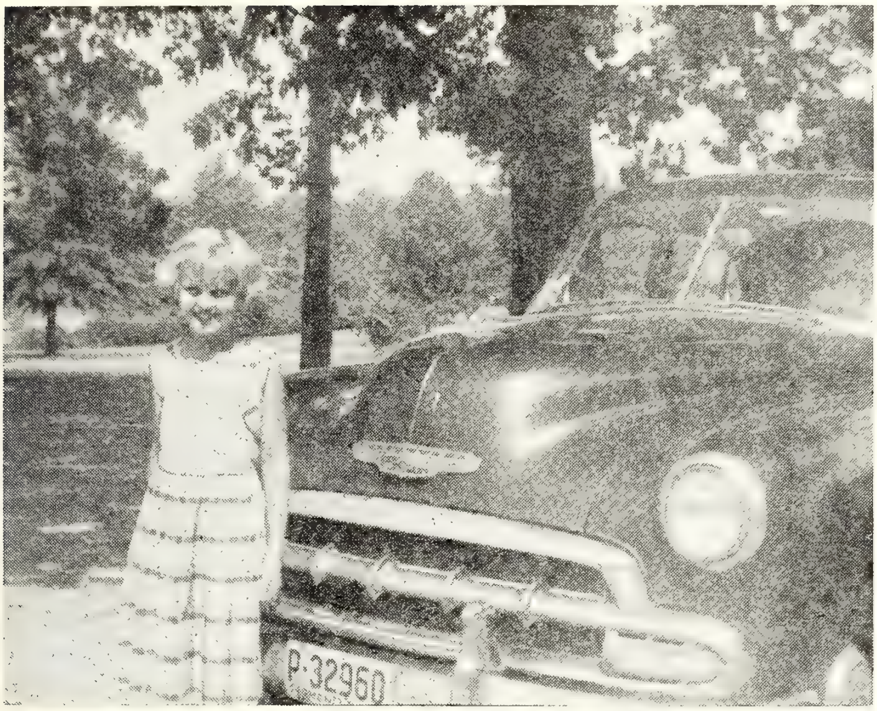
I would like to tell you how much we enjoyed having Bobby Daughtrey visit us in our home the past weekend. He is such a well-behaved boy, and, as all mothers would notice, his manners are excellent.

We have five children—four boys and one girl—ages ranging from seventeen to eight years. Bobby seemed to enjoy us all, especially the seventeen-year-old son, who is a senior this year.

We think you at the orphanage are doing a splendid job. Our prayers are with you. As we realize, it takes a lot of praying, right guidance and hard work to get children to participate in the right things.

May God bless you all.

Mrs. J. Hilton Beane,
Pleasant Ridge Church.



"Permanent N. C.," on the Superintendent's Automobile Tag, means it's tax free. The State of North Carolina appreciates what the orphanages of the state are doing for homeless children.

Dear Friends:

Much of this issue of THE CHRISTIAN SUN is being devoted to calling your attention to the work of the Christian Orphanage. We need the interest and support of each one of its readers. Will you give yours?

Thank you for the good report this week. How anxious I am right now that every church and friend will be thinking of the large family of little folks here at the orphanage. November—December is the period set aside especially for the annual ingathering of the funds for maintenance of the children placed here under the care of the churches. It is earnestly hoped that every church will make some real preparation for the Thanksgiving Offering for the orphanage. Let the folks know its work. Help them to feel the joy of helping to take care of a homeless child.

You remember the story of Peter and John going up to the temple to pray. They entered by way of the Gate Beautiful. Lying at the beautiful gate was a beggar holding out his hands for alms. Some people think the Christian Orphanage is only a beggar holding out begging hands. It is far from that. You remember how Peter, with John, told the beggar to ''look on us,'' and how he told him that they had neither silver nor gold, but that such as they had they would give unto him. Whereupon Peter commanded him to arise and walk!

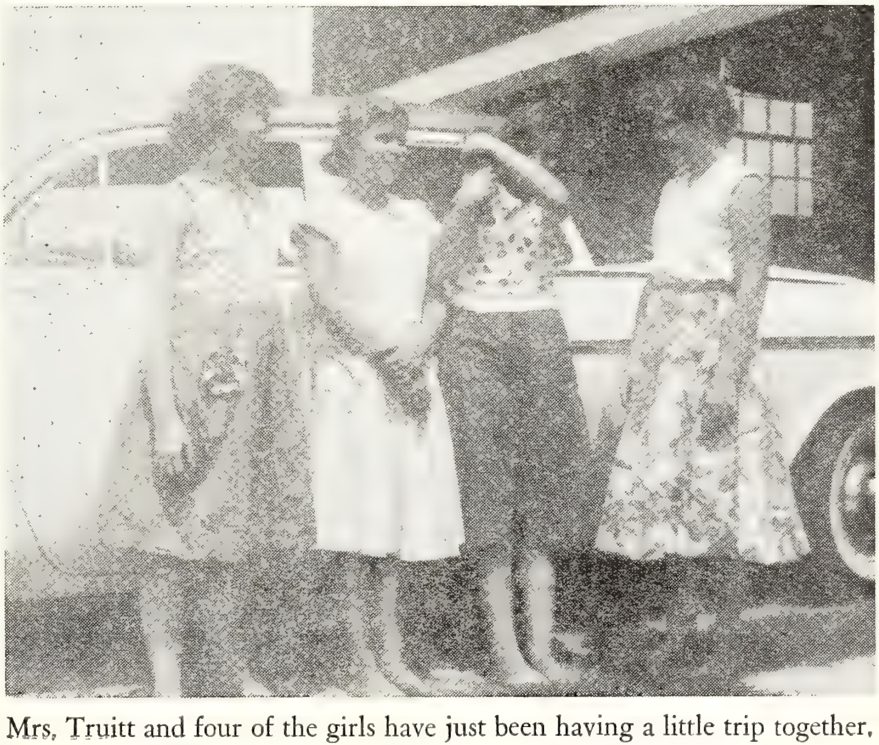
The orphanage will not be able to give little Ned or Nell silver nor gold. If they stay here for 12 or 15 years they will still take away no savings bonds or bank stock, or deeds for land. The orphanage cannot give them silver or gold. If that were what it had to give, they, like the beggar at the Gate Beautiful, would still be in need of alms. But the orphanage, through the good help of the churches and friends, has far more than silver or gold to give. The disciples gave the beggar the chance to make his own living and to rightly live his life. No one in all Jerusalem had more than he, for he had strength of body, mind and soul, and a matchless message to give. He became a constructive, creative worker instead of a beggar.

These poor little children, whom life has up until they came here tragically served, are not beggars, no, but they are dependent upon us all. They are at the Gate Beautiful of the Southern Convention. Let us give them more than silver and gold. Let us give them an insight into the goodness of God. Let us equip them for richly living beautiful lives.

When you contribute money to the orphanage you are not ''pouring water in a rat hole,'' you are not doling out alms which have to be doled out to the beggar again and again—''whom they laid daily at the gate to beg alms''—but like the first men of the young church you offer them life and living. You change their status in life completely. That is the way of the Christ and the church. Your loyal support and liberal gifts are greatly appreciated.

JOHN G. TRUITT,
Superintendent.

(See Orphanage Page for report.)



Mrs. Truitt and four of the girls have just been having a little trip together. The kitty-cat does not want to have her picture taken.

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Impressions of the Eastern Virginia Women's Fellowship Meeting

Three hundred and fifty persons attended the Women's Fellowship meeting of the Eastern Virginia Conference at the Waverly Church on October 6. The writer arrived late with three other delegates from Warwick. Several persons told me they were disappointed when our name was called and there was no one to stand up for us. Sorry, but we just hadn't realized how far Waverly is from Warwick!

Mrs. Bark had just started her address when we got in. She was saying that it was very interesting and educational, visiting the various sections of our country—that she had learned since coming to Eastern Virginia, that peanuts grew under the ground. Her talk was well received. During the lunch hour, one lady said to me, "It takes real talent to talk like that. She does not raise and lower her voice, but talks like she has something important to tell you, and everything she says is strong."

Mrs. Bark suggested that we should spend more time in strengthening our spiritual life. She mentioned the books in the Bible which were titled: "The Gospel according to: Matthew, Mark, Luke, John." She said we should take time to ask ourselves, "What is the Gospel according to me?" We must remember that what we are makes a greater impression than what we say.

Mrs. Bark said she felt one's family appreciated the mother and wife taking an active part in church and civic affairs. There are many young people, she said, who deplore the emptiness of their parents' lives. The reason that the women of today can give more time to worthwhile causes outside the home is because of the sympathetic and cooperative attitudes of their husbands, she said.

Mrs. Bark also stated that there was much concern in our denomination because our young people are not preparing for the ministry and other phases of Christian work. Can this be because the church and its work has not been made to seem very important to them? She also urged all who could to invite foreign college students into their homes. Personal association will bring about better understanding and friendship as nothing else could.

The Reverend Mr. J. T. Aikin, the pastor of Great Bridge Church, sang "The Lord's Prayer," which was enjoyed very much.

Food and fellowship were enjoyed at the lunch hour. The women of the Waverly Church served a delicious luncheon and proved very fine hostesses. One of the nice things about these meetings is getting to see so many of your friends. It would be nice if we could have a little more time for informal fellowship.

Mrs. Edward Bresko's talk about her trip abroad, which was a study and travel seminar sponsored by our Council for Social Action, was very good. Since there has recently been an account of her trip in The Sun, I will not comment further on it now.

Mrs. Robert Clarke was the soloist in the afternoon session. She sang "My Task," which was also much enjoyed.

Since I was sitting on the very back seat, I could not understand all that our foreign students from Elon College had to say, but the "feel" of the talks was good. Smiles and laughter of any nationality are impressive and they can be understood "in any tongue."

We had to leave before the business session. We left the meeting with a feeling that the Women's Fellowship is a worthwhile organization, that it is doing a great work, that most of our women are really supporting it, that the pastors of the churches appreciate what is being done by it.

There were many of the pastors from Eastern Virginia present.

The meeting was presided over by Mrs. Garland Spratley with her usual charm and dignity.

* * * * *

The Valley Women's Fellowship Meets in Winchester

(Reported by Mrs. F. C. Lester,)

There were seventy-five present in the Winchester, Virginia, Church on October 7 for the Valley Women's Fellowship meeting, over which Mrs. C. L. Whitlock graciously presided. The host minister, Mr. R. A. Whitten, and the Rev. Henry Harmon attended the meeting. A third minister, the Rev. R. E. Newton, had good intentions, but also had car trouble and never made it.

Special features included a message from Mrs. Robert Grim, the president of the Virginia Regional of the Evangelical and Reformed Church's Women's Guild, and a panel discussion led by Mrs. W. J. Andes, with two Elon students (from India and Japan) participating.

Mrs. R. A. Whitten led a thought-provoking devotional on "Out of the Heart of the Gospel," the preparation of which was made difficult by the serious illness of her mother, Mrs. Curling. As usual, however, Ruth Whitten did a grand job.

The afternoon devotional, led by Mrs. Tom Good, assisted by a pianist and choir from Bethlehem Church, was also fine.

The Valley women will meet next year at New Hope Church.

Officers installed for 1955-56 included: Mrs. C. L. Whitlock, president, Box 178, Winchester; Mrs. Tom Good, vice-president, Broadway; Mrs. Austin Kipps, secretary, New Market; Mrs. J. E. Bryant, treasurer, Rt. 1, Harrisonburg.

Departmental Superintendents.

Young People—Mrs. James Frazier, Elkton.
Children—Mrs. Shirley White, Broadway.
Cradle Roll—Mrs. Andrey Vincent, Gray Ave., Winchester.
Spiritual Life—Mrs. R. A. Whitten, Winchester.
Family Life—Mrs. E. Lena Rothgeb, Rt. 3, Luray.
Literature—Mrs. Floyd Showalter, Linville.
Life Memberships and Memorials—Mrs. Howard Hensley, Rt. 2, Elkton.
Visual Aids—Mrs. Owen Comer, Shenandoah.
Interdenominational Cooperation—Mrs. K. B. Dofflemyer, R. 2, Elkton.

District Superintendents.

No. 1—Miss Gene Fahnestock, Rt. 2, Harrisonburg.
No. 2—Mrs. Carroll Monger, Rt. 2, Elkton.
No. 3—Mrs. Kermit Kibler, Stanley.
No. 4—Mrs. John Kagey, New Market.

(Continued on page 15.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Pilgrim Fellowship Purpose

We are united in the purpose—

To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

To witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

To cooperate with all who seek to extend the Christian Fellowship.

* * * * *

The Three Commissions

By definition a commission is one or more persons intrusted with a duty by a larger group. For Pilgrim Fellowship this means the person or persons intrusted with the work of developing the program and action required for a particular commission area.

By implication it is a trust, a "sacred commission" to perform important functions for the fellowship. A commission has a mission.

The commission may be one or more persons. The work is the same. The commission is responsible for fulfilling the purpose of the Pilgrim Fellowship (which gave rise to the particular commission) in the lives of the members of the group.

Some groups may organize into the three Commissions — every member becoming a member of one Commission (these may rotate once or twice during the year). In some groups there may be adult advisors for each Commission. The Commissions may function by being held responsible for certain meetings in rotation, or by months (to allow for units or meetings on the same Commission area). Such organization would imply that the Commission is responsible for the entire program of the evening: Worship, Discussion or Study, and Recreation.

Commission on Christian Faith.

The charter for this Commission comes from the first statement of our Pilgrim Fellowship Purpose: "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will."

The purpose of this Commission then is to make those words have meaning in the lives of the members of your group. There is no other valid reason for the existence of your Christian Faith group. This Commission will be responsible for planning the study, projects, programs, and other group experiences that will make the purpose of our fellowship come alive in daily living.

This Commission has a great responsibility. It includes the areas of personal devotional life; a study of Christian beliefs; personal decision and commitment; and church membership; personality development; Christian vocation; leadership training; study and Stewardship. It not only includes study and investigation of our faith, worship of God, and commitment to Jesus Christ, but it also includes the practice of this faith in our lives.

The work of the Commission is to plan such programs and activities that will make important emphases in the program of your group. This means more than just the Sunday morning or Sunday evening lessons.

Personal devotional life is recommended for your concentration during the early fall. Almost every group can do more to interpret and encourage personal devotional life among its members. This emphasis means helping the group discover good books as resources and guides for devotions, and it means help in using the Bible for personal inspiration. This emphasis, if it is to mean anything, is far more than handing each member a five-cent book of daily readings. It will probably mean a meeting or two on the subject, and continuous follow-up on the part of the Commission.

Many of your projects for this Commission may be study as well as worship. In addition to the fall emphasis, here are a few more suggested projects:

1. A meeting for studying our denomination—founding, merger, etc.
2. A meeting for the study of the history of your own church and perhaps the Southern Convention, too.
3. A meeting for studying the Pilgrim Fellowship — its founding, purpose, commissions, part in the United Christian Youth Movement, etc.
4. Meetings for the study of the four prophets (Bible Study).
5. A public program for the church such as a Christmas Pageant or an Easter Sunrise Service.
6. Distribution of "Lenten Devotions" to the young people in your church.

(Adapted from material written by Mrs. Walter Graham, Suffolk, Va.)

* * * * *

Suggested Books for the Faith Commission

I Believe, Nevin C. Harner.
The Power of Positive Thinking for Young People, Norman V. Peele.
Worship Services for Teen-Agers, by Alice A. Bays.
Worship Services for Purposeful Living, Alice A. Bays.
Young People's Prayers, Percy R. Hayward.
Altars Under the Sky, Dorothy W. Pease.
Pilgrim Fellowship New Testament.
Lenten Devotions for Young People, (available in 1956).
Youth Asks About Religion, Jack Finegan.
Careers for You, Erma P. Ferrari.
The Church of Our Fathers, Roland Bainton.
One God—The Ways We Worship Him, Florence Fitch.

All of these books may be ordered from The Pilgrim Press, 14 Beacon St., Boston 8, Mass.

* * * * *

The Year at Bethlehem—Suffolk

The year is about over for the Bethlehem Youth Fellowship, and our work is practically finished for this year. We have had a good year. Below are listed most of our major activities for the year.

1. In the fall we conducted a membership and attendance drive. During this time, we doubled our attendance and membership.
2. On our Work Day for Christ, our members and friends contributed enough chickens, celery, pickle, etc., to make 110 pounds of chicken-salad which we made (with the help of our mothers) sold, and delivered.
3. On the first Sunday in December we had our public service for the church. We had a devotional service which was followed by an excellent color-sound film on India. At this

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Jesus Teaches How to Live"

Lesson VII—November 13, 1955.

Memory Selection: *"As ye would that men should do to you, do ye also to them likewise."* Luke 6:31.

Background Scripture: Luke 6:17-49.

Devotional Reading: II Peter 1:1-8.

There are a great many people who know how to make a living, but they do not know how to live, or make a ife. And strangely enough, many who live luxuriously do not live happily or successfully. For a man's life does not consist in the abundance of the things he possesses or controls, but in certain qualities of character and in certain qualities of spirit. Of all the people who ever lived, Jesus had about as little of life's material possessions, and yet he lived the most radiant and rich and resourceful life that has ever been lived on this earth. And this Man, who lived a most abundant life tells in simple language in today's lesson some rules for living, some secrets of life more abundant.

Love for Hate.

"I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, pray for them which despitefully use you." Many of the folks who heard Jesus speak thesse words must have laughed outright. Others may have smiled cynically, and said, "Oh, yeah?" And even those who listened with respect must have said to themselves, "This is a hard saying, this is an impossibility!" It is a hard saying, so hard that most folks just never take it seriously. But the fact remains that these words, far from being impracticable and idealistic, are sound common sense and workable. Jesus is simply saying what modern psychiatrists and human experience, and history, too, confirm—the absolute folly of hatred and the spirit of revenge. It should be pointed out that when Jesus enjoins us to "love our enemies," he is not calling for a shallow emotion, some shallow sentiment that can be artificially created. He does not necessarily mean for us to like them. Even though God loves us, he cannot like everything he sees in us. But Jesus is calling for indiscourageable good will toward all men. He is demanding that we refuse to harbor grudge, that we be willing to forgive those who have wronged us, that we regard others, even our enemies, as worthy of all the best in life that God can help us make available for them. Hard, yes! Impossible, perhaps! But it is the ideal way of life for the Christian.

It has not been overworked as a principle in life. We have a tendency to hate our enemies, to become bitter toward them, to harbor revenge against them, to attempt to get even with them. And this spirit becomes a deadly poison in our lives. Pressure builds up within us; tension increases; and life often breaks up within. The tragedy of hate lies not in what might happen to the one who is hated, but what does happen to the one who hates. And this is true not only of individuals but of nations. Look at the world today! The present world situation is largely due to the fact that recent wars have left a residue of hate and ill-will, and the desire for revenge.

There have been enough instances of the power of good-will to resolve hatred into good-will to give pause for thought. For instance, Archibald Rutledge, Southern writer and lover of nature, tells of how a neighbor and friend of his came to him, at his wit's end, as to how to deal with a hard-hearted, nasty old fellow, who constantly poached on his land, killed his wild life, set fire to his woods, and made himself offensive in many other ways. After suggesting several ways of the world, Rutledge said, "Why not try praying for him?" His friend took him at his word, although he said nothing to Rutledge about it. Two weeks later he came to Rutledge and said, "It works." "What do you mean, it works?" asked Rutledge. Then his friend told him how he had called one night at the cabin of the old stinker, and of how, at the close of the call the man walked with him to the gate and said, "I'm sorry for all the trouble I have caused you. God came to me last night and told me to quit it. And I'm aiming to do just that." And he did "Pray for them which despitefully use you," said Jesus. He knew what he was talking about. And he practiced what he preached. It works. The other way, at least in the long run, just will not work.

Giving and Not Getting.

Jesus also said something startling and strange about giving. He said that folks ought to be more concerned about giving than about getting. And here again, Herod and the scribes and the Pharisees, and many of those who heard Jesus speak these words, would raise their eyebrows and say, "Oh, yeah?"

But history and contemporary experience confirm the wisdom of Jesus. Jesus did not condemn wealth as such; but he pointed out that wealth did not bring happiness or richness of life, and that it actually was a menace to both. Generosity, and not grabbing, was the secret of happiness and greatness. But giving was to be done with no thought of being rewarded for the giving. That spirit vitiates the benefit of giving. But giving has its own rewards. And to those who give, there flow into their lives rich blessings and abiding satisfactions.

Judging and Not Judging.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." This does not mean that we are not to have any opinions concerning the rightness or wrongness of the actions and attitudes of our fellowmen. It does mean that in the final analysis, God alone is fit to judge, for only God knows the hearts of men. We are not to set ourselves up as judge in the place of God. His insight is better than ours. And although there are, of course, exceptions, he who is lenient and gracious in his judgment of others, will receive in turn this same spirit. A noted psychologist has said that we often like to sit in judgment on others, because it changes the spotlight of our own sins to the sins of others. We often condemn others for sins and faults of which we ourselves are guilty.

Putting Ourselves in the Other Fellow's Place.

"And as ye would that men should do to you, do ye also to them likewise." In Matthew's account of this sermon, he adds, "for on this hang all the law and the prophets." It is a simple and inclusive rule for living with others. Put yourself in the other fellow's place, and try to treat him as you would want him to treat you, whether he does it or not. Why are the peoples of the Orient making

(Continued on page 14.)

THE CHURCH'S STAKE IN HIGHER EDUCATION.

(Continued from page 6.)

has to secure thousands of dollars each year from gifts to operate—so does the University of North Carolina. So you see it is not only the church-related colleges which must seek funds to do their jobs, but all colleges. Never kid yourself by saying you paid for your education or that you are paying for the education of your child; because, if you think so, you are just kidding yourself.

The college which we are interested in is Elon College. Elon is our college and our responsibility. For over 65 years Elon has served in the field of higher education with distinction as a liberal arts college—providing not only trained ministers for our churches, but Christian teachers for our public schools, Christian leaders for our industries and businesses, Christian secretaries and office workers, laying the foundations for doctors, lawyers and engineers, indeed, training men and women for every walk of life. Today Elon has an enrollment of 995 full-time students, under the leadership of an excellent faculty. Elon now has assets of over $3,000,000 in buildings, equipment, endowment and invested funds.

Elon is a part of our Christian world mission. It is as much a part of our mission as caring for homeless children, as sending missionaries to foreign lands, as building churches, or any other enterprise. We must support all of these so long as a need exists, and we must support and strengthen Elon as long as there are young people to be educated, and I predict that that will be forever, at least I hope so.

If Elon is to serve in the years ahead as she should, we must complete this $2,500,000 campaign. Our churches in the Southern Convention have a direct and specific share in this. The three buildings now being constructed are a vital part of this campaign. Virginia Hall is the responsibility of our churches in Virginia. Carolina Hall is the responsibility of our churches in North Carolina. The McEwen Memorial Dining Hall should be a concern of all of us. It is most fitting that a building of this campus should bear the name of the late J. H. McEwen. He was a devoted Christian layman, interested in Elon and in the church. He was also a scholar as well as a Christian industrialist.

I challenge our churches to get behind this campaign now. Let us complete our part in it to the end that Elon may move forward with the full fare to give her full share to providing Christian higher education to our youth.

The late William Allen White, the famous Kansas editor and Congregational layman, once expressed his convictions as follows: "Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find, in a few generations, that their dream has vanished, that tyranny with its hard and fast ruthless rules of life will be substituted for the good life. It is not a question so much of churches and preachers alone as it is of these and colleges that will make leaders who will create a world in which churches can thrive, leaders in all walks of life, and in all callings and professions. If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the church."

With full confidence in your response to this challenge, let me leave this thought with you, which comes from Dr. Lowry, "If the church colleges are not merely to survive but to become what they should become, the church itself must catch some vision of them."

YOUTH AT WORK.

(Continued from page 11.)

service, we had as our guests several other churches in our area. The women of our church sponsored a social hour afterward.

4. On the Sunday night before Christmas our young people, together with the senior choir, went Christmas carroling to the shut-ins in our community. A poinsetta was taken to each shut-in. Upon returning to the church, the group was served hot chocolate and sandwiches.

5. On New Year's Eve we had a Watch-Night Party for our membership and the other young people in our community.

6. In January our group was entertained by the Eure Church where one of their members taught our foreign mission book, "Change of Heart."

7. We observed Youth Week by: a. Visiting the local synagogue and hearing the rabbi tell us about the Hebrew symbols; b. Singing in the choir both Sundays included in Youth Week; c. Broadcasting a morning devotional service by our young people over the local Suffolk station, WLPM.

8. In February the loosing team of our membership drive entertained our group at a valentine party.

9. On March 6 (a very rainy day) over forty members and parents journeyed to Richmond for our state rally.

10. During Holy Week we observed what we called "Christian Veterans Week." This was done by making visits, taking gifts and flowers, and sending cards and letters to all the members of our church and Christian friends in our community over 65 years of age.

11. On Saturday, May 7, our group met at the church and cleaned the grounds—mowed grass, trimmed shrubs, burned trash, etc.

12. On May 22 we invited six churches to hear Rev. George Alley of our Suffolk Church teach our home mission study book. The women of our church served refreshments afterwards.

13. On the first Sunday in June we had a consecration service for our friendly service project, a year scholarship for a high school young person in India. At this service, each member brought his dollar to the altar to help this fund. It was a very impressive service.

14. In July we held our annual picnic at Lake Ahoy with over fifty members and parents attending. We had our swimming party first, followed by supper. Our day closed with a vesper service, overlooking the water.

15. In August, we had a progressive supper in three of our homes. At twilight, we had a vesper service and after dark, a scavenger hunt.

16. In September, we concluded our study of Acts by having as our guest, Mrs. I. W. Johnson, who reviewed The Book and gave us a Bible quiz.

17. During the year we have had members attending all rallies, conferences, board meetings, planning conferences and junior and senior high camps.

There are many other minor activities which we have participated in which have not been noted. We hope perhaps someone might get some ideas from these projects for their group. We would like to hear some of the projects that other groups have had during the year. How about it?

Mrs. Walter Graham,
Counselor.

The Christian Orphanage

John G. Truitt, *Superintendent*

REPORT FOR OCTOBER 19, 1955.

Commodities for the Week.

Pears:
Pate-Dawson Co., Burlington, N. C.

Candy:
Central Grocery Co., Burlington, N. C.

Meat, vegetables, pies and cakes:
Presbyterian Church, Burlington, N. C.

Peas and apples:
Duncan Bryan, Burlington, N. C.

Glasses:
Mrs. D. E. Harrell, London Bridge, Va.

Honey:
M. L. Green, Burlington, N. C.

Coupons:
Mrs. F. H. Lewis, Portsmouth, Va.
Antioch, Va. Valley Central Conf.
Liberty Miss. Soc., Liberty, N. C.
Mrs. Scott Lassiter, Franklin, Va.
John O. Galloway, Franklin, Va.

Clothing:
Mrs. W. H. Morris, Waverly, Va.
Efird's Dept. Store, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forwards		$16,290.43
Eastern N. C. Conference:		
Fayetteville	$ 6.59	
Hayes Chapel	40.00	
Liberty (Vance)	25.00	
Mt. Carmel	29.00	
Mt. Gilead	25.00	
New Elam	42.00	
		167.59
Eastern Va. Conference:		
Spring Hill S. S.	$ 12.98	
Suffolk	118.00	
Union (Surry)	7.00	
Waverly	50.00	
		187.98
N. C. and Va. Conference:		
Berea S. S.	$ 24.00	
Bethel S. S.	9.76	
Burlington, Bev. Hills	17.00	
Mt. Zion	22.79	
		73.55
Western N. C. Conference:		
Albemarle	$ 19.00	
Brown's Chapel	10.00	
		29.00
Virginia Valley Conference:		
Joppa	$ 12.00	
Leaksville	66.55	
Mt. Olivet (R), S. S.	39.37	
Winchester	240.75	
		358.67
Total		$ 816.79
Grand total		$17,107.22

Special Offerings.

Amount brought forward		$28,559.63
Ladies' Bible Class, Henderson Church	$ 25.00	
Rev. Henry V. Harman, Elkton, Va.	1.00	
Mrs. Austin Kipps, New Market, Va.	5.00	
Rev. W. B. Fuller, Harrisonburg, Va.	5.00	
Women's Fellowship of Damascus Church	25.00	
Kallam's Grove Christian Church and the Ladies Miss. Soc. (for linens)	43.00	
The Home Mission, Bayside Christian Church (for mattress)	35.00	
Angie Crew Circle, Union Ridge Christian Ch.	30.00	
In Memory of Mrs. T. L. Sellars	5.00	
In Memory of Mrs. T. L. Sellars	5.00	
In Memory of Roy M. Homewood	10.00	
In Memory of Mrs. B. Miller	5.00	
In Memory of J. E. Bryant	5.00	
In Memory of E. H. Moore	50.00	
In Memory of Mrs. W. R. Payne	5.00	
In Memory of Mrs. R. T. Turner	5.00	
In Memory of John H. Barnwell	5.00	
In Memory of N. Jones Holland	7.50	
Special Gifts	35.00	
		306.50
Grand total		$28,866.13
Total for the week		$ 1,123.29
Total for the year		$45,973.15

I never knew an early-rising, hard-working, prudent man, careful of his earnings and strictly honest, who complained of hard luck. A good character, good habits and iron industry are impregnable to the assults of all ill-luck that fools ever dreamed.—*Addison.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

so much trouble? Put yourself in their place and then with spiritual imigination try to understand how they feel because of the inequities and exploitation of the Westerner. Put yourself in the place of a negro, and you will better understand his feeling about segregation. The goal of the law and the gospel is to treat others as you would have others treat you.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Conference Notice

The Eastern Virginia Conference of Congregational Christian Churches will meet at Congregational Christian Temple, 300 West 33rd Street, Norfolk, Virginia, on Wednesday and Thursday, November 2-3, beginning at 2 p. m. on Wednesday and concluding at 3:30 on Thursday.

Delegates and ministers desiring overnight accommodations should write to Dr. W. Millard Stevens, 300 W. 33rd Street, as soon as possible.

Churches are urgently requested to let Dr. Stevens know the number of delegates, visitors and ministers that can be expected for the night meal on Wednesday and the noon meal on Thursday. This notification should reach him by October 31.

Jas. H. Lightbourne, Jr.,
Secretary, Eastern Virginia Conference.

A mind once cultivated will not lie fallow.—*Bulwar.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

CHURCH WOMEN AT WORK.

(Continued from page 10.)

No. 5—Mrs. Delia Johnson, 256 Parkway Ave., Winchester.

The Valley women seemed to appreciate the visit of Mrs. Edgar Bark, national president of the women of our denomination, and of the other guests I am sure that the visitors greatly enjoyed the inspiration and fellowship of the day, which was climaxed by supper at the Whittens and an overnight stay with Mrs. A. W. Andes.

* * * * *

A Splendid Report from Eutaw Community Church

The Women's Fellowship of the Eutaw Community Church, Fayetteville, N. C., completed a very successful year of work at its regular monthly meeting on September 27, 1955.

During the year we enjoyed inspirational Bible study and interesting and educational programs. We also experienced most enjoyable informal Christian fellowship.

We sponsored a week-day kindergarten, a girl scout troop and also a brownie troop. A cradle-roll department was set up. Our fellowship also assumed responsibility to furnish hostesses and food for Sunday night snacks for the Youth Fellowship.

Our annual budget of $2,000 was exceeded by approximately $100. As our church is still considered new, many things are needed to make it more livable, versatile and attractive. We built new kitchen cabinets, purchased cribs for the nursery and supplies and playground equipment for the Kindergarten.

We contributed $200 to the church earmarked for the parsonage fund. Contributions were made to the Orphanage and to community needs. Life memberships were awarded to Mr. and Mrs. A. E. Cox and to the Rev. Carl Wallace.

At this meeting the officers for the next term were installed, in a very beautiful installation service, by Mrs. Ralph Cline, District Superintendent.

Christine C. Ledwell,
President.

Notice

The Western North Carolina Youth Rally will be held Sunday, October 30, at Pleasant Grove Christian Church, near Bennett, N. C.

"THE LIVING WORD"

"Wealth" and "Virtue"

Number Eighteen of a Series

By Dr. Luther A. Weigle.

The word "wealth" was used in the sixteenth century not only to denote riches, but also in the sense of weal, well-being, or welfare. Unless we remember this, Paul's counsel in I Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." The present translation is: "Let no one seek his own good, but the good of his neighbor."

In the King James Version of the Old Testament, the word "wealth" is used three times as a translation for the Hebrew *tob,* which means "good," either as an adjective or as a noun. The passages are Ezra's recital (9:12) of the commandment not to intermarry with the people of the land, "nor seek their peace or their wealth;" the praise of Mordecai (Esther 10:3) as "seeking the wealth of his people;" and Job's description of the prosperity of the wicked who "spend their days in wealth." The Revised Standard Version uses "prosperity" in the passages from Ezra and Job, and "welfare" in the passage concerning Mordecai—"he sought the welfare of his people."

Both KJ and RSV use "welfare" as the translation for *tob* in Nehemiah 2:10, which tells how Sanballat and Tobiah were greatly displeased that Nehemiah had come "to seek the welfare of the children of Israel."

Another word which may be misleading in two contexts of the New Testament is "virtue." It does not refer to moral character in the statement made by Jesus when a woman touched him in the hope of being healed: "Somebody hath touched me, for I perceive that virtue is gone out of me" (Luke 8:46; compare Mark 5:30). "Virtue" here and in Luke 6:19, means nothing more than "power," and "power" is the proper translation of *dynamis,* the Greek term which is used in these passages.

Christians are supposed not merely to endure change, nor even to profit by it, but to cause it.

—*Harry Emerson Fosdick.*

Dates to Remember

1955	
November 2-3	**Eastern Virginia Conference** **The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference** **New Hope Church, Highway N. C. 98** **Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference** **Pleasant Ridge Congregational Christian Church** **Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference** **First Congregational Christian Church** **Burlington, North Carolina**
1956	
January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

Scenes on the Orphanage Property

Our outstanding dairy herd provides milk and butter to help make our children healthy and happy.

This lake covers four acres and is surrounded by a fence. It provides irrigation for our garden in case of drouth.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, NOVEMBER 3, 1955 NUMBER 43

Ministers Attend Retreat on Recruitment for the Christian Ministry

Ministers at Moonelon Conference Center attending the Retreat on Recruiting for the Christian Ministry—the Closing Luncheon on October 20, 1955, in the Assembly Building.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

North Carolina and Virginia Laymen to Meet

The North Carolina and Virginia Conference Laymen's Fellowship will meet Sunday afternoon, November 6, at the Beverly Hills Church in Burlington, according to an announcement made by Truby Vincent, president.

Addresses scheduled for the program include Russell Powell, Greensboro, on "Moonelon," Claude Walker, Burlington, on "Duties of a Layman," and Martin Garren, Greensboro, on "What it Means to be a Layman." The men of the Beverly Hills Church will have charge of a social hour when light refreshments will be served.

* * * * *

Laymen's Day at Asheboro

The laymen of the Asheboro Congregational Christian Church were in charge of the regular worship service, October 16. After the organ prelude and the singing of the first hymn, Charlie Bunting led the invocation. The responsive reading was led by Robert Hanner; other selections of scripture were read by Joseph Holloway, John Griffin and Everett Cox. The adult choir sang "Once to Every Man and Nation."

The worship service featured a series of four sermonettes on "Life's Real Purpose." Hubert L. Beane made introductory remarks, after which Clyde Pell spoke on "Time." A. B. Caviness, Jr., spoke on "Talent," and Street Morgan spoke on "Treasure." Ralph Smith offered the concluding prayer. Reports are that the remarks were appropriate and helpful. Congratulations to the men of Asheboro!

* * * * *

Laymen Lead Service at Spoon's Chapel

On October 16 the laymen of the Spoon's Chapel Church participated in the morning worship service. Speakers who were on the program included C. F. Saunders, Jr., S. E. Foster, and Ottis Johnson. We are printing the talk given by Mr. Foster: "Being a Better Churchman"—This morning I would like for us to consider the subject of being a better churchman; the things which we can do and should do as laymen and also as women of the church. . . .

First we should invite others to our church, and, if they do not already belong to a church, invite them to join our church. Also, to those who have no transportation offer to bring them. Invite new families to the church. We should always be on the alert for new members.

There are three requirements we as churchmen are required to give. They are time, energy and money. These three we are required to give according to our ability and we are falling short of what God expects of us if we do not do these.

We work to leave a money heritage to our children; do we work as hard to leave a Christian heritage to our children?

Prejudice is one of the worst faults of churchmen, prejudice towards a certain person or race prejudice. We must work to overcome prejudice. As churchmen it is our responsibility to help the church become a more growing vital church that will mean more to the community and to the causes it serves, doing its part to reach out with the rest of our denomination and other denominations to the utmost parts of the world. Each of us should ask ourselves this question: Does anyone know Christ better because of what he is or does. We should be the kind of churchmen that would show our fellowmen that we have christianity, that we live with a glorious, a joyful, and a loving Christianity that would be good for all our fellowmen.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Program of Eastern North Carolina Conference of Congregational Christian Churches

Following is the program of the one hundred thirtieth annual session of the Eastern North Carolina Conference of Congregational Christian Churches, which will be held with the New Hope Congregational Christian Church, near Louisburg, North Carolina, Rev. R. Eugene Tally, pastor, on Tuesday, November 8, 1955, beginning at 9:30 a. m.

PROGRAM.

Morning Session.

9:30 Call to Order by President W. B. O'Neill.
Devotional Service — Rev. C. M. Jones.
Enrollment of Ministers and Delegates.
Recognition of Visitors.
Report of Program Committee —Rev. R. L. Jackson.
Report of Treasurer—Mr. W. J. Ballentine.
Special Presentation.
Appointment of Committees.
10:00 Our Laymen Report—Mr. Percy Measamer.
10:15 Our Women Report—Mrs. M. W. Andes.
10:30 Presentation of Committee Reports:
Stewardship.
Evangelism.
Missions.
Apportionment.
Social Action.
11:00 Coffee Hour—Fellowship.
11:25 Hymn.
11:30 Our Orphanage—Dr. John G. Truitt, Superintendent.
11:45 Report from Our Churches—Dr. W. T. Scott, Supt.
11:55 "Our Christian World Mission"—Dr. Walter C. Giersbach of The Missions Council.
12:30 Adjournment for Lunch.

Afternoon Session.

2:00 Call to Order.
Hymn and Prayer.
2:05 Report on Christian Education.
2:10 "Our College—Elon"—Dr. L. E. Smith, President.
Jas. Washburn, Raleigh Area Chairman; I. H. Vickery, Henderson Area Chairman; Rev. Carl Wallace, Sanford Area Chairman.
2:40 Concerning The Merger—
The Evangelical and Reformed Church—Rev. G. H. Myers.
The Congregational Christian Church—Rev. R. J. Jackson.
3:10 Report of the Stewardship and Evangelism Secretary, Rev. Fred Register.
3:20 Report of the Christian Education and Youth Work Secretary, Rev. John Graves.
3:30 The North Carolina Council of Churches—Rev. M. Kurtz.
3:40 Report on THE CHRISTIAN SUN —Rev. W. W. Snyder.
3:50 Report of Committee on the Ministry — Rev. Carl Wallace.
4:00 Report of Nominating Committee.
4:10 Report of Special Committees.
4:15 Miscellaneous Business.
Adjournment.

Evening Session.

7:00 Call to Order.
Service of Worship—Rev. R. Eugene Tally and the New Hope Church Choir.
7:15 Address, "Equipped for the Task"—Dr. W. C. Timmons.
Licensing of Candidates.
Holy Communion—Rev. Earl T. Farrell.
Benediction.

Program of the North Carolina and Virginia Conference of Congregational Christian Churches

Following is the program of the one hundred thirtieth annual session of the North Carolina and Virginia Conference of Congregational Christian Churches, to be held with First Congregational Christian Church of Burlington, North Carolina, Dr. H. E. Robinson, minister, on Thursday, November 10, 1955, beginning at 10 a. m.:

PROGRAM.

Morning Session.

10:00 Conference convened by President M. W. Andes.
Welcome—Dr. Henry E. Robinson.
Service of Worship—Rev. H. V. Harman.
10:15 Roll Call of Ministers and Churches.
10:25 Presentation of Program—Dr. Henry E. Robinson.
10:30 Report of the Executive Committee—Rev. W. J. Andes.
10:40 Recognition of New Pastors and Visitors—Dr. Wm. T. Scott.
10:45 Report of Treasurer—Mr. Russell V. Powell.
10:50 Report of the Committee on the Ministry—Dr. Ferris E. Reynolds.
11:05 Report of the Committee on Stewardship and Apportionment—Rev. W. W. Snyder.
11:20 Address—Dr. Walter C. Giersbach of the Missions Council.
12:00 Conference Missionary Association—Rev. K. D. Register.
Recess.
12:30 Luncheon.

Afternoon Session.

2:00 Hymn and Prayer—Rev. Reuben Askew.
2:10 Report of the Committee on Missions, Rev. Kenneth D. Register.
2:20 "The Churches and the Elon College Building Program Conference Committee"—President L. E. Smith.
2:50 Report of the Woman's Fellowship—Mrs. M. W. Andes.
3:00 Report of the Committee on Evangelism—Rev. W. Walter Hall.
Message from the Secretary of Stewardship and Evangelism—Rev. Fred P. Register.
3:20 Report of the Committee on Religious Literature and Christian Education—Rev. J. R. Lackey.
Message from the Secretary of Christian Education—Rev. John S. Graves.
3:40 Report of the Christian Orphanage—Rev. J. G. Truitt.
4:10 Report of the Committee on Memoirs—Prof. J. W. Barney.
4:20 Report of the Committee on Social Action—Dr. W. E. Wisseman.
4:30 Report of the Committee on Resolutions — Mrs. D. W. Shepherd.
4:45 Presentation of the North Carolina Council of Churches—Rev. Morton Kurtz.
5:00 Report of Committee on Nominations, Mrs. J. C. Wilkins.
Recess.
6:00 Fellowship Supper—Dr. Henry E. Robinson presiding.
Greetings from Representative of the Evangelical and Reformed Church.
The Laymen's Fellowship — Mr. T. A. Vincent.
The Pilgrim Fellowship—Dorothy Mauldin.

(Continued on page 9.)

Editorial . . .

Increasing Efficiency of Church Members

The number of people uniting with churches of the United States has been steadily increasing during recent years. More than half the population of the adult group which is enrolled as members of the various Protestant denominations, are now connected with the Church. The increase in church membership has been proportionately greater than the increase in population.

Several reasons have been suggested as an explanation for the large number of people who are seeking church affiliation. The sense of insecurity and the fear of war's destruction have doubtless been contributing factors. In the minds of many people there is an increasing awareness of the importance of spiritual forces in building a well-rounded and satisfying way of life. It would be interesting to know how many of the new church members who have been enrolled in the past five years have united with the new churches which have been established by thousands throughout the country.

Whatever may have been the motives of the hundreds of thousands of people who have united with churches, their coming in poses a real challenge to the churches into which they have come. Church membership can and should be one of the richest experiences in the life of an individual. The fact is, however, that for many people it means less than being a member of a labor union or a social club.

All church members ought to be "practicing Christians." The tragedy of church life is that so many members are contributing so little to the church of which they are members and getting so little out of being a member of the church. The responsibility for making church membership meaningful rests primarily with the church. It is a mistake to assume that the average person outside the church knows what it means to be a church member. He has probably gotten his ideas about church membership from his contacts with people who are members of the church. That ought to be sufficient, but it is not.

American churches can learn a profitable lesson from the mission fields and from mission churches. A period of preparation lasting six months, a year, or even longer, is required before candidates for membership are received into the fellowship of the mission churches. The Protestant Episcopal Church carefully trains for membership all whom they receive to fellowship, even those who have been a member for years of another denomination.

Basic to the question of being a Christian is the issue of Christian commitment. We fear that we as Congregational Christians have not declared the full Gospel of Christian commitment. It involves first of all the acceptance of Christ as Saviour. This we have emphasized. It also requires that he who would be a Christian must live his life according to the pattern and in the spirit which Christ has revealed to be the will of God for his children. Christian commitment means that Christ is Lord of all life.

The most important requisite of a Christian is that he must have the spirit of Christ as the activating motive of his life. "If any man have not the spirit of Christ, he is not of his." That is the acid test of Christian living. Christ never laid down a set of rules by which life is to be lived. He revealed God's love for all mankind, and would have all his followers enshrine that spirit in their hearts.

Spiritual growth is rooted in love. Christian love reaches out in two directions. It is first of all a love for God. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." But Christ teaches that the only way to have true love for God is to learn to love one's fellowmen.

A church is a training school in love. Members of the church are called to live together in love, to plan together in love, and to work together in love. The Christian must always hold fast to that fact as the goal of life. It is easy to subscribe to love in theory, but practicing love in the every-day relationships of life is not so easy to do. Faith, prayer, and practice are demanded all along the way. It is by these that love grows within the heart.

Christians must ever remember that they are called to be Christ's witnesses. A Christian can never live exclusively, nor can he ever live primarily for his own sake. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Corinthians 6: 19, 20.)

Church members are called of God to be good Christians. Good Christians, according to Christ, always live for the sake of bringing others to a saving knowledge of God as he is revealed in Jesus Christ our Lord.

"Shall We Have Pastors?"

By REV. WILLIAM T. SCOTT, Superintendent
The Southern Convention

The need of recruits for Congregational Christian ministerial service in the Southern Convention was the subject of discussion at a two-day gathering of ministers and ministerial students, which was held at Moonelon Conference Center, Elon College, N. C., on Wednesday and Thursday, October 19-20, 1955.

Fifty-seven were in attendance, as follows: Geo. D. Alley, M. W. Andes, W. J. Andes, J. F. Apple, Harvey L. Carnes, E. M. Carter, R. L. Clapp, G. C. Crutchfield, H. E. Crutchfield, J. H. Dollar, Melvin Dollar, Earl Farrell, A. L. Granger, Jr., R. T. Grissom, H. S. Hardcastle, W. W. Hall, R. L. Jackson, C. O. Koon, J. R. Lackey, B. A. Leebrick, F. C. Lester, J. H. Lightbourne, Jr., J. E. Neese, R. E. Newton, R. M. Petersen, F. E. Ratzell, F. P. Register, K. D. Register, W. A. Rich, H. E. Robinson, Wm. T. Scott, Sr., Wm. T. Scott, Jr., W. W. Sloan, D. W. Shepherd, L. E. Smith, W. W. Snyder, T. D. Sutton, R. E. Tally, W. C. Timmons, J. G. Truitt, G. H. Veazey, Carl Wallace, M. V. Welch, R. A. Whitten, W. E. Wisseman, T. F. Wright, Julius Rice, Reuben Askew, John P. Littiken, Robert Bennett, Glenn Garrett, William Joyner, Rex Thomas, William Watson, Dwight Moore, J. Earl Danieley, F. E. Reynolds.

It will be of interest to the readers of THE CHRISTIAN SUN to know that of the above ministers and students, 45 received or are at present receiving their undergraduate training at Elon College.

The retreat at Moonelon was sponsored by the Committee on the Ministry of the Southern Convention, and Dr. H. S. Hardcastle, chairman of the committee, presided. Dr. W. C. Timmons, minister of our Church of Wide Fellowship, Southern Pines, N. C., and former secretary of the Department of Evangelism for the Congregational Christian Churches of the United States, served as chaplain.

A high moment of the retreat came on Wednesday night, when the ministers gathered around the spacious fireplace of the Assembly Building of our Moonelon Center and gave their "testimonials" to the joys and heartaches of the Christian ministry, closing with appropriate devotional services. It should be said here that little time was spent by the ministers on the "heartaches," but all of them bore joyous witness to their holy calling. It would have been an uplifting experience if the lay people of our churches could have heard their ministers pour themselves out in tribute to and concern for the prosperity of our churches as a part of Christ's work.

Data for the discussions came from returns previously solicited from the ministers and ministerial students by Superintendent Scott, who reported to the convocation the results of the replies. (A summary of the replies will be given in a future issue of THE SUN.)

There was earnest searching and discussion upon the question as to the best possible sources and methods for recruiting and training young ministers to fill the needs of the churches for pastors. Questions for discussion included the following:

1. Does God still "Call men"; if so why are not they answering in sufficient numbers?
2. Barriers to the Christian Ministry.
3. What is an adequate program for recruitment for the Christian Ministry?
4. How can the Home, the Church, Conferences, and officers give needed encouragement and guidance after recruitment?
5. Causes for the shortage of ministers in the Convention at the present time.

All of the above questions, and others, were frankly discussed, and the report of the Findings Committee in this issue of THE SUN will reveal the attempt of the group to answer them.

It should be noted that the retreat concluded that our present shortage of pastors is due in large measure to the "success and growth of our churches." For instance, in the last 10 years 25 churches have gone from part-time services to full time services. Ten new churches have been organized within the past seven years. This means that at least 25 to 30 more pastors are needed today than were needed 10 years ago. But that is only a part of the answer. Among the others discussed are the uncertainties which youth has to face due to military service. Also, the economy of our country has tended to put the emphasis for "success" upon a financial rather than a service of Christian vocation because their parents have had other plans for their sons. As a result many youth have rejected the Christian ministry and other church vocations in favor of science, business and other more lucrative professions.

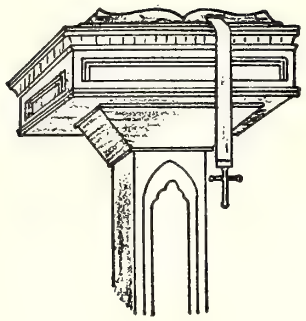
Much of the cause for insufficient numbers of youth receiving the call from God for the Christian ministry must be laid at the door of parents, homes, laymen, the church and Sunday school, pastors, Elon College, and conference and convention officials. (That about takes us all in!) The claims of the Church have not been sufficiently and convincingly laid upon the minds and hearts of eager and promising youth! It is small comfort that many of our sister denominations are likewise facing a shortage in ministerial recruits.

The survey presented to the convocation showed that of our present ministers and ministerial students reporting, more than half had committed themselves to the ministry before they were 22 years of age, and most of these before they were 18. It was also revealed that the dominant influences upon the decisions were, *first,* the local church and Sunday school program; *second,* the pastor; *third,* father and mother. Sixteen of the 133 ordained ministers and two of the candidates for the Christian ministry of the Convention are sons of ministers.

It was shown that our churches of the Convention are supplying only about one-half of the ministerial candidates needed. Of the 133 ordained ministers of the Convention, 33 came to us from to us from seven other denominations, and 33 came to us from Congregational Christian Conferences other than the Southern Convention. This means that 67 of the 133 came from the churches of the Southern Convention and 66 came to us from outside the Convention, of that number 12 came from Alabama and Georgia conferences formerly a part of the Southern Convention.

Let no one interpret these facts to mean that we discount for a moment the new ministers who have come to us from other denominations or from

(Continued on page 13.)



"The Lands of the Bible"

A Children's Sermon

By Rev. Loring D. Chase, *New Canaan, Conn.*

By "The Lands of the Bible," I do not mean Egypt, Mesopotamia, Palestine, Asia Minor, Greece and Rome. Instead, I mean those realms whose names have become familiar to most of you on Wednesday evenings from 7:30 to 8:30.

If most of you do what I think you do on Wednesday evenings, then these words are familiar to you:

"Each week as you enter this timeless land, one of these many worlds will open to you: Frontierland—tall tales and true of the legendary past; Tomorrowland—promise of things to come; Adventureland — true stories of nature's own realm, and Fantasyland—the happiest kingdom of them all."

For those of you who still look puzzled—these are the words which introduce Disneyland—perhaps television's most popular show.

Did it ever strike you that these words are a very good description of what opens to you when you read your Bible? *Frontierland, Tomorrowland, Adventureland and Fantasyland*—they're all there in your Bible—timeless indeed: rich and colorful stories about magnificent people whose lives and thoughts have changed the world.

Here in your Bible you have *Frontierland.* True, it is not the frontier of tall forests and red Indians, and its pioneers did not wear coonskin caps and carry long rifles named Betsy, but there were frontiers just as tough and just as exciting as the American West. Think of Abraham, who left a comfortable city "to go out to a place which he was to receive for an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob."

This morning we read a little bit about Moses, who led his people out of slavery, through the Red Sea, over high mountains, and across the burning desert, under frequent attack by wild Bedouins and plagued by thirst and hunger and discouragement.

Think of Saul and David fighting back the mighty armies of the Philistines and beating them back into their cities by the seacoast, so that the Hebrews might live in freedom in the hill country.

Of course, some of the tales are tall tales—tales that have been improved with much telling—of Samson killing a lion with his bare hands, of Joshua flattening the walls of Jericho with the blare of trumpets, of young David killing the mighty Goliath with his slingshot. Tall tales they are, but they truly measure the pride and vigor of a great people who met the challenge of their times bravely and resourcefully.

But there was another frontier on which the heroes of the Bible also did great deeds. Call it the frontier of the mind, or the frontier of the spirit, or maybe the frontier of justice, or of goodness, or of truth.

Moses pioneered on this frontier when he taught his followers to worship one God—a God not made with hands—who commanded his people to be reverent and honest and generous. The great prophets were pioneers on these frontiers, pushing the idea of righteousness forward into places it had never been before.

When David became the king, he thought that a king could have whatever he wanted; and when he wanted another man's wife, he had the other man killed and took his wife for himself. But the Prophet Nathan told David a story about a poor man who had a pet lamb, and a rich man who took that poor man's pet lamb and killed it to feed a stranger. David declared that the man deserved to die for being so unjust, and then Nathan pointed his finger at David the king and said, "You are the man." And it was understood that even kings had to regard some other law than their own wishes.

Jesus was a pioneer on this frontier, too. We just read a part of Jesus' teachings in which he began by saying, "You have heard that it was said 'hate,'" but in which he went on to say, "But I say to you 'love.'"

And last winter you Junior Highs presented your really magnificent drama of the Life of St. Paul, in which you showed that Paul not only was a pioneer on a geographical frontier, carrying the Christian gospel to Asia Minor and to Greece and to Rome, but was also a pioneer on the frontier of the mind and spirit, carrying forward the idea that God loved all people—the Greeks and the Romans as well as the Jews, and that all men might follow Christ and receive his blessings.

Read your Bibles and see in how many places and in how many ways its pioneers blazed new trails.

Sometimes the Bible opens to *Tomorrowland.* It doesn't predict space platforms and rocket ships, but its prophets foretold the time when men would have learned their lesson about the uselessness of fighting, and about the invincible power of God's love.

They shall beat their swords into plowshares
  and their spears into pruning hooks;
Nation shall not lift up sword against nation
  neither shall they learn war any more;
But they shall sit every man under his vine
  and under his fig tree,
  and none shall make them afraid.

Sometimes in the Bible we come across *Adventureland* — true stories of nature's own realm—for the Hebrew people looked at nature and saw it as the handiwork of God, the gift of his love and the proof of his power. The Psalms are full of songs and poems about the wonder of God's kingdom of nature: after a thunderstorm the psalmist wrote this:

The voice of the Lord flashes forth flames
  of fire.
The voice of the Lord shakes the wilderness.
The voice of the Lord makes the oaks
  to whirl,
  and strips the forests bare;
  and in his temple all cry, "Glory!"

After watching the boats come in from the Mediterranean Sea to the ports of Jaffa and Haifa, a Psalmist sang:

Some went down to the sea in ships,
doing business on the great waters;
they saw the deeds of the Lord,
  his wondrous works in the deep.
for he commanded, and raised the storm
  wind,
  which lifted up the waves of the sea...
he made the storm be still,
  and the waves of the sea were hushed.
Then they were glad because they had quiet,
  and he brought them to their desired
  heaven.

And the Hebrews loved the springtime, too—for it brought the rainy winter to an end, so they sang:

For lo, the winter is past,
  the rain is over and gone.
The flowers appear on the earth,
  the time of singing has come,

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

A Rich Heritage

The following is an article prepared and read by Miss Lois Scott on Founders' Day. Miss Scott, who is the daughter of Dr. Wm. T. Scott, is chairman of the Southern Convention Pilgrim Fellowship.

* * *

We are grateful for the rich heritage which has been left to the young people of the Southern Convention by those who had the insight into building Christian character, under competent leadership, for those who would lead the affairs of the church, both lay and clergy.

We, as students of Elon College, stand ever in humility and ever deepening gratitude for the opportunities which Elon College makes possible for us, that we may become more effective witnesses in the Twentieth Century world.

It is our desire that the hopes and dreams, aspirations and prayers, and the very life of the founders of this institution may in some measure be fulfilled as our lives are being fashioned to take their rightful place in a world which sorely needs the way of Christ in all fascets of our culture.

As it was up to our forefathers to provide the Elon we have today, it is up to us to provide and preserve the Elon of tomorrow.

Lois T. Scott.

* * * * *

Declaration of Purpose

During the annual sessions of the Conferences constituting the Southern Convention of Congregational Christian Churches, all conferences voted accepting their responsibilities to undertake to secure through the churches a total amount of $300,000, as part payment for Virginia Hall, a dormitory for girls, and for Carolina Hall, a dormitory for boys. Churches in the Virginia Conferences were to undertake to raise $150,000 as part payment for the erection of Virginia Hall, and the churches in the North Carolina Conferences, including the Virginia churches belonging to the North Carolina and Virginia Conference, to undertake to raise $150,000, as part payment for Carolina Hall.

The quotas for all churches in the Southern Conention have been determined on a pro rata basis and have been forwarded to or placed in the hands of most of the pastors.

The plan adopted for the churches is to declare their purpose to secure the amount allotted to each church as its share in securing $150,000 for either Virginia Hall or Carolina Hall, depending on the conference to which the local church belongs. Have the local church fill out the Declaration of Purpose, have the same properly signed, and forwarded to the college.

The following churches have accepted their quotas, signed the Declaration of Purpose, and forwarded the same to the college:

Virginia Hall:

Union, Southampton, Rev. Clyde Fields, pastor; $2,019.00, in five years beginning January, 1956.

Carolina Hall:

Center Church, Rev. Mark Andes, pastor; $281.75 in five years beginning September, 1956.

Eutaw Community Church, Rev. Carl Wallace, pastor, $595.00 in five years, beginning January, 1956.

Mt. Zion, Rev. Thomas D. Sutton, pastor, $1.000.00 in five years, beginning January, 1956.

Hope Mills, Rev. Carl Wallace, pastor, $414.75 in five years, beginning January, 1957.

Information has been received that other churches have voted to accept their quotas, but the Declaration of Purpose has not been forwarded to the college or the Convention Office. If these churches would have their actions officially recorded and properly filed, it would be appreciated.

This is the first report to be made concerning the progress of the campaign in the churches to secure funds for Virginia Hall and Carolina Hall. In reality, the campaign is just beginning, and this report is encouraging. These churches have set a good example for the other churches of our Convention.

* * * * *

Apportionment Giving

The time has come for the most of our churches to refer to their records and see what has been accomplished during the year now drawing to a close. In addition to other matters that indicate achievements and progress, the economic side of the church of necessity must be considered. The local church has certain definite interests beyond its own parish. Convention enterprises and institutions must be supported and encouraged. The Convention does not have any useless or unnecessary boards or institutions. Our churches are glad to do their share, that the total program of the church may move forward together in consecrated efforts to bring the Kingdom of God into the hearts of men everywhere.

Elon College is happy to be an institution of the Congregational Christian Churches in the Southern Convention. The support given by the churches of the Convention has made for stability, efficiency and progress for our college. The college is confidently looking to the churches to secure their entire apportionment, totaling $35,000. Each week we come nearer the goal. This week, we have less than $15,000 to go, and a group of fine churches to help us on our way.

Previously reported		$19,566.44
Eastern N. C. Conference:		
Hope Mills	$	14.00
Mt. Auburn		106.34
Mt. Carmel		14.00
Eastern Va. Conference:		
Barrett's	$	43.00
Mt. Carmel		160.79
Christian Temple		429.65
First—Norfolk		99.00
Oakland		38.58
Spring Hill		53.87
Warwick		20.00
N. C. and Va. Conference:		
Berea	$	16.00
Concord		64.00
Liberty		114.00
Mt. Bethel		55.00
Western N. C. Conference:		
Needham's Grove	$	35.00
Pleasant Union		25.00
Shady Grove		45.00
Viginia Valley Conference:		
Winchester	$	10.00
Total	$	1,343.23
Total to date		$20,909.67

Refining Fire

I remember some years ago going into a glass house; and, standing very attentive, I saw several masses of burning glass of various forms. The workman took a piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him why, and he replied: "Oh, sir, the first was not hot enough, nor was the second; therefore we put it into a third, and that will make it transparent."—*George Whitfield.*

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Introducing Our Foreign Students at Elon College

The editor was happy to receive a note from our president saying that Mrs. W. J. Andes was writing a series of articles about our Foreign Students at Elon College. She was even happier when the first article arrived and along with it was an article by one of the students, Douglas Albert of Pakistan.

Mrs. Lester has asked Mrs. Andes to be responsible for our foreign students visiting our churches and families in the Southern Convention. If you would like to enjoy the experience of having some of these students visit in your church or home, write to Mrs. W. J. Andes, Box 625, Elon College, N. C., and make the necessary arrangements.

* * * * *

Meet Douglas Albert of Pakistan

At the North Carolina Women's Fellowship, meeting in Durham on October 4, we had five foreign students from Elon College to speak. They discussed these questions: How can the spirit of brotherhood, faith and service be cultivated in your country? How can American Christians help? How will your experience in this country help when you go home?

One of the students was Douglas Albert of Pakistan. Douglias is only 16 years old, the youngest student at Elon, but he has already had one year of college before coming to America. He is a fine speaker, having done quite a bit of debating back home. He was asked to submit his speech to The Christian Sun, and it is being included on this page. Douglas is a member of the American Presbyterian Church, is in his Freshman year at Elon College, and is majoring in Business Administration. He came to Elon because he met the Sloans when they visited his country and interested him in college. Douglas has a brother now at High Point College, who is studying medicine. His father is Youth Organizer for the West Pakistan Christian Council. He visited America last summer as a member of the Board of Directors of the World YMCA, having worshipped at the Elon College Church.

Douglas enjoys sports and the opportunity of speaking and visiting in different places. He could not easily miss classes, but would be glad to come at other times. He has plans for Christmas, but not for Thanksgiving. Incidentally, he plays side drum in the college band, and must be here for the football games.

Mrs. W. J. Andes.

* * * * *

Pakistan and Christianity

By Douglas Albert.

In a country like Pakistan, so backward and uncivilized, a true spirit of brotherhood, faith and service is really needed. We need men of will, strong in faith, who really know the existence and presence of God in this world.

A country like Pakistan, consisting of about 74 million people, of whom Christians are only 1.5 per cent, needs more young men and young women who can really serve the country by specializing in a particular thing. The best way to cultivate this spirit is to produce God-fearing people, who could take the Word of God to every dark corner of the country. We need people who have real faith in Christ, who have courage to face the problems against the enemies of Christ.

If a Christian begins to preach the Word of God at a certain place in a town, surely a Muslim will come out and try to attract the attention of the people by taunting the Christian faith. But still, thanks be to God and the Bible Society of Pakistan, we have an advantage, because we give people religious literature concerning the Bible free. The Muslims cannot afford to do this, so the work is more or less successfully carried out. Still, we need more people like real good Christian doctors, who can show the difference between Christians and non-Christians, and win the hearts of people, draw them nearer to God, in order to show them the right path. By having more trained doctors, we can give cheap and reasonable service to poor Christians and non-Christians. This will make their faith grow stronger in Jesus Christ, and also will save many lives.

The Christian religion is the one that could spread the light of brotherhood, so there ought to be Christian leaders. We have a scarcity of hospitals, schools and colleges, and so sufficient aid and education cannot be provided to each individual. This is the main reason why we cannot produce our Christian leaders

The Christians in my country are trying their best to reveal the Word of God by all means possible. One of the means which we have adopted is by showing pictures and films concerning Christianity to the illiterate and ignorant people of the villages and towns. Villages in our country are in a bad plight. Hardly one per cent of the whole village is able to read. The reason for this is that the people are very poor and cannot afford an education. So the Word of God is hidden from most of them. But by the financial aid and other aids of people, villagers and other illiterates are being brought into the light from darkness. We still need to grow Christians of true faith. It is hoped that gradually this problem will be solved. But, may I ask you, friends, to remember my country and its people in your prayers.

The few possible ways I can think of, through which our American friends can help to increase this spirit, are, by remembering them in their regular prayers; giving them possible financial aid, so that transportation and conveyance can be made easy as well as education cheap. All these means will help remove the poverty and illiteracy, and will also provide more means for the villagers, especially for them to hear the Word of God more frequently.

If it is God's will, then, after finishing my four or five years of education and experience in this country, I hope to be specialized in some particular thing through which I can really be of some help to my country.

In this way, I can help the people to cultivate the spirit of brotherhood, faith and service.

* * * * *

The Officers of the North Carolina Fellowship of Congregational Christian Women

President—Mrs. Mark W. Andes, 708 Marshall Ave., South Boston, Va.

Vice-President—Mrs. W. E. Briggs, 1402 Richardson Drive, Reidsville, N. C.

Secretary—Mrs. W. Walter Hall, 162 Third Ave., Danville, Va.
Treasurer—Miss Susie Allen, 612 W. Lane St., Raleigh, N. C.

Committee Chairmen.

Life Memberships and Memorials—Mrs. W. B. O'Neill, Box 242, Sanford, N. C.
Young People—Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.
Children—Mrs. W. W. Snyder, 721 N. Church St., Burlington, N. C.
Cradle Roll—Mrs. N. W. Langston, 1411 Briarwood Dr., Durham, N. C.
Spiritual Life—Mrs. H. E. Robinson, 522 Parkview Drive, Burlington, N. C.
Literature—Mrs. D. W. Shepherd, Virginina, Va.
Family Life—Mrs. Julius Rice, 509 E. Main St., Sanford, N. C.
Interdenominational Cooperation — Mrs. Carl Monroe, 1506 Garland Drive, Greensboro, N. C.
Social Action—Mrs. Carl Wallace, 1011 Stamper Road, Fayetteville, N. C.
Visual Aids—Mrs. Kenneth Register, Rt. 2, Burlington, N. C.
Friendly Service—Mrs. W. E. Briggs, 1402 Richardson Drive, Reidsville, N. C.

Standing Committee

Nominating — Mrs. B. B. Johnson, Chairman, (55-56), Box 666 Fuquay, N. C.; Mrs. S. L. Mauldin (55-57), 317 Corence St., Winston-Salem, N. C.; Mrs. H. S. Pell (55-58), Rt. 1, Ramseur, N. C.

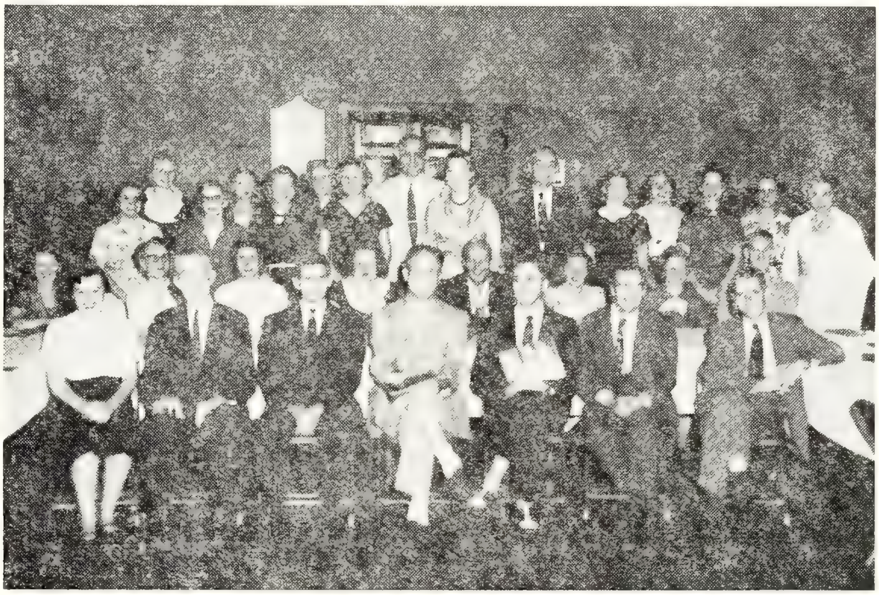
District Superintendents.

Asheboro—Mrs. J. C. Newell, Ramseur, N. C.
Burlington—Mrs. John Long, Rt. 7, Burlington, N. C.
Greensboro—Mrs. R. W. Isley, McLenasville, N. C.
Halifax—Mrs. G. W. Pollard, Virgilina, Va.
Henderson—Mrs. J. L. Road, Norlina, N. C.
Raleigh—Mrs. R. L. Jackson, 252 McCauley St., Chapel Hill, N. C.
Sanford—Mrs. R. M. Cline, Box 133, Sanford, N. C.

In the British Museum there is a piece of stone, about half the size of my Bible, which is probably five thousand years old, and in the middle of the stone there is the mark of a bird's foot. Five thousand years ago, when the stone was soft, the bird put its foot upon the stone, and the mark has been there ever since. My God is writing all the time.—*Chapman.*

Committee on Religious Education Hosts to Elon College Sunday School Officers and Teachers

The Sunday school staff of officers and teachers of the Elon College Community Church were recently treated to a delicious ham supper, complete with apple pie *a la mode*, by the Committee on Religious Education. The committee prepared, cooked and served the dinner. Superintendent of the Sunday school, Mr. J. B. Long, is shown in the accompanying picture, second from the left in the front row. The pastor of the church, Rev. W. J. Andes, is seated in the middle of the second row.



Elon College Sunday School Officers and Teachers, and Their Hosts, the Committee on Religious Education

The teachers enjoyed the fellowship and some were rather surprised to see the number of people who teach in the Sunday school. Many were interested in knowing what particular job each was doing in the Sunday school, or in what department he worked.

Part of the program included a preview of the Pilgrim Series literature for the next quarter by Miss Ruth Dunn.

The members of the Committee on Religious Education are: Mrs. Leroy Hughes, chairman; J. Earl Danieley, Miss Melva Foster, Marsh McLelland, Mrs. W. W. Sloan, and J. B. Long.

The Sunday school of the Elon College Community Church meets in two different places. Primaries, Juniors and Junior High's meet in the Christian Education Building, third floor, of the college on the campus. Two blocks away, in the Parish House, the remainder of the Sunday School meets. Parents with children in the first group must deliver them first to the college campus and then go to the Parish House. After Sunday school, they return to the Christian Education Building to get their children, and then they go to yet a third place, the Whitley Auditorium, for the church service.

Seldom do teachers and pupils get together in one large group. Several times each year, however, they gather at the Parish House at 10 a. m., and then every chair is taken and some generally have to stand.

We are grateful for the constant work of the teachers and officers of our Sunday school. Some of them have been teaching for more than 15 years. Others haven't missed a Sunday in several years.

Only by the faithful work of these teachers and officers can the Sunday school grow and become effective.

Mrs. W. J. Andes.

NORTH CAROLINA & VIRGINIA CONFERENCE PROGRAM.

(Continued from page 3.)

Evening Session.

8:00 Worship Service — Rev. Wm. T. Scott, Jr.
Conference Offering—to be for Moonelon Conference Center.
Address—Dr. Walter C. Giersbach.
Adjournment.

Character is not made in a crisis—it is only exhibited.

—*Robert Freeman.*

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

What Is Your Group Doing?

We have heard from Holy Neck; Bethlehem, Nansemond; and Randleman lately but nothing from our other groups. We are sure that you are doing fine things. Maybe your group is doing something just as interesting as the "Galloping Tea" described by Randleman this week. If so, please let us know so that we can pass on your ideas and projects to others. This is *Your* page! How about writing it by letting us know *what your group is doing!*

* * * * *

The Fall Rally of Eastern Virginia Pilgrim Fellowship

The annual Fall Missionary Rally of the Pilgrim Fellowships of Eastern Virginia Congregational Christian Churches was held on October 2, 1955, at the Bethlehem Christian Church. Our president, Carolyn Overby, who presided over the meeting, led the group in the opening prayer.

The Hunterdale Pilgrim Fellowship led the worship service which included a group sing.

Miss Ruth Dunn introduced our guest speaker, Shigemi Molita or "Joe" as he is called by friends. Joe spoke to us about his home land and its customs. Everybody enjoyed this very much because it gave us a much clearer picture of his country.

In our business session we first discussed our projects for the coming year under the leadership of Mrs. Clyde Fields. She told us that the Indian Americans needed help very much, and this will be our Friendly Service Project for this year.

Miss Dunn spoke for John Graves because he couldn't be present. She explained our packet to us, its contents and purpose.

The Bethlehem Pilgrim Fellowship presented some special music which consisted of a duet sung by Carolyn Brittle and Martha Brittle. It was enjoyed by all.

Next we had the election of officers. The nominating committee presented a slate which was accepted by the group. The officers for the year of 1955-56 will be:

President, Carolyn Overby; vice-president, Louise Piland; secretary, Brenda Harris; assistant secretary, Jackie Pierce; corresponding secretary, Betty Hassell; treasurer, Fred Parker; pianist, Faye Gordon; faith chairman, Martha Brittle; fellowship chairman, Bobby Harrell; action chairman, Julia Agnes Brittle; advisor, Mrs. Clyde Fields; counsellor, Rev. Thomas Britton.

Rev. Melvin Dollar installed the officers in a very impressive service, after which we adjourned for supper.

The recreation after supper was led by Mrs. Walter Graham and Mrs. Irene Oliver. Each church presented a skit after which we had group singing led by Mrs. Graham.

The adjournment was declared at the completion of the recreation period and Rev. Thomas Britton pronounced the benediction.

* * * * *

Commission on Christian Action

Our own statement of purpose says we are committed "to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace." This means that we are committed to acts of Christian Service, and every member is actually a missionary.

Christian Action calls for witness through service in your community, your State Conference, your nation, and the world. It calls for study, for service, and for financial support. To be specific about our program for Christian Action, it means the study and financial support by your group of the national home mission emphasis, "Indian Americans" and the foreign mission emphasis, "World Friendship." The combined work of all the churches in our fellowship, working through national agencies of the denomination, is called "Our Christian World Mission." Money given to these projects goes to this total program of our churches.

Local mission work in the community should not be overlooked. Work such as contributing to the Red Cross and Community Chest, or other welfare organizations, and collecting clothes for a needy family, or taking an offering for a "burned-out" family are a few of the many things in which your group could take part.

Listed below are a few other projects for your group under Christian Action:

1. Work Day for Christ, October 22, 1955 (if you have not already had one, plan one soon).
2. A program centered around "Indian Americans" and one centered around "World Friendship."
3. Clean-up program for your church and its grounds.
4. Compiling a Church Directory for your church.
5. Tape-recording your Sunday Worship Services to be played to shutins.
6. Sending "CARE" packages.
7. Collecting food for needy families in your community at Thanksgiving and Christmas.

(This material was prepared by Mrs. Walter Graham, Suffolk, Va.)

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United Student Fellowship Fall Meeting

The United Student Fellowship of North Carolina (E & R and C C students) held its fall meeting at Elon College on Sunday, October 23rd. Students from Duke, Carolina, Woman's College, Catawba and Elon were represented. Get acquainted games were played after which supper was served. Devotions were led by Miss Sylvia Smith, Elon College. Dr. C. E. Rozzelle, Religion Professor of High Point College, was introduced by the Rev. Wm. J. Andes, Elon College. Dr. Rozzelle gave a most inspiring message on "The Protestant Reformation." The business meeting was led by the President, William Shearin, Carolina. Special recognition was given to the group from Catawba as they joined the USF. An afternoon meeting is to be held February 12th at Carolina. Preparations are being made for a spring retreat at Moonelon to make plans for next year.

SYLVIA SMITH,
Secretary, USF.

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The Year at Randleman, N. C.

The Randleman Pilgrim Fellowshippers have had a very good year. The following is a report of some of this year's activities:

We have organized a new Junior Pilgrim Fellowship group which is growing under our sponsorship.

Members of the Pilgrim Fellowship took part in a panel discussion on "Youth in the Church." This pro-

(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Do you like interesting and unusual jobs? We know some folks who have them and we like to hear about them. Not long ago, my son and I were invited by Mr. Harold Stalnaker to accompany him, his wife and son, to Langley Air Force Base and to visit the huge metal model making shop where Mr. Stalnaker works. We gladly accepted. The Stalnakers are our neighbors and until recently, he was the superintendent of our church school.

He works for the N. A. C. A. which is the national committee to investigate and test aircraft. Langley was the first center of this committee and has an extensive section on the base, with many buildings devoted to building, testing, blasting and the famous wind tunnels.

The boys would probably like the huge machine shop, tidy and clean, spacious and yet well filled with strange and weird pieces of machinery. We were told that many of the pieces of equipment that we saw were specially built to do jobs for this shop. Much of the work is too technical for me to understand and some of it is very well protected because it is highly secret.

Work is carried on each day from 7 in the morning until midnight. The foreman was called "a group leader" and much to our surprise we found that he was a naturalized American, an immigrant from Russia. He has been in our country for fifteen years now and has almost erased his accent. The men working under him were engaged in making whole models, or sections of models, to be tested by research people.

We were told that much safety enjoyed by people at home and abroad work done by N. A. C. A. We thought (when traveling by air) depended on that the research centered on our Air Force and our planes from our commercial lines, but we found that planes were tested from England as well as other places. You may take pride in our country's contribution to air safety here and abroad.

Langley Air Force Base is a very fine field. It is the oldest air base in America having been built in 1917. The old stables in which the first officers kept their horses are still standing, and today we would laugh at the idea of jet pilots keeping riding horses! The Star Fires and Thunder Jets go faster than any horse on earth. Langley was named for Samuel P. Langley who tried to build a plane but it wasn't successful and folks laughted and called it "Langley's Folly." As a boy, he watched the gulls fly and decided that man could fly too, he became a very able scientist and the head of the Smithsonian Institute. Today, we cannot laugh at his "folly," for on the base named for him are tactical air fighters, interceptors, refueling units, and the great N. A. C. A. We salute Langley! We salute our country's leaders too, the men who had and have the foresight to provide such material and produce men to man the equipment for our protection and safety.

"THE LANDS OF THE BIBLE."

(Continued from page 6.)

and the voice of the turtledove
is heard in our land.
The fig tree puts forth its figs,
and the vines are in blossom;
they give forth fragrance.

These people who wrote the Bible had great imaginations—as fanciful as the minds of Hands Christian Anderson or the Brothers Grimm, and parts of the Bible are sheer *Fantasyland*—dreams and visions that were the symbols of the great truths of God's goodness and power and love.

So, to convey the idea of God's power, they spoke of him as seated upon a throne, surrounded by strange winged creatures which no man had ever seen except in his imagination —Seraphim, creatures with six wings; Cherubim, creatures with the body of an animal, the head of a man, and the wings of a bird. The visions of Ezekiel, the dreams of Daniel, the Revelation to John—these are the Fantasyland of the Bible, using the language of imagination to tell about God's goodness and power and love.

These, then, are the lands of the Bible—the worlds whose names are already well known to you: *Frontierland*—tall tales and true of the legendary past, with its heroes of faith as well as courage, and its pioneers of the mind as well as the land. *Tomorrowland*—the promise of things to come—promises based on mankind's experience with a gracious and loving God whose will is peace. *Adventureland*—true stories of nature's own realm through which God can be seen. And *Fantasyland*—the happiest kingdom of them all, where men can express in visions and in images their experience of the presence of God.

O God, who in times long past didst touch the minds of men that they might set down timeless words for all generations. Touch also our minds as we read these words, that they may speak to our condition and teach us thy will and way for us today.
Through Jesus Christ our Lord. Amen.

THE YEAR AT RANDLEMAN.

(Continued from page 10.)

gram took the place of the regular Sunday morning worship service.

Our Work Day for Christ was a rewarding experience for all of us.

The Beginner's Class of our church is enjoying a Flannelgraph Board which we made possible for them.

All members who attended the ice cream party we gave in honor of Peggy Dorsett, who entered Elon this fall, enjoyed it very much.

Raising money for our projects was hardly work, because we all had as much fun. A "Galloping Tea" was one unusual and pleasing fund-raising plan. Some member calls another member of the Pilgrim Fellowship and tells him he is coming for tea and something home-made; cake or pie. He gives him at least a day's notice. After the refreshments have been served and the members have fellowshipped together, the visitor leaves a donation which is given, by the host, to the Pilgrim Fellowship treasury. Some of the other ways in which we earned money were a a cake sale and a white elephant sale, both successful. Our main project of the year was helping finance the completion of our church picnic grounds. Everyone enjoyed the weiner roasts, picnics, and the fellowship hours after each regular monthly meeting. All in all we feel that our year has been a good one.

NANCY HAYES,
Reporter.

The church may have seen its duty imperfectly, for it is made up of fallible human beings, but when all is said it has been the power through nearly two thousand years which has stood for peace, for brotherhood, for the cause of the poor and distressed,

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Evidence of Jesus' Power"

Lesson VIII—November 20, 1955.

Memory Selection: *"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."* Luke 7:22,

Background Scripture: Luke 7; 8: 22-56.

Devotional Reading: Rom. 8:31-39.

The Master Meets a Funeral Procession.

As Jesus and his disciples and a large crowd of people who were following him entered the city of Nain, they met a funeral procession. It was the funeral of a young man, the only son of a widow! What a tragedy! There is something tragic about the death of a young person; life snuffed out "ere it scarce began" as the song has it. And the death of an only child; and he a young man, the only support of a woman who was a widow. No wonder "much people of the city was with her." That death had shocked the town, and the people had come to the funeral to show their sympathy. How that poor woman's heart must have ached as she walked along behind the body of her only child, a young man and her sole support! It was an experience that tugged at the heart of the people of the city. And this is what Jesus met as he and his followers came into the city.

The Master Raises a Young Man from Death to Life.

"And when the Lord saw her, he had compassion on her, and said unto her 'Weep not.'" That lonely, grief-stricken, heart-broken widow tugged at the Master's heart too. He had compassion on her, he sympathized with her, he suffered with her —that is what the word compassion really means. He went up to the woman and said, "Weep not." Did she know who he was? If she did not know him, she might well have asked "Why shouldn't I weep?" My husband died ten years ago, and this boy was my sole support through all these years. And now he is gone. Who are you to tell me not to weep? You would weep, too, if you were in my place!" Or did she know him? Had she heard of him and of his great works? Did his words raise a great hope in her heart? We do not know.

But one thing we do know. We know that Jesus stopped the funeral procession and that he said "Young man, I say unto thee, arise." And we know that "he that was dead, sat up, and began to speak." And that Jesus presented him alive again to his mother. Luke, a careful historian tells us that in simple language, and we have every right to believe that he was telling the truth. This is the story of a young man who was dead and was being taken to the cemetery to be buried, who was brought back to life by the word and power of Jesus Christ.

It is one of the three such incidents where Jesus brought back to life folks who were dead. The daughter of Jairus was one, and Lazarus was the other. It is interesting to note that in each case Jesus spoke exactly the same way, *he talked to the dead as though they could hear him.* Think that over.

We are, of course, here in the presence of a great mystery. There is only one ample and adequate explanation of it. There flowed through the personality of Jesus the power of the living God, who has power over death as well as over life. He is Lord of death and the grave. One cannot understand Jesus of Nazareth, the Son of the living God, unless one comes to grips with the fact that he had within his own breast the same spirit of God himself.

The Master Quickens Human Hopes.

Is this simply history? Is there nothing symbolic here? Of course. Here is spelled out in large letters the fact that our Lord Jesus Christ is Lord of Death. Three times he conquered it during his earthly ministry. And he himself came alive again from the grave. All this is grounds for the Christian hope, the hope that if a man dies, he shall live again, that through Christ who is the Resurrection and the Life, those who believe on him shall live again, and that those who live and believe in him shall never die. This thing called death has no final power over the human spirit. Even though in our modern world we do have to lay away the bodies of our loved ones and friends, we can rest assured that he who raised Jairus' daughter, and the young man of Nain, and Lazarus, and he who himself came alive again from the tomb, can raise us up, and give us the victory over death. Wherefore let us be of good cheer and of good courage.

The Master Answers the Doubt of a Disciple.

John the Baptist, in prison, heard about the Master's ministry. He was puzzled and disturbed about what he had heard. It was so different from what he had expected. John had predicted that Jesus would come with a fan and with fire. A year and a half had gone by since he had prophesied that, and nothing like that had happened. Could it be that this was not the Messiah after all? Could it be that he was mistaken about this man? One thing was sure—Jesus wasn't doing what John thought he would do, or should do. So John sent two of his followers to Jesus with the blunt question "Art thou he that should come, or look we for another?"

When these friends of John came to Jesus, he was in the midst of a healing ministry. "He cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight." And Jesus said to these men, "Go your way, and tell John what you have seen and heard: how the blind see, the lame walk, the leapers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." "No" said Jesus to John, "I am not riding down my enemies like a military conqueror, breaking tyranny and establishing my kingdom by physical and material power. I am taking the long, slow, hard way of love and service and sacrifice. I am putting my power to work where it is most needed and best used."

It is still thus. There are those today who look for God in the spectacular and the visible. "Why doesn't God do something in our present world situation?" The answer is that he is doing something. In quiet, often unseen and unknown ways, God is at work in human life and in the world today. It is not for us to question his methods. It is for us to trust him, and to follow him.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"SHALL WE HAVE PASTORS?"

(Continued from page 5)

other Congregational Christian conferences outside of the Convention. They are among our most faithful ministers. Nor should we discount the fact that several of our fine young men have heard the call and are now serving with distinction in other denominations and in other Congregational Christian conferences. But the fact remains that we face an alarming shortage of ministers in the Southern Convention, and that we are failing to recruit anything like the number of ministerial students demanded for caring for our churches and for taking our rightful share in the total enterprise of the Church of our Lord Jesus Christ.

The following breakdown will show the sources of the present ordained ministers from the churches of the Southern Convention: Valley Conference—5 from 2 churches (4 are sons of ministers); Eastern Virginia Conference — 9 from 7 churches; Eastern North Carolina Conference —9 from 5 churches; Western North Carolina Conference — 20 from 11 churches; North Carolina & Virginia Conference—24 from 15 churches. This means that 40 of 203 churches have had recruits for the Christian ministry to go serve in the ranks of our present ordained ministers in the Convention.

Of the present 40 licentiates and members of the Biblical Class, actually only 24 are students in high school, college or seminary. The remaining 16 are in the army, in business, teaching, etc. Seventeen of them are students at Elon College, though there are additional ministerial students at Elon from Congregational Christian conference outside the Convention, and from other denominations.

For fully trained college and seminary pastors demanded by our times, it requires four years in college and three years in seminary—seven years —to produce an adequately trained pastor.

The study of the age of our present ordained pastors presents a cause for concern. We have 23 pastors who are 55 years of age or over. It is very probable that in seven years 15 or more of them will no longer be in the active ministry, or will have to take lighter loads. This mean that by 1962, we will have need of replacements for them, to say nothing about removals to other areas outside the Convention, change of status, disabilities of younger men, etc. Nor do these facts take into account the needs of churches at present without pastors, which require *now* at least ten new pastors! It is no solution to the basic problem for one church of the Convention to call a pastor who is serving some other church of the Convention. That merely transfers the vacancy problem from one church to another.

Nor does our need for pastors now and within the next seven years take into account the opportunities to organize new churches. We could begin the organization of from five to ten new churches at once if pastors and mission funds were available. Nor are we able to provide pastors for churches going from a yoked or part-time pastorate to a full time local church program requiring the full time services of a pastor. There are now potentially five to ten such churches.

All of this means that we need *now* not less than 15 *new* pastors, plus at least 15 additional *new* pastors for replacements within the next seven years.

Our problem would be solved if each year the churches of the Convention would, through prayer, selection, influence and encouragement recruit at least 15 young men to answer the call to the Christian ministry. *God is willing—are we?*

The need is before us. Are we willing to do our part to fill that need? The answer is pretty largely at the doorsteps of parents, the churches and the pastors.

See and hear the words of our Lord:

"Say not ye, There are yet four months, and then cometh the harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white *already* unto harvest."—John 4:35.

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matthew 9:37-38.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light,
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious.
O Zion, haste to bring the brighter day.

"THE LIVING WORD"

"Quick" and "Lively"

Number Nineteen of a Series

By Dr. Luther A. Weigle.

The adverb "quickly" is used in all the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective "quick" in the King James Verision translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In these "the quick and the dead" (Acts 10:42; II Timothy 4:1; I Peter 4:5) is replaced by "the living and the dead." In Hebrews 4:12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

When Korah and his company went down quick into the mouth of the earth, and it swallowed them up, the word "quick" refers not to the immediacy of the catastrophe or to the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16:23-44; it is interesting to note that verse 30 uses "quick" and verse 33 "alive." A similar use of "quick" is now used in all these cases.

The word "quick" is retained by the Revised Standard Version in one passage, Leviticus 13:10, where it refers to the "quick raw flesh" of leprosy.

The verb "quicken" appears 14 times in the Psalms and 11 times in the New Testament; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew women by the midwives of Egypt (Exodus 1:19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7:38). Peter writes that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 1:3; 2:4-5).

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the funds reported this week. To every contributor we say thank you. We wish, naturally, that there had been a much larger number of contributors. When the report shows less than a $1,000.00 a week we are "up against it." We are grateful and uncomplaing—just stating the facts with the hope that every church and Sunday school will make us a liberal contribution during the months of November and December. We have worked hard this year to secure more funds than it takes to pay the 1955 bills. We want to catch up some of the left-over caused by three lean years and to have a "nest-egg" for 1956.

While we are doing well in 1955, please help us do well enough to accomplish the above expressed hope. We have many good friends. And we have faith to believe that they will add to what the churches give us. We can assure you one and all that every dollar you send us will be greatly needed, properly expended, and humbly appreciated.

Thanksgiving and Christmas! I wonder that there is much left for the orphanage when I face all the calls that are made to me personally. Mrs. Truitt and I set aside one tenth of our pay check each month in a separate banking account so that we know that at least one tenth is given to church and charity—mostly church and the church's causes. There is a pledge to the regular expenses of the local church, a pledge to a building fund being raised by our local church, a pledge to Elon College, a separate pledge to missions, and on top of this there are calls for countless other things—of course many of them have to go unheeded. Suffice it to say the tenth is not enough—not nearly. So, as I say, I wonder that the orphanage gets as much as it does.

"Please take them, Dr. Truitt." Two little boys. I could see the enxiety in her eyes. For a little more than two years she has held on to them, getting this old couple and that to keep them a while for her. The couple who had them was now too old and feeble to look after them. The two little boys were bright and happy spirited. They did not know how hard the ways of life were bearing down on their "mommy." "I will do all I can for them if you'll only give them a place here with these other children—and I can come to see them and they can come to see me." I gave her two application blanks requiring the necessary information and advised her to get a physician's examination certificate for each of them and return the applications to me. I shall visit the children and the people with whom they now live. I shall check on all the information given me. Then I shall make a report to a committee of five members of the board of trustees.

We shall do for you—the church—the best we know. We know you want us to do the right thing with your money and we know you want us to do the right thing by the mother and the two little boys. When you do well by two little boys you do well indeed. Our prayer is always that we may have divine wisdom and guidance to do right at all times.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 26, 1955.

Commodities for the Week.

Clothing:
Bill Simpson, Burlington, N. C.
Elm Ave. Christian Church, Portsmouth, Va.
Rev. J. Everette Neese, Norfolk, Va.
Rev. & Mrs. J. Frank Apple, Henderson, N. C.
Mrs. M. W. Blakey, Greensboro, N. C.

Clothing, handkerchiefs, washcloths:
Alamance Laundry, Burlington, N. C.

Coupons:
Mrs. J. Osborn, Norwalk, Calif.
Miss. Soc., Pleasant Grove Church, Bennett, N. C.
Mrs. R. S. Petty, Greensboro, N. C.
Damascus Christian Church, Chapel Hill, N. C.
Mrs. E. C. Lewis, Vernon Hill, Va.
Mrs. W. L. Loving, Vancouver, Washington.
Martha's Chapel Christian Church.

Sunday School Monthly Offerings.

Amount brought forward		$17,107.22
Eastern N. C. Conference:		
Niagara	$ 10.00	
Sanford	140.00	
		150.00
Eastern Va. Conference:		
Burton's Grove	$ 1.00	
Bayside	7.00	
		8.00
N. C. and Va. Conference:		
Ingram	$ 40.00	
Reidsville S. S.	69.00	
		109.00
Western N. C. Conference:		
Flint Hill (M)	$ 3.00	
		3.00
Virginia Valley Conference:		
Mayland	$ 4.00	
Wissler's Chapel	30.00	
Wood's Chapel S. S.	2.00	
		36.00
Total		$ 306.00
Grand total		$17,413.22

Special Offerings.

Amount brought forward		$28,866.13
Philathea Class of Suffolk Christian Church	5.00	
Lewis Wilburn, Elon College, N. C.	5.00	
Service Guild Circle of Palm St. Christian Ch., Greensboro, N. C.	5.50	
Mr. and Mrs. Sam H. Scott, Winston-Salem, N. C.	5.00	
Women's Fellowship, Shallow Ford Christian Ch.	25.00	
In Memory of Nannie Jones Holland	5.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

NEWS BRIEFS

Rev. O. D. Poythress of South Norfolk, Va., began his 41st year at the South Norfolk Church on Sunday, October 9. Under his leadership, the church has had a significant ministry.

The Pilgrim Fellowship of First Church, Burlington, N. C., held a Retreat at Moonelon on October 8-9. Twenty-two young people were in attendance. Programs were planned for the next four months. Mrs. Eugenia Wilson is the sponsor for the Pilgrim Fellowship group.

Superintendent Scott attended the services of Central Church, Norfolk, Va., on Sunday, October 9, and presided over a business meeting of the church. The church still does not have a pastor, but hopes to be able to call one in the near future.

Mrs. L. S. Penny reports that the Amelia Christian Church of Clayton, N. C., held its "Harvest Day" on October 15, 1955, at the church. A service of worship was held at 11 a. m., and a picnic lunch was served on the church grounds. The sales were conducted at 1:30 p. m., and the proceeds were applied to the Parsonage Building Fund.

Ground-Breaking Service Held by First Church, Norfolk

Sunday, October 9, was a great day for our First Church, Norfolk, Va. During the summer a beautiful six-acre site was purchased on Indian River Road, just off the Military Highway, for the new home of First Church. On that Sunday — which was the 107th anniversary of First Church, it having been organized in 1847—a unique and most inspiring and interesting ground-breaking ceremony took place. Approximately 20 ministers and churches of the Eastern Virginia Conference participated in this ceremony and in the "tree planting."

Plans are being prepared for the erection of a first unit on the new site for First Church, and services are to be held there immediately and also continued at the present site of the church.

The first regular service was held in the "farm house" on the new site on Sunday morning, October 9, when there were 60 persons from the community in attendance. Rev. Mr. Pendleton delivered a most interesting sermon on the subject, "Beginning from Jerusalem." (The First Church was first known as "Jerusalem Christian Church," and Mr. Pendleton used as his text Luke 24:47.)

This new work is most promising, and we are delighted at the prospects. We wer glad to be able to participate in these ceremonies and in the first service held on the new site.

WM. T. SCOTT.

LAYMEN LEAD SERVICE AT SPOON'S CHAPEL.

(Continued from page 2.)

Our minister has been a great help to me in his teaching, preaching and ministering. He tells us the things we should do. We should be doers. The fields are white, the laborers are few.

We are beginning a job on our church building. This needs doers, but while we are building a church and after it is built our main job is still going on, making the church the kind of church it should be—a spiritually strong church. This is a big job for the laymen and women of Spoon's Chapel but with the help of God, faith and work, we can do it. This is our opportunity to do a job that a lot of us probably won't ever get to do again, building a church to the Glory of God and to the service of humanity.

Laymen and women of Spoon's Chapel, let us be doers of the word and not hearers only.

J. E. DANIELEY.

THE ORPHANAGE.

(Continued from page 14.)

In Memory of Mrs. Job G. Holland	5.00	
In Memory of Walter T. Wrenn	10.00	
In Memory of Mrs. Nancy Darden Lassiter	25.00	
Special Gifts	93.75	
		184.25
Grand total		$29,050.38
Total for the Week		$ 490.25
Total for the Year		$46,463.40

Duty is the sublimest word in the language; you can never do more than your duty; you should never wish to do less.—*R. E. Lee.*

Dates to Remember

1955

November 2-3	**Eastern Virginia Conference** **The Christian Temple, Norfolk, Virginia**
November 8	**Eastern North Carolina Conference** **New Hope Church, Highway N. C. 98** **Approximately 10 miles east of Wake Forest**
November 9	**Western North Carolina Conference** **Pleasant Ridge Congregational Christian Church** **Route 1, Ramseur, North Carolina**
November 10	**North Carolina and Virginia Conference** **First Congregational Christian Church** **Burlington, North Carolina**

1956

January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

Ministers' Retreat on Recruitment for the Christian Ministry

MOONELON CONFERENCE CENTER
Elon College, North Carolina
October 19-20, 1955

REPORT OF COMMITTEE ON FINDINGS

1, God still calls men and women into the service of His Kingdom's causes. His call may differ from person to person, and we do not presume to define the form a call must take or the channel through which it must come.

2. We are unwilling to leave man's response wholly between the individual and God. We definitely feel that the minister and the churches have a responsibility to present the challenge of full-time Christian service and to interpret God's call in terms of the urgent needs both here and abroad.

3. We believe that God's call is more likely to come through the influence and environment created by the church. We underscore the need of warm-hearted congregations and consecrated ministers in the whole process of God's call to men. We hasten to express our deep concern over the many churches which have failed to produce recruits for full-time Christian service, feeling that this failure is symptomatic of a lack of something which is vital in a church's life.

4. We go on record as feeling the urgent need for more adequate ministers' salaries. We believe no great virtue is displayed or good accomplished in a minister's accepting low pay for a valuable service from a congregation with abundant resources. We acknowledge that a minister must be worthy of his hire. We also acknowledge that some men are poor ministers with limited ability. On the other hand, we believe that ministers today are better trained and do better work than ever before; that their work is more demanding and their living costs greater.

We recommend that ministers make known their needs to understanding persons on church boards and committees, that these needs can be considered at the right time and place with full discussion between the responsible persons.

5. We find great need for better quality in the ministry. We believe that the claims of the ministry must be set before our choice young people with persuasion and conviction. We would not presume to set ourselves up as judges over anyone who believes he is called of God to service. However, we must present our message to the best.

We would lay this responsibility upon the pastors of churches and also upon parents, urging cooperation to the fullest extent between church and home.

6. We find great need for counseling with young ministers and student pastors. We urge that through the Committees on the Ministry seminars be arranged in which the student pastors can discuss their problems and present their needs. We also recommend that senior pastors be used as stated counselors and that each student pastor be assigned a senior advisor.

7. In order to implement the program of recruitment, we strongly urge the holding of week-end retreats for high school and college young people, in which the whole matter of church vocations can be presented. We feel that planning such retreats would fall within the responsibility of the Board of Christian Education, the Secretary of Christian Education, and the Convention Committee on the Ministry.

8. We recommend that this matter of our leadership needs be presented from the pulpits of our churches as well as through informal contacts, and that use be made of "Vocations Sunday" for this purpose.

GEORGE D. ALLEY,
H. E. ROBINSON,
F. C. LESTER,
H. L. CARNES, Secretary.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, NOVEMBER 10, 1955 NUMBER 44

"The Upward Call of God"

By CORNELIUS E. CLARK
Minister of the Maine Conference

AN ELDER BROTHER in the ministry once remarked, after a long and wearying day in a succession of committee meetings, "A committee is the lowest form of animal life." And there are times when most of us would assent.

On the other hand, think of two kindred words, commitment and commission, which instantly sound overtones of life which is strong, worthy and literally magnificent, because it is set in the direction of a great purpose, and shares in the meaning and power of that purpose.

One of these words we have heard frequently in the recent months, because "Commitment for Christian Living" has been being emphasized throughout our fellowship of churches and in the Evangelical and Reformed Church simultaneously.

But how much deeper this all goes than a particular period of time, or a parish program, however well planned and executed, or a denominational emphasis, however fittingly and finely conceived.

It goes to the roots of Christian faith and life. Jesus said to Simon and Andrew, "Follow me, and I will make you to become . . . " That invitation, pregnant with high possibility and power, has been sounding in men's ears, has attracted men's lives, ever since. It still sounds. The promise still stands. It always will!

Commiting oneself to the faith and love of Christ is serious business. Jesus himself admonishes a man to count the cost of it, and he was very stern with anyone who came to him with the glib and facile promise, "I will follow you, Lord, but . . . "

Christian commitment is also and always magnificent business, in the literal sense that it makes life great. Nowhere is this better illustrated than in the case of the little zealot who became the great apostle and who pretty much sums up the matter when he writes, "One thing I do . . . I press on toward the goal for the prize of the upward call of God in Christ Jesus."

—The Maine Christian Pilgrim.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Sunday Observed

Laymen's Sunday was observed in the Lakeview Congregational Christian Church on Sunday, October 23. The laymen conducted the entire service. Dean J. Earl Danieley was the speaker. The congregation was pleased and edified.

* * * * *

Laymen Sunday Observed at Holy Neck

In observance of Laymen's Sunday, the laymen of Holy Neck Christian Church conducted the morning worship services on Sunday October 16. The order of worship was conducted by Mr. H. L. Worrell. Mr. C. T. Parker offered the morning prayer. Special music was rendered by the laymen of the church. The address was given by William J. Parker, recently returned from a tour of duty in the Far East, whose topic was ''The Relationship Between the Japanese and the Americans.'' Mr. Allen R. Piland gave the benediction. Rev. Raymond T. Grissom is pastor of the church.

* * * * *

Meeting of Western Carolina Laymen

The Laymen's Fellowship of the Western North Carolina Conference met with the Pleasant Hill Church near Liberty, N. C., for their fall rally. The ladies of the host church served a delicious meal to the men in the new fellowship hall near their church. We greatly appreciate the hospitality of the Pleasant Hill laymen and ladies.

Rev. Lawrence Leonard, pastor of the Evangelical and Reformed Church in Asheboro, was the guest speaker. He delivered a most interesting talk on ''The Highway of Christian Living.''

During the business session the following officers were elected to serve for the next two years: H. V. Cox, Jr., president, Pleasant Ridge; G. P. Bray, vice-president, Pleasant Grove; Harold James, secretary, Union Grove; Wade Bray, treasurer, Pleasant Grove.

A rising vote of appreciation was extended to the retiring officers for their services during the past two years. They included Hubert Beane, president; Ardell Simmons, vice-president; Fred Tedder, secretary; and J. C. Newell, treasurer.

During the year three newly organized fellowship groups have been formed: High Point, Sophia, and Pleasant Hill.

The laymen of the Southern Convention are to be congratulated for helping construct buildings at Moonelon, which is now being used for conference meetings and youth camps. Our group voted to send a check for $100 to the Moonelon finance committee, and plans are in the making to help pay off the balance the men owe for the buildings at Moonelon.

H. L. Beane,
Retiring President.

Area Leadership Training Institutes

The following Area Leadership Training Institutes will be sponsored by the North Carolina Council of Churches:

Schedule of Area Institutes—

Monday, November 28, 1955, State Teachers College, Fayetteville, North Carolina.

Tuesday, November 29, 1955, Pullen Memorial Baptist Church, Raleigh, North Carolina.

Wednesday, November 30, 1955, Guilford College, Greensboro, North Carolina.

Thursday, December 1, 1955, St. Luke's Episcopal Church, Salisbury, North Carolina.

(Continued on page 3.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
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N-E-W-S B-R-I-E-F-S

UCW National Assembly

The role of American church women in helping to secure the material and spiritual welfare of the world's peoples are the principal issues facing some 3.000 church and civic women leaders when they meet in Cleveland November 7-10 for the Seventh National Assembly of United Church Women.

Representing church women's groups from all over the U. S. and many countries abroad delegates have already spent many preparatory months grappling with these questions in hundreds of individual study groups.

From the crucible of Assembly discussions based upon these studies will grow formal recommendations and resolutions, which U. C. W. leaders expect will cover such a significant subject range as juvenile delinquency, pay-as-you-see TV, desegregation, arms control, universal military training, civil rights, and the United Nations.

Chester Bowles, former ambassador to India and former governor of Connecticut, and Mrs. Franklin D. Roosevelt will deliver major addresses. An assembly highlight will be the presentation of citations for Christian citizenship to women named by local councils of church women. Assembly theme is, "The Working of His Power Within us, Among us, Through us."

Air Rural Church Problems

Life in America's once-peaceful country-side has become just as complicated as life in the "neurosis-haunted cities," and rural church ministers need a new kind of training to cope with it, a rural sociologist asserted last week.

Unlike his easier-going predecessor, the modern country minister must be trained in psychology, sociology, economics and even the techniques of business administration if he is going to do the kind of job demanded of him, declared the Rev. Dr. Samuel W. Blizzard, faculty member of Penn State University.

Dr. Blizzard, who is head of a three-year research project on ministerial training, addressed the 13th annual National Convocation on the Church in Town and Country meeting held October 18-20 at Springfield, Mass., under sponsorship of the National Council of Churches.

"Many rural clergymen have adjusted their ways of ministering so that the Gospel is meaningful in mid-century American rural life," he noted. "But there are still rural ministers whose parish practice is no different than it was before the days of television, cars or crop-dusting airplanes."

The city in effect, he said, has moved to the country, and the rural pastor must know how to counsel on such "urban" problems as marital relations, juvenile delinquency, and alcoholism — as well as preach the Gospel.

Dr. Blizzard based his conclusions on reports from 344 rural ministers who participated in a nation-wide three-year study, still in progress, to determine new needs in ministerial training. The study is being conducted under the auspices of Union Theological Seminary, N. Y., and financed by the Russell Sage Foundation.

Annual Meeting of the Virginia Valley Conference

The Virginia Valley Central Conference met in annual session at the Mayland Church on Wednesday and Thursday, October 12 and 13. This small church of 52 members, together with its pastor, Rev. E. J. Rohart, truly made the delegates and visitors "feel right at home." Not only did the ladies prepare two fine dinners, but two suppers for those of the delegates who tarried on the two days. Most enjoyable also were the special musical numbers that interspersed the program, giving welcome variety.

Over a hundred ministers, delegates, and visitors were present on the first day with a good spirit and interest that continued throughout the session although fewer people came the second day. Dr. Walter C. Giersbach of the Missions Council challenged us to action on two of our principal concerns: "Our Christian World Mission" and "Christian Higher Education." He spoke concerning the first on Wednesday morning and the second that night. These concerns and others more local were also aimed at by the convention "big guns," Drs. Scott, Smith and Truitt. Some mighty "straight-shooting" was done by Clarence Phillips, able layman president of the conference, speaking for better cooperation of church with church and churches with pastors. The conference presently needs two new pastors to replace Ralph Galt and Henry Harman, late departed for North Dakota and North Carolina, and some new churches where more of the people are. But the sort of spirit shown during much of the conference is the spirit that will remedy these situations.

The Valley Conference has been well known for its lay leadership. This was increased as Clayton A. Pugh of Winchester replaced Rev. H. V. Harman as conference secretary. Mr. Phillips was re-elected president as were Rev. R. A. Whitten, Miss Gene Fahnestock, and O. W. Andes as vice-president, asst. secretary, and treasurer. A fitting climax to the conference came with the licensing of John Henderson, retired railroad engineer, of Shenandoah.

H. V. H.

AREA LEADERSHIP TRAINING INSTITUTES.

(Continued from page 3.)

Friday, December 2, 1955,
First Presbyterian Church, Asheville, North Carolina.

Leadership—

Rev. W. Randolph Thornton, National Council of Churches.
Miss Kate Crowell, First Methodist Church, Charlotte, N. C.
Miss Sara McNeill, First Presbyterian Church, Reidsville, N. C.

Content—

Courses on recruiting, training and supervising of teachers for church school programs, with special emphasis on children's work.
Display of latest materials including visual aids.
Registration, 9:00 a. m.; sessions, 10 a. m. and 2:00 p. m.; close 4:00 p. m.

Persons who should attend—

Directors and ministers; Sunday school superintendents; teachers and departmental superintendents.

Registration—

Fee of $1.00 payable at institute or in advance.

We hope that many of our ministers, superintendents and teachers will avail themselves of this opportunity to learn more about the art of

(Continued on page 11.)

Editorial . . .

Challenge of the Ministry as a Vocation

The most urgent need of the Southern Convention at the present time is for ministers to serve as pastors of the churches. The Ministers' Retreat held at Moonelon, October 19-20, faced the situation in a realistic way. Every member of every church in the Southern Convention should be informed of the situation. **The Christian Sun** will do everything possible to inform our people, and to kindle a deep concern in their hearts.

There was a sincere searching of hearts on the part of the ministers who attended the Retreat. Their concern is expressed in the Report of the Committee on Findings, which appeared on page 16 of last week's issue of **The Christian Sun.** The discussions at Moonelon centered around two very important questions. The first was: What are the barriers which stand in the way of young people who might consider the ministry as a vocation? The second was: How can we recruit more young people for the Christian ministry? We plan to give a gist of those discussions in subsequent issues.

A way must be found to present adequately the challenge of the Christian ministry. Every vocation has its own individual challenge. Conscientious young people do much deep thinking about the vocation in which they will invest their lives. This is as it should be. They take into account their individual bent and inclinations. They also reckon with what they may hope to accomplish. We owe it to them to present the claims of the Christian ministry for their consideration.

Modern youth, we believe, is as idealistic as it is ambitious. Perhaps it is more nearly correct to say that youthful ambition seeks idealistic channels for its expression. Young people, with all their realism, still dream of making their lives worthwhile. They believe that the world can be made better. Most of them believe people can be led into a better life. Ministers are called to lead people to live better lives. Let us tell young people just that.

Twenty-five years ago the majority of the American people believed that education and science would transform the world and bring prosperity, peace and happiness to all mankind. The scientists have achieved miracles of which the ancients never dreamed. They have learned the secret of the atom and, by nuclear fission, have unloosed power that staggers the imagination. But the first practical application of that power was to wipe two cities from off the face of the earth. Now even the scientists are afraid. They are saying that only spiritual power which transforms the hearts of men can cope with the destructive power at man's finger tips. That is the challenge of Christianity to men of good will.

Christians are still a minority group. God's purpose to save the world is still a long way from fulfillment. Every Christian shares in the responsibility to evangelize the world. The minister is challenged to make the church he leads a witnessing church. It is not an easy task. It is possible of accomplishment only by surrendered, consecrated and dedicated men and women.

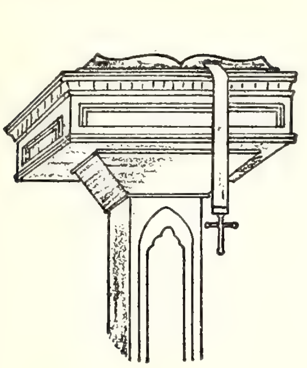
The ministry makes more demands of an individual than any other profession. We believe that should be said plainly and emphatically to every person who is considering the ministry as a vocation. The minister is called, under God, to change the minds and hearts of mankind through the appeal of the Gospel of Christ. The minister must be, first, last, and always, God's own. God makes the same demand of every one of his children. Many of his children do not know what God demands. Countless others are not willing to accede to the demand. They are a challenge to the minister.

This is no attempt to minimize or to ignore the hardships and discouragements which beset the minister's path. Everyone who is acquainted with the work of the minister knows enough about them. The church members who do not know about the minister's difficulties constitute one of his biggest problems.

What we wish to say is that the work which the minister is called to do is in line with the eternal plans and purposes of God. We believe that this is God's world. We believe that he is a God of love. We believe that God has infinite power and that he will not permit his purposes to fail. The fact that God works in men through the spiritual power of love is the strongest appeal to men to do God's work.

The supreme test of man's faith in God is man's willingness to rely upon the power of love. The wilderness temptations of Jesus center around the issue between the materialistic and the spiritual. Jesus had supreme confidence in the power of love. That confidence shaped the entire course of his ministry. It was exemplified in his Crucifixion. It was justified and glorified through his Resurrection. The minister is challenged to dedicate his life to the service of the Living Christ.

Christ is the example of everyone who would be called Christian. That is especially true of those who would serve in the capacity of the Christian ministry. It is not what the minister knows, nor in what he does, that his effectiveness as a minister is determined. It is the Christ-likeness revealed in his relationships with his people that makes him a true minister of Christ.



"The Way Out of Our Worries"

A Sermon By

REV. AARON N. MECKEL, D. D., LL. D.
St. Petersburg, Florida.

"So don't worry — Set your heart on his Kingdom and his goodness, and all these things will come to you as a matter of course." Matt. 6:31-33. (J. B. Phillip's Translation.)

A chaplain had a sign posted on his door: "If you have worries, come in and let's talk them over. If not, come in and tell us how you do it!"

Dr. E. Stanley Jones tells of a woman who had become such a confirmed worrier that her very brain cells began to atrophy and decay under the strain. The life forces started to break down because of her "retreatism," her abject fear of life. The doctors finallly decided to remove that part of her brain which presides over foresight. When it was suggested that she might be healed through the regenerating power of religious faith, and escape surgery, she vigorously objected, saying that such a course might have been possible ten years ago, but that it was too late now. (E. Stanley Jones, *Abundant Living*, p. 101).

Of course, she was wrong, dead wrong! It is never "too late" to begin the life of trust; never too late to step out of the structure of fear and anxiety into the life of faith. In fact, Jesus' words, "Don't worry" are a command. God wills for us a life unencumberer by false cares. Actually, worry is disobedience; it is living, to all intents, as though God were not. It is unbelief.

Perhaps I may be permitted to make a personal admission at this point. Not until I had been in the Christian ministry for some years did Jesus' teaching about the futility of worry really dawn upon me. Oh yes, I had been reared on the Sermon on the Mount and had willingly acknowledged its poetic beauty and vivid imagery. I did everything with the Sermon on the Mount but accept it as an actual way of living. And so, like some who may read these words, I would close my Bible, after reading its message and go right back into my pedestrian life of pushing and fretting and doubting.

How many there are — some of them members of the Christian church —who admire the teaching of Jesus as a lovely ideal but who have yet to accept it as an actual way of living!

Then one day, light began to break in on my confused mind. I saw that the way *out* of worry is the way *up* into believing trust. I had had too much on my mind and not enough in my heart. The over-all cure for worry is contained in the words of Jesus about the Kingdom of God. How I could have been oblivious to their meaning for so long a time, I cannot explain, unless it be our common human frailty that seeks to dodge the truth rather than face it. Like "peace of mind," the "worry-less" life could be had—on God's terms.

I had insisted on living life my own way, rather than Christ's way, on seeking first my petty little kingdom of self rather than the transcendant Kingdom of which Christ is sovereign. Jesus' words struck inward on my mind like hammer blows: "So don't worry—set your heart, your affections, on God's Kingdom and God's goodness and whatever else you may need, will come to you as a matter of course."

Dr. George A. Buttrick says, "There is a Franciscan element in all true Christianity. Most of us who call ourselves Christians fail in this joyous trust in God."

True indeed. But once put your feet on this new and living way of faith and trust taught by Jesus, and you find yourself led out of darkness into light. If you stumble, as we all must at times, you can get to your feet again, and with heaven's help, continue towards the light. In the Christian life, as elsewhere, not "failure but low aim is crime." God mercifully judges by the inner intent of our hearts.

Let us begin our study of the life of trust by stating the argument in reverse.

When our Lord commands us not to worry, he is not putting a premium on *shiftlessness*. The life of faith is not a life of indolence, of allowing someone else to carry our share of life's load. We are not to be Macawbers, idly waiting for something to turn up. The one who commands us not to be anxious was himself journeying toward a cross. He knew, as none other has ever known, the full meaning of responsibility.

Nor is the care-free life one of callous *indifference* toward the welfare of others who may be in need of our help. The Christian does not walk through life with hood-winked eyes and stopped-up ears. Margaret Slattery, former friend and counsellor of youth, once wrote of the Master that "he took it upon himself." That is, he voluntarily assumed the burden of the world's woes and sufferings and sins. In him,

Desperate tides of the world's great anguish
Were forced through the channel of a single heart.

The Christian life, when faithfully lived, can never be one of neutralism or indifference.

Once more, Christian living is not *fatalism*. There is a kind of religious Stoicism that walks its melancholy way with head "bloody but unbowed." It holds that the best response to life is one of utter resignation. A man remarked of a friend of his who had been killed in a car accident, that "his number was up, that his time had come." No reference was made to the element of human sin and folly involved in the mishap. Those who hold to this attitude of fatalism — and the fatherly providence of God and dub themselves soul-less marionettes. They only darken the way of counsel.

II.

Stated in positive terms, then, what is Jesus' teaching with regard to the life of trust?

(1) First of all, his teaching concerns *priorities*. We are to let God put the really great things at the center of our lives—his Kingdom and his goodness—and trust him to supply the lesser needs as a matter of course. In the literature of the early church there appeared this unwritten saying of Jesus: "Ask the great things and the little will be added unto you; ask the heavenly things and the earthly will be added unto you."

The unworried life cannot be found by seeking it directly. It follows as a result of an act of complete commitment on our part. "Seek first his Kingdom." Settle that first!

So very often it is over-concern about *marginal* matters that puts wrinkles on our foreheads and weights

(Continued on page 13.)

News from the Churches . . .

Report on the Progress of Bayside Christian Church

In May of 1954 a small group of people met at the home of Mr. and Mrs. R. E. Twiford to discuss the need of another church in the Bayside area. As there was no church in Chesapeake Beach, and no Christian church in Bayside and as we were all Congregational Christians, naturally we decided to start a Christian church. This small group consisted of Mr. and Mrs. Twiford, Mr. and Mrs. E. F. Caldwell, Mr. J. O. Atkinson, Mr. Edward Cummings, and Mr. and Mrs. Carl Cummings.

At our next meeting Dr. and Mrs. Millard Stevens met with the same small group. At this meeting we planned a door to door survey.

By the time we met again our small group had enlarged a little. In addition to our regulars, there were Dr. Stevens, the Rev. Ernest Brickhouse, Mr. and Mrs. W. D. Brooks, Mrs. Ruth Smith, Mr. and Mrs. D. B. Smith, Jr., Mr. Paul Beale, Jr., Miss Mildred Shaw, Mrs. June Cummings, and Mr. R. W. Spruill. With the help of all we made the door to door survey.

We held our first services in the Chesapeake Beach Community House on June 13th, with the Rev. Ernest Brickhouse conducting the service.

As we continued to grow and meet we decided to organize and set September 12th as a tentative date. We now had enough people to form several committees, namely, the nomonating committee, the name committee, the promotion committee and the very important finance committee.

On September 12, 1954, at three p. m. the Bayside Congregational Christian Church was organized. There were 27 charter members and among the many distinguished visitors were Dr. Millard Stevens, the Rev. Ernest Brickhouse, the Rev. Olin Pendleton, the Rev. J. H. Dollar, the Rev. J. Everette Neese and Dr. Wm. T. Scott.

Following the Organizational services there was a business meeting. At this time a motion was made to call the Rev. Ernest Brickhouse as our minister. Also at this meeting the church officers were elected, such as deacons, trustees, treasurer and clerk and a site committee.

A special meeting was held on September 26th for the installation of the deacons by the Rev. Ernest Brickhouse, and to elect 12 members to serve on the Official Board. Mrs. Ruth Smith was elected pianist, also at this meeting a motion was made to purchase a lot on Greenwell Road for the church building.

At our first official board meeting in October Mr. R. W. Spruill was elected chairman and Mr. D. B. Smith, Jr., vice-chairman. Mr. J. O. Atkinson, Mr. C. H. Cummings, Mr. W. D. Brooks, Mr. R. E. Twiford, and Mr. D. B. Smith, Jr., were elected as members of the building committee.

In November the congregation purchased 100 Hymn books. We also received about 150 chairs as a gift from the Christian Temple.

PLEASE! ALL COPY FOR THE CHRISTIAN SUN SHOULD BE TYPED, USING ONLY ONE SIDE OF THE SHEET, AND DOUBLE-SPACED. S. C. H.

In December the property was purchased for the church building.

In March Mr. Twiford reported a total of $13,172 in cash and pledges for the building fund.

In April we were very fortunate in getting a street light erected at the site of the building.

Our total Sunday school membership to date is 143 with 72 per cent average attendance. Our total church membership is 47.

On Sunday afternoon July 24th we held our ground breaking services. We all know that without the continuel prayers and interest of so many people we could not have accomplished so much.

We hope to be in our new church by Thanksgiving Day. As we enter into a new church year we want to thank each one who had even the smallest part in the work of the past year. We are especially grateful to Dr. Millard Stevens, Dr. Wm. T. Scott, and the Rev. Ernest Brickhouse for their untiring efforts and assistance, and to the one who first conceived the idea of forming this church and has had his hopes fulfilled, we are indeed grateful, Mr. Roy Twiford.

Mrs. M. Inis Cummings,
Clerk.

What One Minister Said

Have you ever talked with anyone about Christ? Or, have you ever talked with a young person about entering the Christian ministry? Or about being a Director of Religious Education? Or about going to the Mission field? There are unlimited opportunities in each of these.

This week I want to talk with you about one of the above opportunities for Christian service, the Christian ministry. Last week I was at Elon College, meeting with other ministers, to spend some serious thought on the growing shortage of ministers.

Of course our concern necessarily centers itself on the shortage of ministers in the Southern Convention. In the States of North Carolina and Virginia we have 34 churches without a minister. This is a critical situation and may become even more critical.

What has caused it? Three things, primarily: (1) The growth of yoked churches from part time to full time service; (2) The organizing of new churches. Two new churches have been organized in the Eastern Virginia Conference in the past 18 months; (3) Fewer men are answering the call to the Christian ministry.

Will you join with me in two things: (1) Talk with any young people in your home about entering the ministry; (2) Pray with me that more young people may answer the call of Christ? "A Need Constitutes a Call."

J. Everette Neese,
in Bay View Church Bulletin.

"Good-bye," I said to my conscience,
"Good-bye for aye and aye."
And I pushed her hands off harshly
And I turned my face away;
And conscience, smitten sorely,
Returned not from that day.
But the time came when my spirit
Grew weary of its pace,
And I said, "Come back," to my conscience,
"For I long to see thy face."
But conscience cried, "I cannot,
Remorse sits in my place."

—*Paul Lawrence Dunbar.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Declaration of Purpose

By the time this article reaches the reading public, all conferences constituting the Southern Convention will have met in annual sessions. It is the plan of the overall organization formed for the purpose of conducting a campaign in the churches of the convention to secure $300,000 in cash and pledges as part payment for the erection of Virginia Hall, a dormitory for girls, and Carolina Hall, a dormitory for boys. This campaign is not primarily to secure immediate cash contributions, but to secure each church's official signature to the Declaration of Purpose which declares the local church's intention to pay its quota for the cost of the erection of the dormitory bearing its state name. The church is to decide how it will pay, and the date the payments will begin.

In arranging for this campaign, the committee and the college are appreciative of the fact that we are now in the period in which the orphanage is to make its appeals for funds to meet its needs. It is not our intention to encroach upon the orphanage time, and we wish to make it clear that we are not asking the churches to contribute now, but simply to commit themselves to contribute at a later date.

Some of our churches have already signed their Declarations of Purpose and forwarded same to the college. These churches were noted in last week's article, but they are here repeated that other churches may see what these churches have done and, perhaps, will feel their ability to emulate them.

The following churches have accepted their quotas, signed the Declaration of Purpose, and forwarded the same to the college:

Virginia Hall:

Union, Southampton, Rev. Clyde Fields, pastor; $2,019.00, in five years beginning January, 1956.

Carolina Hall:

Center Church, Rev. Mark Andes, pastor; $281.75 in five years beginning September, 1956.

Eutaw Community Church, Rev. Carl Wallace, pastor, $595.00 in five years, beginning January, 1956.

Mt. Zion, Rev. Thomas D. Sutton, pastor, $1.000.00 in five years, beginning January, 1956.

Hope Mills, Rev. Carl Wallace, pastor, $414.75 in five years, beginning January, 1957.

* * * * *

Apportionment Giving

The Valley of Virginia Conference and the Eastern Virginia Conference have already held their annual sessions. Reports from the churches were good and encouraging. Not as many churches in these conferences raised their entire apportionments as did a year ago, but the total amounts secured was in excess of a year ago. The three North Carolina Conferences are in session this week. As a rule, the churches pay their conference apportionments before or during the annual session of the conference.

I am very happy to report that contributions for our college, on the conference apportionments, are far in excess of the total received from this source a year ago, and promise to exceed the total amount received on conference apportionments and the sustaining fund. This is most encouraging. The college is grateful and appreciative. The following amounts have been received:

Previously reported	$20,909.67
Eastern N. C. Conference:	
Amelia	$ 53.00
Martha's Chapel	27.00
Southern Pines	244.83
Morrisville	9.09
Mt. Auburn	12.50
Plymouth	39.00
Pope's Chapel	28.00
Eastern Va. Conference:	
Portsmouth, First	400.00
Bethlehem (Nans.)	39.34
N. C. and Va. Conference:	
Burlington, Bev. Hills	$ 30.00
New Lebanon	161.85
Bethel	5.00
Burlington, First	1,071.66
Durham	692.00
Greensboro, First	54.88
Haw River	100.00
Long's Chapel	70.00
Mt. Zion	10.88
Pleasant Grove	72.00
Salem Chapel	100.00
Union (Va.)	25.00
Western N. C. Conference:	
Liberty	$ 85.00
Pleasant Grove	20.00
Antioch (R.)	26.00
High Point, First	15.00
Randleman	50.00
Virginia Valley Conference:	
Newport	$ 27.33
Total	$ 3,469.36
Grand total	$24,379.03

Official Thanks from Germany

The North Carolina CROP Office has just received a hand print, entitled "Dove," by Wolfgang Kreutter as a token of appreciation of American friendship shown since the war to the German people. It is a part of a collection of modern graphics and paintings presented to National CROP by Dr. W. H. Van Almsick, the German Consul in Detroit, representing German President Heuss on behalf of the German people.

Accompanying the print was the following letter signed by President Heuss:

Bonn, W. Germany,
May, 1955.

During the years of our bitterest need countless men and women in countries near and far sent from the kindness of their hearts innumerable gifts of food and clothing to Germany. These acts of brotherly love saved the lives of many Germans and helped the exhausted and the despairing to gather fresh courage. Since that time, we Germans have a great debt of gratitude. For years the German people have received gifts from others: to-day we ourselves should like to be the bearers of a modest gift.

Our gratitude is expressed through works of art which were created by contemporary German artists, many of whom are themselves living in distressed circumstances. The money for the purchase of these works of art was raised by millions of Germans, some of whom have themselves experienced the active help of unknown men and women of other nations, and all of whom are deeply aware of the great debt of gratitude which the German people owe to men and women all over the world.

Our gifts are only a symbol of this gratitude. They are being sent to thousands of church and welfare organizations which were the mediators and bearers of kindness and brotherliness. Through these gifts grateful Germans are seeking to reach every one of the unknown benefactors in thirty nations, asking them to accept these tokens as a sign of a heartfelt and permanent gratitude from one human being to another. It is our desire to express to these unknown benefactors the conviction that fills our hearts and minds—that after years of need and distress no one has greater reason for gratitude than the German people.

THEODOR HEUSS,
Federal President.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Thank Offerings Help to Build New Churches in So. Africa

By DOROTHY JACKSON.

Since our Thank Offering this year is to help the Christians of South Africa build churches, let us recall the story of one of South Africa's exceptional Christian women. It is taken from *Guideposts*.

The African woman has not yet achieved any status other than that of wife, mother and laborer, and is usually regarded for her accomplishments as such, rather than for herself.

There are, however, some wonderful exceptions. One is Sister Dora, a graduate of Lovedale College, in South Africa. She became a school teacher before her marriage to a chief, and when he died her qualities had already so impressed the chieftain that he called upon her to succeed her husband. She must be today, if not the only, then one of the very few, to become a woman native chief.

Living in New Brighton, Sister Dora has given herself wholly to the welfare of her own people. She is in charge of a dispensary and welfare clinic. Her enthusiasm, her radiant good humor, her patience with suffering, her impatience with dirt and foolishness, her shameless Christian faith, have won her more respect and affection than her status as chief. The combination is irresistible.

When a distinguished churchman from Great Britain visited her sometime ago, he gallantly kissed her hand. What a scene in South Africa, between white and black! For Sister Dora, like every other notive, is not allowed to travel in the same coach or even enter a railway station by the same entrance as a white man.

And this wonderful woman is a Congregationalist, attends the native Congregational Church in New Brighton, was a delegate from her church to the Assembly, draws her strength from the Christian faith, which she shares with some of the humblest and poorest of her people—and with us.

Attending United Church Women's Assembly in Cleveland

Among those from the Southern Convention Women's Fellowship who are attending the Seventh National Assembly of United Church Women at Cleveland, Ohio, November 7-10, are Mrs. Walter Hall, Interdenominational Co-operation Chairman, our official representative from the Women's Board; Mrs. Russell V. Powell, delegate from the Greensboro Council of Church Women; Mrs. J. Everette Neese, delegate from the Norfolk Federation of Missionary Societies; Mrs. Ray F. Gordon, and Mrs. W. B. Williams, delegate from the National Fellowship of Congregational Christian Women.

Copies of Thank Offering Program Available

Should there be any group that does not have a copy of the Thank Offering program prepared by Mrs. Richard L. Jackson, a copy may be obtained by writing to Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia.

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Successful Year Reported for South Norfolk

The annual report of the Women's Fellowship of the South Norfolk Congregational Christian Church shows a successful year. Each month the circles met and sent fruit plates and flowers to the sick and shut-ins. Five baskets of food and $30.00 were received by needy families from the group at Christmas. Four orphans received clothes and toys. For the Friendly Service project the organibzation sent baby layettes to Korea and to the Delmo Community Center in Missouri. A contribution of $107 was given to the American Cancer Society as a memorial to Mrs. Elizabeth Hargrove, a former Sunday school teacher in the South Norfolk Church. The group also made cancer dressings and bed jackets for the association.

Mrs. J. F. Morgan reviewed books on home and foreign missions to the fellowship in March. From the Bible study book, the group studied the Book of Acts at their monthly circle meetings.

The financial report shows that they went $10.00 over their apportionment. Other disbursements include $55.00 for Thank Offerings, $35.00 for the new parsonage, three $10.00 Life Memberships, $10.00 Memorial to Mrs. Lucy Hanbury, and $70.00 to a new church. The collections from the Cent-a-Meal boxes amounted to $148.90.

Quoting Mrs. W. B. Evans, president of the group, "We have been very happy in our work—may we be inspired to do more for the Master this year."

* * * * *

Pleasant Grove Women Have Successful Year

The Woman's Missionary Society of the Pleasant Grove Church (W. N. C. Conference) has had another successful year in missionary work under the leadership of our president, Mrs. G. P. Bray, Jr. We had a good delegation to attend our Spring Rally, also our Fall Conference. Our Thank Offering program was given at a regular morning worship service of the church. Our book review was given by one of our own members. We sponsored a Life Membership. We have sent coupons to the Elon Orphanage and "sunshine" baskets to the sick and shut-ins. We observed May Fellowship Day as Family Night, with a picnic supper, followed by a worship service. Rev. Winfred Bray was our guest speaker.

For a special project, we give a "White Christmas" to someone who needs a special cheer.

With the help of our pastor and his wife, Rev. and Mrs. Mack Welch, and our prayers and determined efforts, we will strive to make this our best year in the work of the kingdom.

FLOSSIE BRAY,
Reporter.

* * * * *

New Slate of Officers Approved for Henderson Fellowship

At the last general meeting of the Woman's Fellowship of the First Congregational Christian Church of Henderson, North Carolina, the slate of officers for the coming year was approved. They are: Mrs. E. W. Langston, president; Mrs. Wilson

(Continued on page 9.)

Missions at Home and Abroad

Ed Riggs Writes the Southern Convention

Kilanjunai P. O.,
Ramnad, S. India.
August 28, 1955.

Dear Friends of the So. Convention,

Again too much time is slipping by between letters. We have been here almost two months now, and I should be settled enough to be able to tell about our routine of life and work here. There is certainly plenty to tell about, but no routine! Things are so hectic that I cannot yet seem to organize my work, let alone analyze it into something I can describe briefly and vividly. Take this past week, for example:

Monday, I was to start seeing clinic patients in the afternoons only, since so many emergency cases seem to arrive just after noon and near evening that I couldn't seem to salvage that time for study and other work when I reserved morning for the clinic. So I hoped I would have better luck saving mornings for the non-clinical activities.

But Sunday night at ten, I was called to see an eclamptic in a village three miles away, and spent the night there, sleeping, as Indian gentry do, on the mud floor of the "verandah" shelf in front of the patient's house, to the music of the family cow tied nearby chewing her cud. At dawn the next morning there had been no progress, so I persuaded the family to take the girl to Kilanjunai by bandy, and I rode along with her to help hold her down in her delirium. Unfortunately things started progressing fast in the tossing bandy. Within sight of the hospital, the bandy bogged down in the mud, and one of the bullocks, ailing, sat down and refused to budge. I sure thought I would have my first "bandy baby," but we finally beat the stork to the hospital by about five minutes. The baby was small and weak, and doing poorly during the day. At one point, an over-solicitous grandmother nearly chocked it, pouring dirty sugar-water down its throat against orders, and I had to revive it. Suffice it to say I did not get much work done that morning!

Tuesday, I cycled out to the bus road, took the bus to Ramnad, and went in a rented cycle six miles out the other direction, to an isolated village center that was requesting a clinic. The last part of the way I had to abandon the cycle and walk, through soft deep sand. High thorn hedges and thorn trees everywhere; no wells or reservoir tanks; the soft sand everywhere so that snowshoes would seem more helpful than a cycle for transportation throughout that area. The villagers in these fifteen tiny villages in that neglected little pocket make their living by buying coconut palm branches at the seashore four miles away, weaving them into mats, and then carrying them the six miles to Ramnad to sell for eleven cents apiece.

When I got back to my cycle, I found a flat tire, and no cycle pump in any of the surrounding villages, so I had to walk back to Ramnad. There I presented my suggestions for a health program to the local church council meeting, then back to Kilanjunai, doing the last seven miles of travel after dark.

Wednesday, I woke up and found that the baby had died during the night and they hadn't bothered to call me. I got permission to do an autopsy (the second in the history of this hospital!) and found an overwhelming pneumonia, unrecognized during life, and apparently started the first day from aspirating that dirty sugar water. I guess I should not have been away Tuesday!

Thursday and Friday, Dr. Moses, the head of the Mission Hospital at Ramnad, and Mrs. Martin, the nursing superintendent there, were here along with Dr. Martin, the Indian doctor who visits here regularly these same two days every week. Between them they saw a huge number of patients for me, and left me time for other work. Dr. Moses thought she had a Gyn. operation lined up, but the patient disappeared without any warning, apparently in panic at the idea.

Thursday afternoon, the local Hospital Advisory Committee met, and discussed various suggestions for hospital improvements. They were too polite to openly oppose my proposal for painting furniture, shelves and woodwork, but I could see that they couldn't see any sense to it! I am doing some painting on my own, in my spare time, to try and convince them by demonstration that it will improve the looks of the place enough to be worthwhile.

Friday morning, both the local pastor and I found we had spare time at the same time, and so I had my first language lesson since coming here!

Yesterday was leprosy clinic again. I have almost a hundred patients registered so far, far ahead of the two-month mark our first year. They seem to be cooperating better, too. Our only leprosy in-patient is a Brahman beggar, so low in morale that he is willing to eat from our kitchen! Brahmans are quite rare in our area, and Brahman beggars are rare anywhere. We had one (as a leprosy patient), passing through when we were here before, and he had to beg for raw rice and cook his own, instead of begging for cooked food as ordinary beggars did, because he would have been polluted by eating food cooked by lower-caste people. But this poor fellow is past caring. His family and fairly well-to-do brother-in-law have thrown him out and will not have anything to do with him. He has been to Vellore, and is on Dr. Brand's waiting list for an operation. Meanwhile he is here temporarily, and, as I say, reduced to the indignity of eating food from a foreign kitchen cooked by outcaste servant girls. I don't know whether that had anything to do with his having been rejected by his family and the rest of his Brahman community.

Best regards,
ED RIGGS.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Hoyle, vice-president; Mrs. J. B. Bobbitt, secretary and treasurer. Cradle Roll committee: Mrs. Macy Stainback and Mrs. Billy Hall.

The out-going vice-president is Mrs. W. H. Masters, and Mrs. Victor Langston is the out-going secretary and treasurer. Both have held their offices for many years and have given generously of their time and effort to further the society's aims.

The three circles have been reorganized, and new leaders and committees for each have been installed.

In addition to all their regular activities, the members of the Woman's Fellowship also serve as hostesses for the various meetings of the youth groups. The young people of our church and of the Liberty (Vance) Congregational Christian Church meet together one Sunday evening

(Continued on page 11.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

North Carolina and Virginia Pilgrim Fellowship Rally

The North Carolina and Virginia Pilgrim Fellowship Rally will be held Sunday, November 20, at the Gibsonville Christian Church at 3:00 p. m. All the young people are cordially invited to attend this Rally. The program will include a report on Moonelon Conference Center and the Election of Officers. Any group that has not sent in their conference apportionment are asked to bring it to the Rally. The Rally will close at 5:30 p. m. (There will be no supper served.)

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Junior High Pilgrim Fellowship Groups Organized

Rev. George Alley reports a new Junior High P. F. at the Suffolk Church. About thirty five young people attended the organizational meeting. Miss Betty Jones and Miss Johnnie Thompson are the counselors.

The Elon College Community Junior High P. F. was organized on Sunday, October 31, with seventeen young people present. The pastor, the Rev. Wm. J. Andes, led the group in its discussion and business meeting. Mr. Al Noah led the opening worship service. Others assisting Mr. Andes in the organization of the group were Miss Edith Brannock, Miss Joyce Meyers, Miss Ruth Dunn and Mr. Shigemi(Joe) Morita.

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Work Day for Christ Reports

Franklin, Va.—"Bake Sale at Steinhardt's Store by the girls, and the fellows are prepared to work at any odd job available for the day, and give the entire income to the fund. They do excellently in washing and waxing automobiles," from the Church Bulletin.

New Hope and Beulah (ENC)—Offering of $25.50 has been contributed to Our Christian World Mission for their Work Day For Christ. $10.00, New Hope; $15.50, Beulah.

Portsmouth, Va., First—"The Pilgrim Fellowship presented to the church $16.00 which was raised through their Work Day for Christ project. The money will be used for work among the Indians in North and South Dakota," from the Church Bulletin.

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Lebanon Young People Meet

A district young people's meeting was held at Lebanon Congregational Christian Church, Semora N. C. on Sunday, October 30 at 3:30 p. m.

The opening service of worship was conducted by the young people of the Lebanon Church and a play entitled "New Lights in an Old Village" was presented by the young people of Union Church, Virgilinia, Virginia.

The districts include eight Congregational Christian Churches: Union, Hebron, Lebanon, Third Avenue, Ingram, Pleasant Grove, Liberty, and Center.

Each young person attending was asked to bring a picnic supper. The host church provided the drink.

Center Church, South Boston took charge of the registration. Eugene Montgomery of Lebanon Church presided and Miss Phyllis Wilkinson of Center Church served as secretary. The period of recreation was under the leadership of the Third Avenue Church, Danville, Virginia.

* * * * *

The Fellowship Commission

"To cooperate with all who seek to extend the Christian Fellowsship" is the third part of our statement of purpose, and is the reason for the Fellowship Commission.

The areas of concern of this commission are denominational interdenominational, interfaith, recreation and membership. It is "fellowship" in its broadest sense. It is concerned with relationships of people not only in your group, and those who ought to be in your group, but also with others beyond your immediate circle.

This commission has so many projects that it could do that it would be impossible to carry them all out during the year and still have the other commissions active. Below are listed just a few of the many:

1. Complete attendance of your group at your Conference Youth Rallies. Also, delegates attending conference board meetings, Southern Convention Rallies, and last, but not least, camps during the summer.

2. Entertaining and visiting the groups from other churches (other denominations, as well as your own).

3. Studying other faiths. Invite a Rabbi to speak to your group, or visit a Synagogue and have the Rabbi explain the symbols of his faith to you. Also, visit a Catholic Church and have the priest explain the symbols of his church to you.

4. Entertaining foreign students. ((This could be tied in with the Action Commission since "World Friendship" is the foreign mission emphasis for 1955-56. If your church is not too far from a college or university, invite foreign students in and have them tell you about the Christian Church in their country. It may mean more to them than to you since some of them never get to see American Christian fellowship in action. There will be several foreign students at Elon College this fall from Japan, Jordan, Pakistan, etc.)

5. At least four big meetings on recreation during the year, such as: a. Hot dog roast, b. Swimming, boating and picnic, c. Community sings or Christmas Caroling, d. New Year's Watch Party, closing with quiet worship service, e. Skating or Bowling parties.

6. Membership Drive. This should probably be one of your biggest fall projects. Be sure you know why you belong to Pilgrim Fellowship before you try to induce someone else to join; belonging should mean something! Have a consecrative meeting initiating your new members so that they might feel an honor and privilege in joining your group.

7. Observe Youth Week, January 5, 1956. This week is sponsored by the United Christian Youth Movement (UCYM), the Youth Division of the National Council of Churches. You could observe this week by conducting the Morning Worship Service in your church on one of the Sundays of this week, or conduct a morning devotional over your local radio station. For additional help and suggestions, see the Youth Week Material in the Packet). (From material prepared by Mrs. Walter Graham, Suffolk, Va.)

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Some Helpful Material for the Fellowship Commission

The Cokesbury Party Book.

The Handbook of Skits and Stunts, Helen and Larry Eisenberg.

(Continued on page 11.)

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor,* 1045 23d St., Newport News, Va.

When Robert Learns Division

"Oh, Richard, what do you think? I am going to have a little boy to play with," called Robert Edison to his big cousin as he came up the walk. "Cousin George is coming to live with us, and we shall have such good times. He is only two weeks younger than I am, just seven years old."

"I am glad he isn't coming to live at my house," answered Richard, who was thirteen. "You'll have to divide everything with him, and that isn't a bit of fun. It will be division all the time."

Robert didn't know what division was, so he made up his mind he would ask some one who knew. When Emily came home from school he asked her.

"Oh, division is horrid," she said. "You put down a row of numbers on your paper, and then you have to divide. It's horrid. I feel sorry for everybody who has to do it. I can tell you."

Robert didn't tell mother how he felt, but he really dreaded to have George come now. Still, he was a polite little boy, so when George arrived he took him to see the rabbits. "You can have the gray and white one for yourself," he said. George was so pleased that it made Robert very happy.

Robert took his cousin to drive behind the pony, and he let George hold the reins half of the time. But all the while he was wondering when division would begin.

All day long the two little boys played and worked together, and the days passed quickly, and each night they slept side by side in two little beds.

Then George began to get all kinds of presents from his father, mailed to him from different places where his father went. These he insisted on sharing with Robert. "You have given me a share in all your things," he said. "and I want you to share mine."

At last the long summer and fall were over and George's father came back to take him home.

"There wasn't any division at all, mother," said Robert, as they watched George out of sight, waving as long as they cound see him. And he told her what Richard had said.

"Division as Richard meant it," said mother, "just meant sharing your things and home with George."

"Why, I wanted to!" exclaimed Robert. "That wasn't hard a bit. And George had ever so many more things than I had and he gave me a share of each. I have lots more things than I had when he came, and I had heaps and heaps more fun with him than I ever had with myself."

"Of course you did," laughed mother. "That kind of division, done willingly, brings another principle with it called 'multiplication.' When you divide things to share they grow and grow and grow until they never seem to stop."

"Then I like division and multiplication," said Robert.—*Selected.*

AREA LEADERSHIP TRAINING INSTITUTES.

(Continued from page 2.)

teaching. Churches might consider paying the registration fee of those who attend. There is a definite need for inter-denominational schools of this type where we can share ideas.

For futher information write: N. C. Council of Churches, Box 6637, College Station, Durham, North Carolina.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

each month, alternating between the two churches. The ladies of both churches prepare picnic plates for these meetings. Once each year, the youth groups of our church prepare and serve dinner to the combined groups of all the city churches. On such occasions the Woman's Fellowship circles help in the preparation of the food.

We are all looking forward to a fruitful year in our service for the church and the Kingdom of God.

MRS. J. L. LASSITER,
Reporter.

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An Interesting Letter from Frances Riggs

It is hard to believe that we have been here nearly two months; but lots has been happening, so it must be so! Sunday afternoons we usually try to get away from the house as a family, so we pile onto our cycles and ride off a short distance from here just for relaxation.

Yesterday, Louis, instead of riding as a passenger on one of our cycles, went pedalling off on his own—and managed to keep ahead of us most of the time. We let him set the pace, and he was surely eager and cooperative all the way. His cycle, a heavy, solid-tire type we brought from America for him to learn on, won't take him the ten miles to the nearest bus stop, but is all right for the little pleasure rides we go on occasionally. It will be nice for him to be "on his own" from now on.

Ed has just come back—all sunburned—from one of his first village clinics with the Christian out-caste groups. He describes having walked across fields to find a wayward leprosy patient, and in another village moving his set-up from the high-caste section to the out-caste section in order to get the poorer people to come. How I long to be with him, but it doesn't seem wise right now. I'll have to pass my first-year Tamil exams before I can leave home, and also get Louis well launched in his three R's.

I can report that I have gotten my first set of color slides back and that the pictures are O. K. for sending home to those who have asked. With the bright sun, day after day, and a good camera, good pictures are a sure thing. The slowest part is the month of waiting for them to be developed in Bombay. Also, the film has to be ordered from a photo shop in Madura and be brought out here by messenger. So it is nearly six weeks before the entire process of getting a set of pictures is finished.

Cordially,
FRAN RIGGS.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 10.

The Church Across the Street, Sophia Fahs and Reginald Manwell.

The Church of our Fathers, Roland Bainton.

One God—Ways we Worship him, Florence Fitch.

An Adventure in Liberty.

My Church.

(These books may be purchased through the Pilgrim Press, 14 Beacon St., Boston 8, Mass.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Spread of the Good News

Lesson IX—November 27, 1955.

Memory Selection: *"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."* Luke 10:2.

Background Scripture: Luke 8:1-21; 9:1-6; 10:1-24.

Devotional Reading: Isaiah 55.

Lay Preachers or Laymen Preaching.

This is the story of laymen at work for the Kingdom of God. First of all there was Jesus. Are you listening? Hold your breath! *Jesus was a lay preacher!* He was never ordained by an ecclesiastical commission. He was not a preacher in the accepted sense of the word of his day. Without ordination by a church group, and without any human credentials, "He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God." There was a sense of urgency about the man. There was much to do and there was so little time in which to do it. He must be about the Father's business. He went throughout his beloved land, preaching the gospel, the "good news" and showing "the glad tidings of the Kingdom of God." God's rule on earth, the reign of God in human life, was the theme of his preaching.

"And the twelve were with him." They were laymen too. Shepherds, farmers, fishermen, business men—they were all laymen. "And he sent them to preach the Kingdom of God, and to heal the sick." *They were lay preachers.* Like the Master himself, they were never ordained by an ecclesiastical commission or ordaining presbyter. They were not recognized by the church leaders of the day. The point of it all is that in the beginning laymen were charged with the responsibility of the work of the Kingdom. Christ gave them authority to preach and to teach and to heal.

It is still their responsibility. If any deep impression is ever to be made on our modern world, it will be done, not so much by the man in the pulpit as by the man in the pew. What the minister says on Sunday morning is not near as important as what the layman does through the week! This is not to minimize the place and importance of preaching, but to magnify the place and importance of the pew in translating the gospel into practical action, and in bearing witness in behalf of Christ. One of the dangers of Laymen's Sunday is the fact that it can give the impression that the laymen are doing on this Sunday what they pay the minister to do on the other fifty-one Sundays of the year. Our modern world needs the active participation of the laymen—and of course this includes laywomen—in the work of the kingdom. It is only as the laymen bear their witness in the home and in the business world and in the community and in the church that the cause of Christ will gain in influence and in power.

The Training of the Twelve.

"And the twelve were with him." That was sound strategy on the part of Jesus. It was a case of "learning on the job" training, so much emphasized today. Jesus wanted to be sure that the work would go on after he went away. There must be trained leaders, so he took the twelve with him on his evangelistic journeys. They had the chance to hear him preach, to see how he went about his evangelistic work. It was a kind of "apprentice school" for Christian workers. Then later he sent them out to preach on their own. Practice preaching and teaching, it was. They were to learn by doing. It was good that they could be with him and to hear him and to see him. That would help. But the Master knew that one learns by doing, so he sent them out to preach and to teach and to heal. How could they ever learn to do, if they did not do? Preachers and teachers can do many things better than laymen, but how can laymen ever learn if they do not have a chance to do? The building efforts of a layman or a young Christian are often much more effective, in the long run, than a finished performance by a professional religious leader.

Laymen need to take to heart the matter of evangelism, personal evangelism. The imperative and the message of evangelism never change. But methods of evangelism do change, and have changed. Alas for the church that depends wholly upon the old-fashioned revival service to get members of the church. Now as in the beginning of the Christian Church, laymen must become personal evangelists, and win men one by one. And God will gird such laymen with wisdom and with power.

Giving Heed to Hearing.

"He that hath ears to hear, let him hear." Again and again these words, or words of similar content, come from the lips of Jesus. He said little about how men should speak, but much about how they should hear or listen! There is a responsibility for hearing as well as for speaking. And one of the Master's best-known stories, or parables, is concerned with hearing. It is sometimes called the Parable of the Sower, but it is more appropriately called *The Parable of the Soils.* In each case, the truth proclaimed was the same—the sower sowed the seed and it was the same seed. But the response and the results were different in each case, depending on the reception of the words, and the attention which was given to hearing. Was Jesus rather sadly telling his hearers about the response he was getting from his preaching? Was he preparing the disciples against the discouragement that might dampen their spirits when they went out to preach, and got what at times must have seemed such a meager response? Perhaps both. It was certainly true in both cases.

A Word of Encouragement.

"But other fell on good ground, and sprang up, and bare fruit an hundredfold." A great deal of teaching and preaching goes in one ear and out the other, if indeed it even gets in one ear! A great deal, but not all. By no means all. Some falls in good ground, and springs up, and comes to fruitage. Wherefore be of good cheer and of good courage. The fact is that we are not responsible for the harvest at all. God is responsible for that. We are responsible for sowing and cultivating. God gives the increase. And if we are faithful in sowing, there will be a harvest. Let us not be weary in well doing, for in due season we shall reap if we faint not.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"THE WAY OUT OF OUR WORRIES."

(Continued from page 5)

on our hearts. It is our worldly-mindedness, according to Jesus, that lands us in the quagmire of anxiety. "For after all these things do the pagans seek, and furthermore, your heavenly Father knows your needs." (Matthew 6:32.)

We are concerned about our health and the well-being of our loved ones; about financial matters; about our reputations and what others say and think about us; about success in our appointed tasks—to mention only a few things. And right there, Jesus insists, lies the *root* of our trouble. These things are not of supreme importance. Something infinitely higher must occupy the center of our lives. We are to get the Kingdom pattern into our daily thinking and living, to set our hearts on Christ and the Kingdom of God. Then only shall we get our lives into spiritual focus and see things in true prospective. Then we shall stop making "mountains out of molehills" and molehills out of mountains. Then we shall "see life steadily and see it whole."

For some of us this may mean a radical revision of our values, a complete and utter re-orientation of our lives Godward. Only when that happens to us, can we see on what a self-centered plane we have been living. And a new sense of inner release and freedom will thrill us through.

But, one asks, does this way of life really work out in a "dog eat dog, devil take the hindmost" kind of human society? One can imagine a smile on the Master's face as he quietly answers, "But, my child, you have tried the other ways only to find them futile. What shall it profit you if you gain the world and lose your soul? What will you give in exchange for your soul?"

Many of our leading physicians and surgeons today would agree that only the Christian way works.

The stomach ulcer has been called the wound stripe of our civilization. A noted commentator says that many of us, especially in our crowded cities, are oppressed with "civilization sickness." A young business executive, facing a severe heart operation, because of complete exhaustion, was overheard to exclaim, "But I made it!" He had, it is true, battled his way to a higher salary bracket—but at what cost! Not that business and the honest accumulation of money are evil in themselves. We get into trouble at the point where we worship them as gods.

On the occasion of his eightieth birthday, Mr. J. C. Penny offered some wise counsel to young men and women about to enter the business world. He urged them to put real living first, to put God and the Kingdom at the center of their lives, and not to be taken in by the largest salary offer.

(2) Our second bit of counsel is contained in the well known, but little obeyed words of Jesus: "Don't worry at all, then, about *tomorrow*. One day's trouble is enough for the day—and tomorrow will look after itself."

Positively stated, this is a command to live a day at a time, with a humble, childlike trust in the fatherly providence of the Almighty. The proud and the self-opinionated will refuse to accept this teaching; the humble will receive it with eagerness. Don't telescope your responsibilities into an hour or a day, Jesus is saying. Walk life's way with joyous abandon, a step at a time, with your trust in God.

When he addressed the members of the United States Supreme Court recently, Dr. Ralph W. Sockman told the story of a little boy who was walking through heavy down-town traffic with his father. Looking with fondness into his father's face, he said, "I'm just a little boy, and my hand might let go; but you, my father, are big and strong, and your hand won't let go."

George Klingle imparts the same wise counsel for Christian living in his poem, "Hour by Hour":

God broke our years to hours and days, that
Hour by hour
And day by day.
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day.
And never, I believe, on all the way,
Will burdens bear so deep
Or pathways lie so steep
But we can go, if by God's power,
We only bear the burden by the hour.

Those who have learned to trust in God's loving providence know why Jesus made mention of the gaiety of birds, the beauty of flowers, and the shining faces of little children, in his teaching about the care-free life. Instead of fretting about life, they live it, celebrate it, play it out like music! The flowers and the birds and the children know themselves to be an organic part of the great symphony of creation which lives by praising and adoring the Creator. God cares for them. "Alas, you 'little faiths,' you do not seem to grasp that you are infinitely more precious to God than sparrows and flowers!"

Bishop Gerald Kennedy says that a new day dawned for him when he found that he could rest all his cares and anxieties back on the omnipotent heart of God and live by faith, a day at a time.

A friend once told me the secret of her radiant and effective life. Every morning she takes her task fresh from the hands of God in the spirit of prayer. At evening time she lays it down again with thanksgiving, at the Master's feet. Thus she walks the high road of faith.

(3) This way of living also makes of the *future* an exciting adventure with God. We no longer look forward with fear at what the future may hold in store, for our lives are "hid with Christ in God." Such day by day living has the feel of the eternal in it. Nor do we need to push or to fret, for God unfolds the way. He is in the tomorrows; and therefore, we journey towards them in joyous expectancy. Enough for us to say with Tennyson:

I know not where his islands
lift their fronded palms in air,
I only know I cannot drift
beyond his love and care.

At one stage in his career, J. C. Penny, whom we have mentioned before, felt himself a complete failure. The bottom had fallen out of his financial securities, and the huge empire of business he had erected, appeared headed for collapse. Like many another "successful" business man, he came to the poignant realization that he had left out something of vital and primary importance along the way, that lasting security must share the nature of the spiritual.

While a patient at the Battle Creek Sanitarium, one night, he actually felt that the end might not be far away. With what seemed his remaining strength, he wrote a last message to his family.

Then, at this breaking point, his extremity became God's opportunity. Early the next morning he heard

(Continued on page 15.)

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

Dr. Truitt is attending the National Conference on the Churches and Social Welfare in Cleveland, Ohio, this week. He asked me to write the letter for The Christian Sun Orphanage Page.

As we enter the Thanksgiving Season, we are grateful for the many fine things our churches, Sunday schools and other groups, and individuals are doing to help us care for these children. Without your help this orphanage would not be possible.

Our receipts for the year have been good. During the Orphanage Period of November and December, Dr. Truitt, Mr. V. R. Holt, and others will be contacting businesses and friends, requesting special gifts for the Orphanage. We hope to "come out on top" at the end of the year, and to have some funds to apply on the debts have accrued during the past drought years.

It seems that we are always "holding out our hand," and I have often heard Dr. Truitt say that he would not do it for himself—and none of us would either. But when you are doing it for little children, that they might have a home and care and training, it is a different matter.

We continue to have our Wednesday evening prayer services in the chapel. The children learn here and at the Pilgrim Fellowship meetings how to stand before a group and lead a worship service and group singing.

Jean Daughtrey, who graduated last spring, was married in the superintendent's home, Sunday, October 30. Jean and Jack Butchard will make their home in Elon College. We wish them much happiness.

Dr. Truitt will be back next week. I wish to take this opportunity to thank you for your kindness to us and I hope you will remember the orphanaage during the Thanksgiving season.

Melva Foster,
Office Secretary.

REPORT FOR NOVEMBER 2, 1955.

Commodities for the Week.

27 towels:
Mrs. Maude Blacknall, Reidscille, N. C.
36 towels:
Fieldcrest Mills, Inc., Leaksville, N. C.
New winter coat:
Miss Bessie Thomas, Burlington, N. C.
Clothing:
Mrs. Lee Salmons, Winston-Salem, N. C.
Mrs. Raymond Brinkley, Winston-Salem, N. C.
Mrs. Sam Scott, Winston-Salem, N. C.
Elm Ave. Christian Church, Portsmouth, Va.
Mrs. Theodore Samet, Greensboro, N. C.
Mrs. Wooten, Burlington, N. C.
Mrs. D. M. McLelland, Elon College, N. C.
Ervin Small, Burlington, N C.
Mrs. Joybell Dixon, Burlington, N. C.
Mrs. Harry Wells, Haydenville, Mass.
Mrs. G. M. Epps, Suffolk, Va.
Coupons:
Mrs. L. L. Page, Sanford, Maine.
Mrs. Elmer Wilcox, Braintree, Mass.
Mrs. Esther Jinkens, St. Paris, Ohio.
Mrs. R. H. Oxford, Elon College, N. C.
Coupons and quilts:
Miss Georgia Bradley, Mebane, N C.

Sunday School Monthly Offerings.

Amount brought forward		$17,413.22
Eastern N. C. Conference:		
Amelia	$ 46.50	
Good Hope	48.00	
Hope Mills	5.00	
Lebanon	15.00	
Martha's Chapel	23.00	
Mt. Auburn S. S.	5.38	
Pleasant Union	25.00	
Southern Pines	188.00	
		355.58
Eastern Va. Conference:		
Norfolk, First	$ 49.00	
Christian Temple	101.35	
Warwick	15.00	
		165.35
N. C. and Va. Conference:		
Belew Creek	$ .10	
Berea	59.00	
Burlington, First	106.98	
Burlington, Bev. Hills	17.00	
Concord	30.00	
Liberty	10.00	
Mebane	5.00	
Mt. Bethel	43.00	
Union (Va.) S. S.	5.00	
		275.08
Western N. C. Conference:		
Liberty	$ 25.00	
Needham's Grove	30.00	
Pleasant Grove	25.00	
Pleasant Union	40.67	
Seagrove	50.00	
Shady Grove	10.00	
		180.67
Virginia Valley Conference:		
Winchester S. S.	$ 10.00	
		10.00
Total		$ 986.98
Grand total		$18,400.20

Special Offerings.

Amount brought forward		$29,050.38
L. W. Wagoner, Elon College, N. C.	$ 5.00	
Clyde W. Rudd, Greensboro, N. C.	35.00	
Friendship Bible Class, Cong. Christian Temple, Norfolk, Va.	25.00	
New Hope Christian Ch., Roanoke, Ala.	5.00	
Miss Willie Bowen, Burlington, N. C.	5.00	
Mrs. Esther E. Jinkens, St. Paris, Ohio	5.00	
Burlington Asso. of Insurance Women, N. C.	40.00	
Carolina Power and Light Co., Raleigh, N. C. (dividend)	1.38	
In Memory of J. Holt Fleming	10.00	
In Memory of Miss Sallie Rion	5.00	
In Memory of Mrs. H. H. Simpson	10.00	
In Memory of Mrs. H. H. Simpson	5.00	
In Memory of Mrs. H. H. Simpson	10.00	
In Memory of E. H. Moore	5.00	
Special Gifts	85.08	
		251.46
Grand total		$29,301.84
Total for the week		$ 1,238.44
Total for the year		$ 47.E10.84

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

"THE WAY OUT OF OUR WORRIES."

(Continued from page 13.)

voices in a distant part of the building, singing a beloved hymn:

> No matter what may be the test,
> God will take care of you.
> Lean, weary one, upon his breast,
> God will take care of you.

Something happened to J. C. Penny in the little prayer chapel that morning that he can never explain. He prefers to call it a miracle. He had come to the end of his futile human way. Now, God, with his boundless love and mercy was pointing him to a new and thrilling future.

Said he: "A weight lifted from my spirit. I came out of that room a different man, renewed. I had gone in bowed with a paralysis of spirit, utterly adrift. I came forth with a soaring sense of release, from a bondage of gathering death to a pulse of hopeful living. I had glimpsed God."

Some who read these words of testimony may have already had their "Battle Creek" experience, their Damascus Road awakening. Others may still need to undergo it.

What is involved in such an experience is a rightful ordering of our lives with regard to the priorities, the really great an lasting things.

Once our hearts are set on God's Kingdom and goodness, on Christ's rulership for our lives, burdens that had oppressed us are lifted. New stamina and strength well into our hearts. We take up our tasks with a new fortitude. Nothing can any longer defeat us.

The way out of worry has become the way *up* into faith.

"THE LIVING WORD"

When "Commune" is "Speak"

Number Twenty of a Series

By Dr. Luther A. Weigle.

As applied to the interchange of thoughts and attitudes in conversation, the verb "commune" was a colorless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content. We would no longer use the word "commune" to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the King James Version.

For example, where the Psalmist says of the wicked: "They encourage themselves in an evil matter; they commune of laying snares privily" (64:5), the present version reads:

> "They hold fast to their evil purpose;
> they talk of laying snares secretly."

When the scribes and Pharisees were angered by Jesus' attitude toward the sabbath (Luke 6:11), it is stated that "they were filled with madness, and communed with one another what they might do to Jesus."

The account in the King James Version of Judas' bargain to betray Jesus reads (Luke 22:3-6): "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." It is curious to note the high terms in which this treasonable transaction is described—Judas "communed with the priests, they "convenanted" with him, he "promised" them. These are words of honor; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the situation, by using more objective terms Judas "conferred" with the priests, they "engaged" to give him money, and he "agreed."

The two passages where the present version retains the word "commune" are Psalms 4:4 and 77:6, both of which are concerned with meditation.

Share Our Surplus

"Overseas food needs continue to be acute in 1955," stated National CROP Director Albert Farmer before N. C. CROP officials meeting recently in Greensboro and Rocky Mount. One big problem is that children born in refugee camps are not eligible for food ration cards. Parents naturally share their own allotment with them thus bringing the total calorie consumption to a dangerously low level. Supplementary CROP food therefore often spells the difference between health or sickness or even life or death. Among the areas of greatest need are Arab refugees in Palestine, victims of guerrila warefare in Greece, flooded populations of India and Pakistan, and orphaned children of Korea. Butter, cheese, dried milk, and cotton seed oil were available last year as government surplus for overseas distribution. Each CROP dollar designated for surplus foods actually delivered twenty or more dollars worth of food to the needy. However, Mr. Farmer pointed out that the number of surplus commodities available is growing smaller and that their availabilty is always uncertain. It is therefore necessary to continue the community commodity collections as the real backbone of the Christian Rural Overseas Program. Receipts valued at one million dollars are expected by National CROP this year.

Throughout North Carolina, farm organizations, churches, and other community groups are organizing for county wide sharing of grains, peanuts, cotton and the other commodities to culminate in State CROP week beginning November 13.

Dates to Remember

1955
1956

January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

"THE EVERLASTING ARMS"

By W. R. CULLOM

John 3:16, of course, takes first place of all the verses of the Bible with all Bible readers. Many verses, no doubt, would lay claim to the second place. Without giving special reasons, I am going to nominate Deuteronomy 33:27 as a candidate for second place. It would be a happy outcome if some capable person would put out a list of the best verses and the best chapters in the Bible, and would give their reasons respectively for their claims. Such a collection would make a valuable contribution to our Bible reading.

It seems to me that the verse I am nominating for this second place needs no special pleading or any debating; it is so clear that he who runs may read. It is like Jack said to Milissa in response to her postscript which was, "Why do you love me, Jack." To which Jack replied in his postscript, "The reason why I love you, Milissa, is just because I do. And if that's not enough, Melissa, it's just because you're you."

But if anyone should press me for a more concrete testimony, I should tell of my experience with one of my neighbors of blessed memory many years ago. Her father, her husband, her children, and she herself were dear friends of mine. She was in bed for a long time with a trying disease. It was my habit to visit her as often as practicable, talk with her, and try to encourage her as best I could. One morning I went in and found her older daughter standing by her bed. As the good Mother reached out her clammy hand to me, she said in her feeble voice, Brother Cullom, I'm almost gone." I thought she was right, but didn't think it wise to say so just then. What I did say was this: "We don't know about that, Mrs. Blank; I might go now before you do. It is a small matter as to which of us shall go first. There is a saying in the farewell address of Moses to the children of Israel that each of us can claim for himself when the time comes for us to go. It is found in Deuteronomy 33:27, and reads this way, 'The Eternal God is thy refuge, and underneath are the everlasting arms.'" I made a little prayer and left the room.

Late that afternoon, the daughter who had stood beside her mother in the morning called me and said that her mother was gone. I walked over to the home at once. In speaking with this daughter, I asked whether she had a suggestion as to the funeral service. She said to me, "Yes, Mr. Cullom, when you were here this morning you quoted a verse of scripture to Mama that had something in it about the everlasting arms. Mama spoke of it several times after you were gone, and it seemed to comfort her so much. If you can, I wish you would use that verse in your message tomorrow."

I said to her, "Gladys, it shall be as you say."

And so the text of my remarks as I stood in the church the next day was: "The eternal God is thy refuge, and underneath are the everlasting arms." And so I claim that this verse needs no special argument; it stands in its own right. Thank the Heavenly Father for Deuteronomy 33:27 for myself, and for all people as we come to face any trying hour!

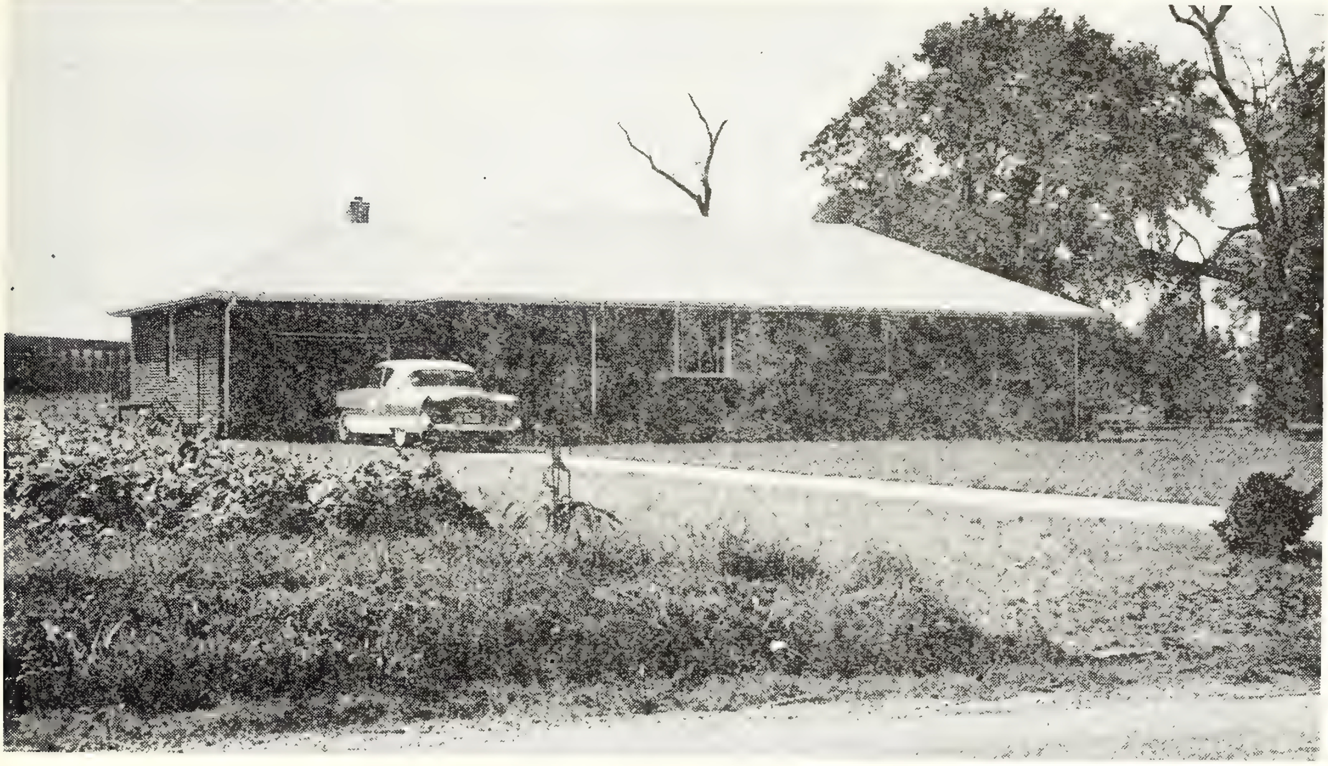
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, NOVEMBER 17, 1955 NUMBER 45

New Parsonage at Great Bridge



Pictured above is the beautiful new Parsonage erected by the Great Bridge Congregational Christian Church, Great Bridge, Virginia. The Rev. Jack T. Akin, pastor, and Mrs. Akin entertained members and friends of the church with "Open House" on Sunday, October 16.

NEWS BRIEFS

The conference year is now over, but a new one is beginning. Tell us your plans for the next year. They may help some other church.

The editor of our Children's Page suffered a badly bruised left shoulder and a stiff neck, when someone ran into her car Sunday before last. We hope that Mrs. House sustained no serious injury. Damage to her car amounted to around $150.00.

Miss Leona Burr, who was with the Richard Jacksons in Shaowu, China, flew straight from attending the Assembly of United Church Women—and Timothy Chang's wedding—in Cleveland, Ohio, for a visit with Dick and Dorothy Jackson in Chapel Hill. It is their first visit since parting in China, she to go to Japan, and they to return to the Southern Convention.

Mr. Jimmie Washburn, treasurer of the Eastern North Carolina Conference and a member of the United Church, Raleigh, N. C., spoke on Stewardship at the Sunday morning service of the Fayetteville Church on November 13. The successful campaign in 1954 to raise the increased budget of United Church had been led by Mr. Washburn, and he had at that time given expression to his thoughts on Stewardship in a lay sermon. This week, the Fayetteville church is being led in a Stewardship institute by Secretary Register of the Convention Office.

A Letter from Jose Dabuet

August 26, 1955.

Dr. William T. Scott, Supt.,
Elon College, North Carolina,
U. S. A.

Dear Dr. Scott:

This is a belated thank you letter for the gift subscription to The Christian Sun, given to me. Allow me to express my grateful appreciation, though long delayed, for this token of your sincere affection.

I have been receiving the paper since last year and I have enjoyed very much the many helpful articles and other items of interest found in it. I have referred to it several times in my talks to some groups in my church and only recently, I had copies mimeographed of Dr. Burkhart's ''Etiquette for Church Members'' in your April 28 issue, which many of us here have found helpful.

I only wish I had money to subscribe to The Christian Sun for another year. I hate to lose this privilege afforded to me by your paper of making contacts with my friends in the Southern Convention. But if I have the money to pay for the subsscription, I'll still find it hard to procure the necessary dollars to send to the States. Our government imposes so many restrictions on money going out of the country that many people get disheartened and consequently, lose interest in buying books or periodicals published abroad.

I still have very pleasant memories of my visit at your home some years ago and my fruitful association with the young people of the Southern Convention will live long in my mind. The wealth of experience I gathered from my contacts with people in the churches of North Carolina and Virginia is a constant source of inspiration to me. As I continue in the work of the pastoral ministry, serving among my own people and others for whom Christ died, I carry with me always the pleasing and wholesome thoughts of my association with you all.

Simple and our little girl, Mae, join me in wishing Mrs. Scott, Lois, and you and the others of your kind family God's blessings in your labor of love. Our warm regards to Pattie Lee and friends.

Sincerely,
Jose Dabuet.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor ....J. T. Kernodle

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Date................................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

News from the Churches . . .

The United Church of Raleigh Honors L. L. Vaughan

On its Stewardship Sunday, November 13, the members of the United Church of Raleigh, North Carolina, honored one of their outstanding members for long years of service to the church, with the following citation which was engrossed upon a plaque which will be hung in the Vaughan Classroom of the church:

In Testimony
of our sincere admiration and appreciation of
Lillian Lee Vaughan
his friends and co-workers in
The United Church

take pride in paying him honor, respect and affection. His unselfish service to God and this church are a continuing example to those about him. For over 40 years he taught a class. On occasion he has occupied the pulpit, fired the furnace, repaired the plumbing, run errands, visited the sick, comforted the troubled and been a source of strength to the minister. His resolution in face of heavy odds has been an inspiration to those who have been privileged to work with him. He has given unstintingly of his time, his talents and his means. He has been in the best sense a Pillar of the Church, upholding it in every endeavor. Truly, he has been a Faithful Steward.

November 13, 1955.

* * *

Professor Vaughan is well- known throughout the Eastern North Carolina Conference for his work on various committees throughout the years, and also in the entire Convention. At the present time he is a Trustee of Elon College, and head of the Apportionment Committee of the Eastern North Carolina Conference. He was for many years the head of the Mechanical Engineering Department of State College, in Raleigh, and for several years acting dean of the Engineering School.

This is "Every Member Canvass" time. Be sure that you respond with a pledge that will be commensurate with what God has given you. It will bring you joy and make your church seem worthwhile.

Rev. and Mrs. Jack T. Akin Hold Open House

The Rev. and Mrs. Jack T. Akin and their daughter, Joy Ann, recently entertained members and friends of the church with "Open House" at the new parsonage of Great Bridge Congregaational Christian Church. The hours for calling were Sunday evening from 5 to 8 o'clock.

The house was decorated with a beautiful arrangement of fall flowers. The dining room table was centered with yellow chrysanthemums, flanked by yellow tapers in silver candelabra.

The receiving line was composed of the Rev. and Mrs. Akin; Ernest Waterfield, chairman of the Board of Deacons, and Mrs. Waterfield; Harvey Sullivan, church member who built the parsonage at cost, and Mrs. Sullivan; Mrs. Sam P. Frost, president of the Women's Fellowship, and Sam P. Frost.

Deacons and their wives who assisted in receiving in the various rooms were: The M. L. Godfreys, the F. N. Halls, the E. A. Easons, the J. E. Davenports, the D. W. McClains, the W. R. Hodges, the C. A. Nichols, the M. J. Forbes, the W. W. Temples, and the D. W. Walls.

Girls from the Youth Fellowship of the church served the guests lime ice punch, cake squares iced in yellow, and salted nuts. They were assisted by Mrs. W. W. Warren and Mrs. R. D. Hines. Piano selections were rendered during the evening by Mrs. C. R. Sawyer, the church organist.

One hundred twenty-five people signed the Guest Register, which was kept in Mr. Akin's study. A cross-section of the congregation was present to view the lovely new parsonage, with ages ranging from 5 weeks to 88 years.

Prayer for Thanksgiving

Teach me, Father, when I pray,
Not to ask for more;
But, rather, let me give my thanks
For what is at my door.
For Food, for Drink, for gentle Rain,
For Sunny Skies above.
For Home and Friends, for Peace and Joy,
And most of all for Love! Amen.
—*Anonymous.*

Richmond Church Host for Area Thanksgiving Services

Seven churches and synagogues in the central west end of Richmond will participate in the Union Thanksgiving Service that will be held in First Congregational Christian Church on Thursday morning, November 24, at 11 o'clock.

Rabbi Jacob Milgrom of Beth-El Synagogue will bring the message, his topic being "Man Is Not Alone. The First Church choir will provide the music for the occasion. Sound amplification is being installed so that the overflow audience may be comfortably provided for in both the Parish Hall and Fellowship Center.

This Thanksgiving service has become an annual event. It started some years ago with three churches and one synagogue. There are now five churches and two synagogues participating. Both churches and speakers rotate, the term now being of course seven years.

Sunday, November 20, is "Volunteer Sunday" in the First Church. Every member present will be given the privilege of volunteering a weekly pledge for the coming year.

* * * * *

Hunterdale Church Prepares for Annual Church Canvass

Dear Friends of Hunterdale Christian Church:

We are more than pleased with the progress made by our church and all its related groups during this year. We have received 22 new members into our fellowship this year making our total membership now 340. Our Sunday school attendance has been very good. From January through June our attendance was over 200 for most of the time. On Easter Sunday we had 265 present. Our teachers and officers have been doing good work.

Our Woman's Fellowship now has 5 circles instead of 3 and are doing a grand work. Our Laymen's Fellowship have finished paying off their note at the bank and soon will have money from the sale of their soy bean crop. Our youth groups have been very active under good leadership. A new Library has been added due to the efforts of the Youth Fellowship. Eight of our young people are in college and two are in training for the Christian Ministry.

From the financial viewpoint we have been doing well. All of our Conference Apportionment is now

(Continued on page 15.)

Editorial . . .

"In Every Thing Give Thanks"

The people of the United States will be celebrating Thanksgiving Day by the time the next issue of **The Christian Sun** is in print. Multitudes will be celebrating the day. Some will observe it for the reasons and in the spirit that prompted the Pilgrims to appoint the first day of thanksgiving for the blessings that had come to them.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (I Thes. 5:18 KJV.) The Revised Standard Version reads, "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you."

Thanksgiving is more than a verbal expression of gratitude. With God, it is meaningless unless back of it there is a loving relationship between the individual and the Heavenly Father. It is rooted in love.

Our first thought at the season for the nation to give thanks should center around our faith in God. This would be a dreary and hopeless world if there were nothing upon which to base our faith except the conditions which we know exist in the world. We should be thankful for the assurance that this is God's world, and that he rules in the light of an eternal purpose to establish his kingdom upon earth.

The Pilgrim Fathers came to this land because they believed God had a purpose in their lives, the fulfillment of which had been denied them in the land from which they had come. They were not only thankful that their lives had been spared; they rejoiced that they had not failed God and that God had not failed them.

There are certain thoughts that people should always keep in mind when they give thanks. They should remember that the material blessings which they have enjoyed came from the hand of God. They were given as expressions of his love. They should enkindle in the human heart a deep and unfaltering love for him.

The Mosaic Law commanded all the ancient Hebrews to keep a Feast of Thanksgiving. But before they ate of the bounty of their own board, they were enjoined to take portions to any whom they knew to be in want, that every one might have occasion to give thanks. As we give thanks let us remember that we are stewards of all that we have received.

The Streamlined Conference Session

The five conferences of the Southern Convention have recently held their annual sessions. All of them were limited to what seemed the shortest possible time. Three of them held a one-day session. This is an innovation in the making of conference programs.

As long as we have been acquainted with the work of the Convention, until very recently, the conference sessions lasted three days. People complained that they could not very well give three days in succession to attending a church conference. Two-day sessions were tried as an experiment, and then came the one-day session. The work being done within the conferences has steadily increased, while the time given to planning the work and acquainting the membership with what has been accomplished and what needs to be done has been shortened.

There have been good reasons for the change. The delegates who were elected to represent the churches could not or did not attend but one day of the session. Some of the ministers were present for only one day. All those who were responsible for the interests and enterprises of the Convention wanted to have a place on the program when the largest number of people would be present.

There has been a decided change in the promotional work of the Convention. In the days of the three-day sessions the promotional work was done mostly by the conference officers and committees. Then there was a Mission Secretary who, realizing that all phases of the work were closely related and interdependent, did much more than just promote missions. Now, in addition to the Superintendent of the Convention, we have a Secretary of Stewardship and Evangelism and a Secretaary of Christian Education, who are giving their entire time to promotional work.

We are not making any pronouncement as to the amount of time which should be devoted to the conference program. Much thought and study should be given to the question. It is good to experiment with the one-day session. The columns of **The Christian Sun** are open to those who have definite convictions on the question. It might be well to poll the churches to find their wishes.

There were two items on the programs of the longer sessions which the editor regrets are no longer included. One was the Conference Sermon. The preacher was selected well in advance of the session. It was understood that he was expected to preach on one of the great themes of the Christian Gospel. The result generally was that the hearts of the people were "strangely warmed."

About the second item, we have a strong conviction. We believe that when the representatives of the churches have come together to consider the work of Christ's Church, they should sit down at the Table of the Lord and take the Holy Communion together.

Report from Conference on Religion and Public Education

Strong support for the public school system as the "bulwark of our heritage of freedom" and adherence to the separation-of-church-and-state tradition was given in section reports to the national Conference on Religion and Public Education held at St. Louis, Missouri, early this month.

The three-day conference—the first joint effort of Protestant churches to wrestle with problems related to religion and the public schools—heard the reports in the closing session. The study conference, enpowered to speak only for itself—took no action on the section reports other than to refer them to the National Council of Churches and its 30 denominations for study in determining future policy.

However, the conference was called by the National Council of Churches under the sponsorship of the Committee on Religion and Public Education. More than 20 denominations and many state councils sent officially appointed delegates. As the delegates considered various facts of the problem in section meetings, they had the benefit of the views of observers from Roman Catholic, Judaism, Christian Science, Latter Day Saints, Universalist-Unitarian, and Southern Baptist fellowships.

Dr. Jordan Larson of Mt. Vernon, N. Y., conference chairman, said the section reports, in no way binding on the denominations, provide the first clue to the thinking of American Protestantism on issues concerning religion and the public schools that they never together have attempted to resolve.

Covering a wide range of problems, the ten section reports included the following statements:

1. Freedom to learn must be afforded to the individual at all ages by the public schools which exist (a) for the perpetuation of our social legacy, including political and social institutions and our historical and religious traditions, (b) for the development of personal adequacy in the individual.

2. Voiced concern that (a) "we not lose the respect and appreciation for the wisdom, power, and love of God which undergirds the life of any people . . . but continue our dedication to make our nation an instrument of righteousness and freedom;" (b) "refuse to yield to fearful conformity and thereby surrender the experimental fringe in our educational program which makes progress possible."

3. Expressed firm belief that "the public schools of this God-fearing people will prosper so long as they continue to acknowledge and champion the fundamental God-given rights declared by the Declaration of Independence and in the Constitution of these United States."

4. Enunciated five religious principles as a guide to Protestants in helping public schools to determine how to deal with religion, as follows:

(a) As to the nature of the child: He is a creature of God; he is loved by God; and he is responsible to God for all of his acts.

(b) The Right of the child by virtue of his divine creation—to the fullest development of his faculties and capacities. This places a joint responsibility on home, church, and community to see to it that adequate facilities are provided for educating every child according to his capacities.

(c) Respect for the individual conscience and faith of each child's allegiance, not forcing upon him beliefs and teachings which are offensive to his parents, if in the minority, but at the same time giving due regard to the faith of both the majority and the minorities.

(d) Belief in Community, not only in the sense of our common loyalties as citizens, but as being brothers, children of God, and as such, having equal rights and responsibilities.

(e) Since religious truth is a part of our heritage of truth it should be included in the child's education wherever relevant to the subject matter of public education.

5. Basically, the American way is to keep the churches as institutions separate from the state and this has come to mean (a) there is to be no established church, nor can there be any kind of preferred status or treatment of any church; (b) that state must not be controlled by any church or churches as such; nor may the state control or should it give support to the ecclesiastical functions of any church or churches, in whole or in part.

Relating these principles to the public schools it was stated: (a) "the American way requires public schools as institutions to be kept separate from the churches as institutions; (b) the public schools have a responsibility to make the largest provision in the schools for non-sectarian religious teaching and influence. The schools may teach about religion or about its values as a fundamental factor in national life; they may not teach in such a way as to serve the sectarian needs of any ecclesiastical institutions, individually or collectively."

6. Concerning the Bible, the public school should:

(a) help young people to appreciate the relation of the bible to the development of the Judaic and Christian cultures.

(b) Point out, in tracing the distinctive qualities of the American citizen, that the founding fathers and succeeding generations recognized the Supreme Being and looked to him as the author of liberty and justice.

(c) Make reference, in teaching social living, to the Judaic and Christian principles of conduct that have been a vital factor in shaping American law and standards of behavior.

(d) Recognize, in teaching the arts, the influence of the Bible in art, music, sculpture, etc.

(e) Treat the Bible, in teaching literature, on a similar basis with other great literary masterworks.

(f) Use the Bible, in teaching the great universally-accepted ethical ideas and principles, as a source book on the same basis as other sources.

(g) Use the biographies of Biblical personalities, in teaching biography, as well as those of other individuals.

(h) Use the Bible, in teaching English, to show the influence it has had on the language's development.

7. The main responsibility for developing and nurturing religious life of children and youth rests on the home, the church and the synagogue, but the schools perform two functions: (a) it may teach about the significance of religious practices in the life of people of all faiths; (b) provide a religious expression indigenous to the life of the school itself.

All religious exercises in the public school shall be non-sectarian, and

(Continued on page 13.)

Conference Reports . . .

Eastern North Carolina Conference Honors W. J. Ballentine

The Eastern North Carolina Conference, meeting in annual session on November 8, honored its retiring treasurer, Mr. W. J. Ballentine, with a special citation for his fifty years in that position.

The new officers include the Rev. Richard Jackson, Chapel Hill, president; the Rev. Carl Wallace, Fayetteville, vice-president; the Rev. Earl Farrell, Fuquay Springs, secretary, and Mr. James Washburn, Raleigh, treasurer. Messrs. Glendon Johnson, Fuquay Springs, and T. N. Daughtry, Clayton are members-at-large of the Executive Committee.

The conference also licensed two candidates for the Christian ministry at an evening service: Mr. James Walters of the Piney Plains Church, and Mr. William George Shearin of Pope's Chapel. Five others were listed in the Biblical Class, looking forward to licensing and the ministry. Superintendent Scott at the morning session had urged an increased effort at presenting the challenge of the ministry to young men and women of the churches.

The Rev. G. H. Myers of Raleigh's Evangelical and Reformed Church, spoke to the conference on the background of his denomination in light of the forthcoming merger with the Congregational Christian churches. No opposition was manifest at the conference to a resolution reaffirming approval of the merger.

Other resolutions urged more use of the services of the Rev. Fred P. Register and the Rev. John Graves of the Convention staff, and the re-examination by local churches of their communities' race relations.

* * * * *

The North Carolina and Virginia Conference Session

The North Carolina and Virginia Conference of Congregational Christian Churches held its annual session on November 10, 1955, in the First Christian Church of Burlington, N. C. The one-day session heard reports of the accomplishments of the past year, formulated plans for the new year, and transacted the routine business incidental to the work of the conference.

Dr. Walter C. Giersbach, of New York, a secretary of the Missions Council, emphasized Our Christian World Mission in addresses at the morning and evening sessions.

The Conference Missionary Association held a business session during the morning program. President K. D. Register reported on the work of the association during the past year. The work of the association is to provide financial aid in the establishment of new churches. It works in cooperation with the Committee on Home Missions and Evangelism of the conference.

The officers of the C, M, A, for the current year are: the Rev. Kenneth D. Register, president; the Rev. Henry V. Harman, vice-president, and Mrs. W. E. Briggs of Reidsville, secretary-treasurer.

The Rev. Kenneth D. Register reported for the Committee on Home Missions. Attention was called to the several new churches which have been organized within the conference in the preceding three years. Some of them are rapidly developing into strong churches. One of these is the Beverly Hills Church of Burlington, and another is the Center Church of South Boston, Va.

PLEASE! ALL COPY FOR THE CHRISTIAN SUN SHOULD BE TYPED, USING ONLY ONE SIDE OF THE SHEET, AND DOUBLE-SPACED. S. C. H.

The Rev. Walter Hall reported for the Committee on Evangelism. In connection with the report, the Rev. Fred P. Register, Secretary of Stewardship and Evangelism, spoke of plans for evangelism during the coming year. The conference voted to approve a plan to hold simultaneous evangelistic services in all churches of the Southern Convention in late February and March. It was suggested that there be an interchange of pastors for the services between the pastors of North Carolina and Virginia, especially when a pastor serves more than one church.

President L. E. Smith reported on the building program at Elon College. The three buildings now under construction are expected to be completed before the close of the academic year. Dr. Smith also presented the financial needs of the college. There are now 1,118 students enrolled.

Superintendent Scott spoke of the plans which have been formulated to raise the $1,500,000 needed to complete the campaign to raise $2,500,000 for Elon College. Mr. Martin T. Garren discussed the responsibility of the churches to acquaint members with the work of the college. Dr. H. E. Robinson presented the plan of organization for the campaign.

Mr. Garren announced the meeting of leaders of the Guilford and Forsyth areas to be held in Greensboro, November 18. This is one of a series of district meetings to discuss plans for putting the financial needs of the college before the various congregations.

Instead of a report on social action, Dr. W. E. Wisseman presented Mrs. F. C. Lester, who spoke on phases emphasized at a national meeting in Massachusetts last summer. She stressed the need for members to evidence their faith through works and called attention to taking interest in improved education with better pay for teachers. She also discussed the problems of unsavory comic strips, integration of the races, alcoholism, and vices emanating through the use of strong drink. Mrs. Lester insisted that too much emphasis not be placed upon one issue to the neglect of others equally important.

Following Mrs. Lester's discussion of social action, the Rev. W. T. Scott, Jr., offered a resolution which recommended that a committee be named to explore at length the question of elimination of racial lines among churches. It was pointed out that the resolution merely sought all possible light from all angles as to the practical working of such a program and did not commit the conference to any other action.

The resolution was amended to refer the matter to the Executive Board of the Southern Convention to explore the question of whether such a move would be beneficial, or in accord with the wishes of churches of other races, and to make such recommendations to the Convention as the survey appeared to justify, not forgetting a mutual accord should be paramount.

A fellowship supper was enjoyed prior to the evening session, when representatives of the Evangelical

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Shortage of Ministers

The Southern Convention of the Congregational Christian Churches is constituted by five conferences. These conferences meet regularly in annual sessions. They are delegated bodies. They meet for reports, transaction of business, planing for the future and inspiration for the entire program of the church.

The North Carolina and Virginia Conference met yesterday, Thursday, November 10, with the First Church of Burlington, North Carolina. It was the last to meet.

All of these conferences have been well attended, and good programs have been effectively executed. At all sessions of all of the conferences, and on many other occasions, Superintendent Wm. T. Scott, and others, have called attention to the insufficient number of pastors to serve our churches. Superintendent Scott declares that at present we need twenty-five additional pastors in the Southern Convention, and that if we had the leadership and the money, we could profitably organize fifteen additional churches in sections where churches are needed and where a Congregational Christian Church would be welcomed. What a pity that we cannot, as a denomination, take advantage of these situations.

The shortage of ministers is no new thing. In fact, the church has never in all of its history had a sufficient number of witnesses and trained leaders. This was true in the days of Christ's ministry on earth. He said to his disciples on one occasion.

"The harvest is plenteous
but the laborers are few.
Pray ye therefore the Lord of the
harvest that he will send forth
laborers into his harvest."

I presume that there has not been a day in our church, the Congregational Christian Church, when additional ministers were not needed. It certainly is true today. The question that concerns us all, ministers and laymen alike, is: how, where and when will we secure the ministers to properly carry on the work of our church. Fortunately, this is not entirely our responsibility.

True, ministers are called of God for a particular service, but we, the church, all of the members of the church, have our responsibility in the matter of securing men and women who will preach the Gospel of Christ. He places the responsibility squarely on the heart of the church, on the hearts of all of us who constitute the church. We are commanded by him to pray to the Lord of the harvest, who is none other than the Lord God himself, that he will send forth laborers into his harvest. If we would spend more time in prayer beseeching God to call our young people, or older people, our sons and our daughters into the service of the church, and believe that he will, there would be a sufficient number of individuals offering themselves to the church and to God, as ministers of his, to lead his church in the redemption of mankind and the salvation of the world. If we would spend more time in prayer, and less in complaining, our efforts would meet with greater success.

I like to feel that God has called everyone into his service, and that he is calling us today. Too few of us hear, and far too few respond.

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Apportionment Giving

We have another good report for this week. A total of twenty-five of our churches, representing all five conferences of the Convention, have sent in contributions to be credited on conference apportionments for this, the last week of the conference year. These contributions total $1,233.08, making a total for the conferences to date of $25,612.11. This exceeds the total amount contributed on conference apportionments and the Sustaining Fund for 1954. It is most encouraging that our churches and Sunday schools realize the needs of the college, and undertake to do something about it.

The amount contributed is encouraging, but, on the other hand, we realize that we are still more than $9,000.00 short of the total amount apportioned to the college by the Convention through the several conferences. I am sure that there will be others who will, in some way, secure the balance due on the apportionment and forward the same in due time, that the proper accounting may be made in the printed church *Annual.*

The college is most grateful for every word of encouragement and every dollar contributed.

Previously reported		$24,379.03
Eastern N. C. Conference:		
Antioch	$	28.00
Christian Chapel		15.00
Clayton		49.00
Moore Union		28.00
Pleasant Hill		34.00
Youngsville		47.00
Eastern Va. Conference:		
Hopewell	$	17.00
Liberty Spring		24.00
Newport News		22.90
Rosemont		51.00
Union (So.)		166.00
Windsor		31.41
N. C. and Va. Conference:		
Belew Creek	$	113.00
Bethel		30.00
Happy Home		17.92
Hebron		87.00
Kallam Grove		38.00
Hendersonville		38.00
Lynchburg		15.50
Western N. C. Conference:		
Flint Hill (M)	$	24.00
Needham's Grove		5.00
Providence Chapel		11.00
Seagrove		50.00
Sophia		20.00
Virginia Valley Conference:		
Bethel	$	29.60
Winchester		240.75
Total		$ 1,233.08
Total to date		$25,612.11

CONFERENCE REPORTS.

(Continued from page 6.)

and Reformed Church brought greetings, and the work of the Laymen's and Pilgrim Fellowships was presented.

Three candidates for the ministry were licensed as probationers at the evening service: Garland B. Bennett of Greensboro, who will be pastor of Zion Church; George M. Phillips of Burlington, pastor at the Mebane Church, and Glenn Garrett of Elon College, pastor at Berea Church.

Officers elected for the conference year, 1955-'56, were: Dr. H. E. Robinson of Burlington, president; Mr. Martin T. Garren of Greensboro, vice-president; the Rev. W. J. Andes of Elon College, secretary, and Mr. T. Earp of South Boston, Va., treasurer.

The conference voted to hold the 1956 session at Hines Chapel.

—S. C. H.

Anyone who expects to do good must not expect people to roll stones out of his way, but must accept his lot calmly even if they should roll a few more into it.

—*Albert Schweitzer.*

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

Our President's Account of the Fall Meetings

As your Southern Convention president, it was my good fortune to visit the three fall meetings held in our area the first week in October—Durham on Tuesday, Waverly on Thursday and Winchester on Friday, with a meeting of the Missionary Education Committee of the Southern Convention sandwiched in on Wednesday.

Mrs. Edgar Bark, our national president, Mrs. Wm. J. Andes, and "George" (from India) and "Joe" (from Japan) from Elon College travelled with me from North Carolina to the Virginia meetings. Though there were three "foreigners" in the group (one from Wisconsin!), we found ourselves a very congenial party and learned a great deal from each other. "Joe" (Shigemi Morita) found out the reason that the Japanese character for "noise" is "three women" as he listened to the three females jabbering away in the front seat. "George" (Pulivelil M. George) found us sadly lacking as he "quizzed" us on Bible questions such as Sunday school teachers in India are asked.

While the programs at the three meetings were similar, there were interesting variations in each one. For instance, in North Carolina greetings came "in person" from the guild of the E. & R. Church, from our Negro women, and from the State Council of Church Women. In the Valley, the president of the E. and R. Women in that area was present and brought greetings. In Eastern Virginia Mrs. Edward Bresko gave a most interesting and informative "travelogue," telling of her trip to Europe and the Middle East last summer under the sponsorship of our Council for Social Action.

The North Carolina attendance left something to be desired on the part of the host church, who had planned for 400 and fed only 285! However, every aspect of the program had been planned long in advance and went off like clock-work. Particularly impressive were the displays for each department which were visited by the delegates during the noon hour.

In Eastern Virginia the attendance was higher than last year, there being some 350 persons. The church was packed, the aisles filled with extra chairs. The presence of Mrs. W. B. Williams, national vice-president of women, to introduce Mrs. Edgar Bark, made an interesting coincidence.

"If the Angels Came to Us"

Two angels, so the legend ran, came to earth as day began. One carried a basket deep and wide, the other a small one by his side.

Then spoke one of the heavenly pair: "O, but this world is wondrous fair! If it were not for Heaven I'd be content to dwell on earth beneath the firmament. My basket is large; I'll soon begin to gather men's thanks, and pack them in."

Said the other: "I will help you when I get done—I'm to gather their wants in this little one; and the sighs and murmurs of those who pout. But it's large enough, without any doubt. God's bounties are scattered on every side. You will need your basket deep and wide."

Away they sped, and as darkness came they met again, but not the same. Both were weary, both were sad; they had found so little to make them glad.

Said he with the basket wide and deep: "My heart is heavy; it makes me weep! Look in my basket—you will discover the Thanksgivings scarcely the bottom cover."

"While I," said the other, "have made three trips with the wants and complaints from people's lips!

Only a legend — yes — and yet — if the angels came to us, what would they get?

—Seclected.

The Winchester women provided a lovely buffet-style meal "for free." The friendly atmosphere of the smaller group (75 present) made the meaning of "fellowship" become very clear. One interesting feature was the organ-piano music played by Mary Ruth and Martha Rose Whitten.

Mrs. Edgar Bark made a fine impression on our women wherever she went with her thoughtful message on "Cultivating the Spirit of Christ in Every Area of Human Life." She stirred us to new determination to develop our personal religious life, and to commitment to carrying the message of Christ to others in our community and around the world. We now know that a fine Christian woman with practical ideas of how women in our churches live and grow is our national president. We wish her Godspeed as she goes in and out among the other women's groups in our fellowship.

Mrs. F. C. Lester,
President.

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Helps Available

Three audio-visual aids which you may wish to use in your society this year are available by writing Miss Ruth Dunn, Southern Convention Office, Elon College, N. C.

They include:

1. A set of Indian American pictures to be used with your study of our home mission theme.
2. A large plastic map showing our American Board mission stations around the world.
3. A long-playing record of the music furnished by the New Haven Chorale at the Woman's Gift Service at the General Council in 1954. This is inspiring music to be used for a "musical meditation," or as a background for some special worship service.

Emily C. Lester,
President.

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Women of Church of Wide Fellowship Present Program on Indian Americans

The subject, "Indian Americans," which was chosen by the National Council of Churches for study this year by the church women, was ably discussed by Mrs. Ivor Davies at Tuesday afternoon's meeting of the Women's Society of the Church of Wide Fellowship.

Preceding Mrs. Davies' talk Mrs. L. W. Fitch conducted a devotional service using an Indian translation of the 23rd Psalm and the Lord's Prayer.

Mrs. Davies, who has devoted much time and thought to the subject, traced the life and customs of the Indian Americans in North America from the period before the advent of the Europeans to the present time.

She showed that the early colonist owed much to the Indians who taught them how to survive in the wilderness, yet they did not hesitate to break treaties when they desired the land occupied by the Indians.

After giving a brief glimpse of the tribes throughout the United States, Mrs. Davies narrowed her field to the Indians of North Carolina. She gave an interesting account of a visit to Cherokee, where she talked with Moses Owl, who is in charge of the museum there. She was told that the Cherokees still have problems and that they feel the insecurity of not knowing what the new government policy might be in regard to termination of reservations.

Mrs. Davies pictured the Cherokees as self reliant and educated citizens who want to be consulted before they lose rights which they feel may be taken from them little by little. Mr. Owl, she said, is steeped in the laws of his people and proud of his race and their accomplishments.

She mentioned the fine craft work in the cooperatives and in the authentic Indian village, where demonstrations of weaving, pottery, basketry and sculpture fascinate visitors, saying that these things are evidences of their culture and artistic ability.

The universities of this state and the historic societies are coming to their aid, she pointed out, and popular opinion is becoming stronger to see that the Indians have an opportunity to have a part in govermental decisions.

The states are realizing that they would find it very expensive to take over hospitalization, school, sanitation, and roads of the reservations, now under the Federal Bureau of Indian Affairs, the speaker stated.

Dr. Wofford C. Timmons spoke of What the Congregational Christian Church has done and is doing toward the betterment of Indian Americans.

After the program, the group went to the church parlor, where the Margaret White Circle served refreshments. Mrs. D. Wade Stevick presided at the tea table.—*The Southern Pines Pilot.*

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Life on An Indian Reservation

When we left Virginia on the 6th of August, we thought that we would be moving to the fairly level prairie of the Eastern Segment of the Fort Berthold Reservation. At the large camp gathering, the Staff Conference decided that we should be sent to the Western Segment, pending the approval of the local church people. So we stayed on with Alice Watson a few days, visited the Cases in Newton a few days, and attended a convocation meeting at a beautiful lakeside camp near the Canadian border.

Finally, one night at camp, Francis went to bed crying, "I would like to know where my home is going to be." We were all at about that stage, I guess. We left camp a day early to come back, and we learned that the Independence Church and the Community Church at Mandaree had unanimously voted to call Ralph as pastor. We are settled at Mandaree.

This is far different from the prairie we had expected. We are in the so-called Bad Lands, actually very beautiful, rugged countryside, with "buttes" of various sizes and shapes, trees in cooles, waving prairie grass and wild flowers by the roadside.

Man-da-ree is a composite name made of syllables from the names of the three tribes. The community consists mostly of school and government officials and their homes. The only court and jail for the Reservation are here; there is a post office for the community. There are road machines and snow plows for maintenance of the roads that were newly developed when this section was opened up and the community established here. There are the homes for the teachers, bus drivers, policemen, road maintenance men, etc. There are both Indians and whites employed. A new store has been opened up at the end of our lane. They carry a good supply of staples, meats, etc.

This section is beautiful, but not very fertile, thus the name bad-land. The good wheat and corn land is under water in the old home lands of the Indians; and they are not very happy that they were forced to move by the huge Garrison Dam reservoir. This land is best suited to grazing, so most of the people are ranchers now.

The Brugh family has been very friendly. The boys of the family are about the age of ours, and they have horses. Our boys have been thrilled to see horses roaming the hillside by our house. This is "open range" country. You often have to drive through a herd of cows or drove of horses on the road. Now the men and boys are "riding round-up." It sounds quite exciting. Lester and Francis have had several chance to ride horses.

The beautiful new school building was built near the edge of the reservoir here; and it is hoped that this will become an organized school district of the North Dakota schools. At present the Federal Indian Bureau runs it. Classes are now offered to high school sophomores, and it is hoped that it will be made a full high school.

Formerly classes went only through the 9th grade. Then children had to board away from home to attend high school. The total enrollment is smaller than that of the school at New Market. Several classes meet in one room at present; but in many ways it is an improvement over the school in Virginia. Our boys have had some problems about getting acquainted. I suppose they are running into race prejudice; but they have made friends and are learning some valuable lessons.

Ralph has two churches. One of them meets in the large basement under the house; the other is about an half-hour's drive away. Ralph has learned to find his way around this rugged country, over "trails" that are not graded roads, just the trail in to the house. Houses are often hidden behind hills as protection againt cold winds.

The mission "Jeep" has been turned over to us because we have the hardest roads to drive, They are nearly impassable when they are muddy. It has already cost us about $40.00 in repairs and maintenance, but it will save some of the wear and tear on our car.

We are about 23 miles from Newton, which will probably be our shopping center for many things. The government doctor for the Reservation comes out here on Thursday afternoons, according to his posted schedule, for regular clinic. We are glad that we haven't needed him yet.

We find that most prices are higher here than in Virginia. Our fuel bills for automatic oil furnace for this huge place will probobly be terrific. Electricity may be higher, too. Mr. and Mrs. Case, who have been on the Reservation for 33 years, have been most kind and helpful. The people are friendly, so we are beginning to feel at home. Come and see us.

MRS. RALPH M. GALT.

Box 227,
Mandaree, N. Dak.

There are safe and unsafe ways of doing nearly anything. The knowledge or the knack of doing things safely is gained by experience, properly directed.—*Ralph Budd.*

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

North Carolina-Virginia Pilgrim Fellowship Rally

The North Carolina and Virginia Pilgrim Fellowship Rally will be held on Sunday afternoon, November 20, from 3 to 5:30, at the Gibsonville Christian Church, Gibsonville, N. C., which is located just off Route 100, as you enter Gibsonville from Elon College. You turn left at the first street beyond the first stop light and go about one block, and the church building is on the left. As the Rally will close at 5:30, there will be no supper served at the church.

The program will include the following: Worship by the Greensboro, First, Young People; Panel Discussion by foreign students, telling of their own countries and customs as well as their impressions of the United States: Gil Chang, Korea; Douglass Albert, Pakistan; Shigemi Morita, Japan; P. M. George, India, and Misses Laila Khury and Violet Zarou, Jordan. Miss Joyce Myers of Philadelphia, Pennsylvania, and a student at Elon College, will tell of her experience and show slides of her work in a Work Camp at the Yuquiyu Conference Center in Puerto Rico. At this Work Camp sponsored by the Congregational Christian Service Committee, they built an out-door chapel, a soft-ball field and did odd jobs around the buildings. Special music by the Elon College Music Department. Business and the Election of Officers.

All young people of the North Carolina and Virginia Conference are urged to be present.

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The Youth Fellowship of Great Bridge Church

The Youth Fellowship of the Great Bridge Congregational Christian Church (Eastern Virginia) has recently reorganized under the leadership of Mrs. Jack T. Akin, the new minister's wife. Membership now totals 27 and the group was very proud to have a representation of 24 at the Youth Rally at Bethlehem.

Girls from the Fellowship assisted the Rev. and Mrs. Akin in serving at the "Open House" held October 16 in the new parsonage. At the Annual Bazaar sponsored by the Ladies' Bible Class on November 19, they will be in charge of various booths.

The group observed the Work Day for Christ on Saturday, October 22, and earned around $15.00 for Our Christian World Mission. The work ranged from the usual car washing, lawn mowing, baby sitting, and house cleaning, to *shoeing a horse!* Chuck Sawyer, chairman of the Action Commission, was in charge of the Work Day.

On October 31, a Wiener Roast and Hallowe'en Party was held by the group.

At the present time they are studying the Indian Americans. They meet every Sunday evening from 7 to 8. After the program a period of games and refreshments is enjoyed. Joy Ann Akin is president of the new Youth Fellowship.

MRS. JACK AKIN,
Counselor.

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The Pilgrim Fellowship Emblem

The name "Pilgrim Fellowship" itself stands for the two things most precious in our heritage and in our hope for the future. "Pilgrim" signifies the pioneering courage of our forebears in their historic search for religious freedom, and at the same time means being a pioneer for the Gospel of Jesus Christ in our own time. "Fellowship" defines exactly what we are—not a club, not a national organization with local chapters—but a free association of Christian youth, a community with Christ, a people with a purpose. We are a fellowship of the young people of our churches.

The emblem of Pilgrim Fellowship is one more attempt to define and interpret our purpose. In the foreground there are young people with right hands placed upon a globe, the symbol of a world whose destiny is in their hands. They look upward to a skyline where they see outlined buildings which are reminders of influences in their daily lives and of growing responsibilities: the home in city or county, the school, work, play, government, the church. The cross with its message of sacrifice and service is above all in a circle of light symbolizing the eternal truth of the Christian faith. The circle around these symbols represents the unity of all Congregational Christian young people in a Pilgrim Fellowship through which they seek to know better and to serve him more fully. *—From the Guide Book of Pilgrim Fellowship.*

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P. F. New Testament

Pilgrim Fellowship New Testament is available from Rev. John S. Graves, price, $2.00. *The New Testament* contains the Pilgrim Fellowship emblem, its meaning and the Pilgrim Fellowship Purpose.

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What Makes a Good Group?

While your young people may have weekly meetings, it does not follow necessarily that you have a real group. Size makes no difference. There are Pilgrim Fellowship groups with six members and others with more than a hundred, but they may or may not be true groups.

What makes the difference? It is attitudes of young people toward one another and combined attitudes toward their activities.

Several things are essential to a good group:

1. There must be a stated purpose which the members have discussed and accepted as their own. Young People need to know why they are there and what the group is for.

2. There must be the kind of spirit in the group that makes each member feel so much "at home" that he dares to ask his most searching questions. The group must meet individual needs.

3. There must be the right balance between youth freedom and adult authority. The adult is a guide, a counselor, and an adviser—not a manager, a director, a dictator, or a frightened follower.

4. There must be an adequate place to meet, with facilities for a reasonable amount of activity and change of scene.

5. There must be relationships with other like groups. The young people need to know they "belong," and they need to celebrate that fact occasionally with others who have the same purposes.

6. There must be an adequate supply and wise use of materials for programs.

If all of these conditions are fulfilled, a good group should result. *—From "The Adult Adviser of the Pilgrim Fellowship."*

A Page for *Our Children*

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Let me tell you about my new job! For the past month, I have been teaching in the Cerebral Palsy Training Center, which is an organization run by the cities of Hampton, Warwick and Newport News. This clinic is three years old, and each year they asked the school board to please let them have a teacher. But, as you know, teachers are scarce, and it was not until school was under way that I was sent to these boys and girls.

Cerebral Palsy is a disease that comes from damage to the brain, either before birth, at birth, or in an accident after one is growing. The damage usually causes loss of power to move or to move well, often involving the arms as well as the legs, and it may cause trouble in seeing, hearing and speaking.

While each of these things is bad within itself, it is not altogether hopeless, for C. P.'s may be trained and educated. Some children are so badly hurt they never can learn, but most of them have keen minds and are eager to learn.

There are many teachers in a Cerebral Palsy Centers: one called a physical therapist who teaches the children to use their leg and hip muscles in order that they may sit, stand and walk, another called an occupational therapist who shows the children how to feed themselves, dress, do buttons, tie bows and use simple gadgets and tools. These two are usually helped by a speech therapist or correctionist who trains the children to use the voices they have and to know our language. After that, comes the teacher of subject matter: reading, writing and arithmetic.

Our school is very lovely. They have provided airy, spacious rooms in Reed School for us. There are special tables and standing tables for the children, and there are special toys to aid the children in gaining muscle strength and to add support. Because our children must concentrate so hard on learning to stand and walk, there are few pictures or decorations on the walls for they could cause a child to admire them and forget to be careful, but we do have lovely colored walls and a few cheerful plants and many books.

Two of my students arrive in wheel chairs. Two of them walk unaided, two use their crutches, and when they walk, they wear heavily padded leather "crash" helmets so if they tumble, they do not injure themselves. Some of the others have leg braces which help give support to the weak leg. Those who can write are learning, those who cannot, learn to spell with big alphabet letters or blocks.

The children are very happy. They work hard, much harder than you do to learn your lessons. They are painfully slow and have to be taught and retaught so that it takes lots and lots of patience to help them. It takes one other thing too, that is—an open mind. Their teacher cannot pity them or be sorry for them. What is the use to feel sad about them now? The damage has been done and I cannot change it nor can I help them change it by being sorry. Our attitude must be: you have trouble, let's look at it, see what we have and work from there. This attitude is a good one for all people whether they are normal or ill. Self pity or pity of others does not achieve good results.

You may be thankful that you arrived into our world without brain damage and you can be considerate of the next C. P. child you see who may walk awkwardly, clumsily, have a shaking head and look very stupid. Actually, he may be smarter than you or as smart as you. Don't feel sorry for him, become his friend and help him know a normal world.

I would like to tell you about Dee who has been my star pupil! Past sixteen, she had never learned to speak and had never been to school. Last January she began to speak in low, but very clear tones for the speech teacher and she learned to read in one week! She didn't know the days of the week or the months or the colors of the rainbow and the dozens of things you know. She had lived in a little world all her own, and now she has discovered the magic in books, that she can travel to the far places without once using her lame feet. Teaching cerebral palsied children is a great adventure!

Preparing a New Hymnal

The Hymnal Committee of the Congregational Christian Churches of America, one of the most important committees of the denomination, met in Cambridge, Mass. on November 7 and 8 in a strikingly historic setting. The committee, which is made up of carefully selected clergymen and musical authorities on hymnody, convened in the old First Church in Cambridge, near where the Bay Psalm Book, the first Congregational hymnal and the first book ever published in North America, was printed in 1640.

This book is now one of the most valuable in the world, and there are only ten copies extant of the original printing. Sold in 1640 for twenty pence each, the last volume sold at public auction in 1954 brought $151,000.

The Hymnal Committee, appointed two years ago by the Pilgrim Press Division of the Congregational Christiaan Board of Home Missions, has been at work since that date and it hopes to complete its important task by 1957.

"Every generation requires its own hymn book," says Rev. Albert C. Ronander of Cambridge, Massachusetts, the executive secretary of the Hymnal Committee. "The Bay Psalm Book printed in 1640 was a revision of the 'Sternhold and Hopkins' version of the Psalms brought by the Puritans from England. Henry Ward Beecher's notable hymnal, 'Plymout Collection of Hymns and Tunes,' was published in 1855, and was followed approximately a generation later by an edition edited by Lyman Abbot." The Pilgrim Hymnal of 1904 was succeeded by the Pilgrim Hymnal of 1931, and now, 24 years later, a committee is at work on aa new hymnal.

One of the cardinal tests of a good hymn is that it be singable, and this comprises one of the important parts of the committee's work. Fortunately, Mr. Ronander points out, the members of the committee are endowed not only with good jurgment, but with good voices. The committee will be selecting about 500 hymns out of a possible 500,000.

The committee is using as basic resource not only earlier Congregational hymnals but those of sister communions, including the Episcopal, the Evangelical and Reformed, Methodist, Presbyterian, the Congregational churches of England and Wales, and

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"The Meaning of Discipleship"

Lesson X—December 4, 1955.

Memory Selection: *"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."* Luke 9:23.

Background Scripture: Luke 9:7-62.

Devotional Reading: Mark 10:35-45.

The theme of the lesson today is "The Meaning of Discipleship." If you asked the average member of the church what discipleship meant, what answer do you think you would get? How seriously does the average man or woman, or young person, take discipleship? What does it mean to him or her? What does it demand of him or her? How vital a factor is it in their lives? This lesson can have point and significance in the lives of Christians if they get the basic meaning of discipleship. Jesus himself lays down the meaning of discipleship in searching and sobering words. Are you listening? Let him that hath ears to hear, hear what the Master says on this matter.

Conditions of Discipleship.

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me." *Self-Denial, Bearing One's Cross, and Obedience* are the conditions of discipleship. Self denial means more than simply denying ourselves of a few things—it means a complete reorientation of our lives. We are to turn from ourselves to others and to Christ. We are to say "No" to the imperious and clamorous demands of selfishness, and to devote ourselves to the welfare of others. It is not ascetic self-denial, a negative thing, but a positive thing, a matter of getting a new center of life. Instead of organizing our lives around ourselves, we will make God the center of our lives.

Then there is the matter, closely related to self-denial, of crossbearing. We speak of bearing "our crosses" of the "crosses" of life. Jesus did not use these words. He said simply "his cross." When a criminal in Jesus' day carried his cross, it was a sign and a symbol that his life was forfeit. To bear one's cross means surrendering one's life to Christ. It may involve and demand self-denial —it undoubtedly will involve that; it may involve carrying what we call "our crosses;" but it involves more than these things: it is an act of commitment to Christ, the yielding of our lives to him.

And obedience. "Follow me." A disciple is one who learns, and he is one who follows. Obedience is a law of discipleship. Jesus Christ is Master of our lives. As good soldiers, we are to obey him and to follow him. Who said it was easy to be a Christian? It is when one understands the conditions of discipleship, that one realizes his need for a Saviour. We must have someone to help us to do the things he tells us to do.

Around the Clock Business.

This matter of being a Christian, or a disciple of Jesus is an "around the clock business" and "around the year business" and an "all of life business." It involves more than simply going to church on Sunday; it involves the carrying of the Church with you through the whole week. If any man will come after me. let him deny himself, and take up his cross *Daily*—there you have it.

Saving by Losing, Losing by Saving.

Here is one of the many paradoxes in which Jesus expressed great spiritual truths. It sounds strange and even fantastic. The idea of such a thing! "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." What does he mean? He means that if a man organizes his life around his own selfish interests, if he hoards life, if he refuses to give himself to others and to great causes, if he is solicitous about his own welfare and safety, he loses his life, he loses the true meaning of life, he misses the higher values of life. He never understands the true meaning of life at all. It has happened so many times. Men have gone through life, crying "Me first!" They spend their lives in getting and spending, and then often too late they realize or discover that they have missed the beauty and glory of living.

On the other hand, there are those, who with a fine disregard of life, throw themselves with an abandon into great causes, go to the far places of the earth in Christ's name, give themselves to sacrificial service to others, disregard their own comfort and convenience in their devotion to others, think more of how much they can give than of how much they can get, and lo! in losing their lives, they find a richer, more rewarding life. "Serve yourself, and you die; serve Christ and serve others, and you live, live more abundantly, live on higher levels, live at more points!

A Matter of Values.

"What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" There are many today who would say that if a man got the whole world, indeed if he got only a little bit of the world, he would be well off. Making a living is more important than making a life. Things have priorities in their lives. Life is to be measured in terms of the things that a man possesses. Success is to be measured in terms of how much a man has, and not in terms of what he is. Life is not worth much in comparison with things.

But Jusus has other ideas on the subject. In startling words he says that if a man was smart enough and lucky enough to get possession of the whole world, he would be making a bad bargain if in the process, he lost his soul, or his better self. Put the whole world on one side of a pair of scales, and one soul, any soul, on the other side, and the soul is worth more than the whole world! Who said we were "worms of the dust?" Each one of us, and every one of us, is an immortal spirit, worth more in the scale of values of God than the world!

The fact that we are in an era of prosperity in America does not mean that we are any richer in character, at least not necessarily so. Men can be rich in goods and poor in goodness. They can succeed materially and fail spiritually. Indeed one of the most difficult things which men have to do is to decide on a scale of values. What is of supreme value in life? What is worth most? What is most worth spending and being spent for?

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Volunteering to Do the Work of the Church

Matthew 25: 14-30.

Everyone knows that people who volunteer to do something always do better work than someone who is conscripted to do it. If we freely say "I will try to do it" with a willing heart and mind, we are an easier channel to work through. If people are not willing and have to be persuaded and begged to do whatever needs to be done, then they will half-heartedly go do the necessary task. Now let us see why we should be volunteers for Jesus. *Jesus commands it.* In Matthew 11:29 he said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls." Mary sat at Jesus feet because she enjoyed hearing him speak. No doubt Martha wanted to sit at the feet of Jesus, but she thought the house work had to be done. We are like that to day. We do our work and leave Jesus' work undone, but Jesus said Mary had chosen the good part. A person in the church will not offer you something to do unless they think you have the ability to do it. An honest effort is so much better than "I can't." Why not truthfully say, "I do not want to." *God give us zeal.* Psalms 69: 9 tells us, "The zeal of thy house has eaten me up." The word zeal is used sixteen times in the Bible so it must be important. Webster says zeal is ardor or enthusiasm in the pursuit of a desire; eager attention, active interest. We will use our excess energy some way and let us as Christians, be sure we use it for God's glory.

How to be Volunteers.

You may say "What Can I do." First of all, seek the will of God, then work for your church and pray for those in and those out of the church. God may lay it upon your heart saying "Here am I, send me." It is entirely our responsibility to make the days, hours, and even minutes, count for God. We shall not pass this way again. The work which we neglect to do for God to day must forever go undone, for tomorrow will bring other work.

Last but not least, be willing to work with your hands. Lots of times God needs people to help put a new roof on the church, or the church needs new paint. God needs your hands to day as much as you need your head tomorrow. The whole thing is, be ready, be willing, be enthusiastic! God will do the rest.

Christ has no hands but our hands
To do his work to day;
He has no feet, but our feet
To lead men in his ways;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

Prayer meeting talk, given at the Lakeview Congregational Christian Church, by Mrs. Louisa Farrell.

CONFERENCE ON RELIGION AND PUBLIC EDUCATION.

(Continued from page 5)

participation by any child must be only with the consent of parents.

8. Assumptions, in considering the relation of religion to public education, are:

(a) The public school is an agency of the entire community and not of any particular segment; the concern of education is with the development of individuals within the life of the total community not with advancement of particular institutional interests.

(b) The goals of instruction with respect to religion in public schools should grow out of and be properly related to the general purposes of education;

(c) The methods, techniques, and skills necessary for effective presentation of religious materials, together with the knowledge of child nature and of the learning process, are essentially the same as those required in any other type of instruction;

(d) The program for teaching about religion for any given public school should be developed locally by cooperation between school authorities, parents, and representatives of the various religious groups in the community with a recognition that responsibility for conducting the program rests with the school and that the proper function of religious groups is to assist school leaders in including religious emphases in the total program. Freedom of teaching and the autonomy of the school must be respected by religious groups. Impartiality, with respect to various groups, must be maintained by the school.

(e) That the personal qualities and abilities of the teacher and the relation of the teacher to the pupils are fully as important as the particular content of instruction, and therefore our concern is as much with teacher education as with specific subject matter.

(f) That the basis for evaluation of religious teaching is the same as that of any other subject matter, namely, how does it affect personal growth and the achievement of wholesome life in the community.

9. The church should give special support to the public schools facing problems in the integration of the races and ethnic groups, by giving her Christian witness tolerantly, sympathetically, yet positively implementing in every way possible her divinely revealed concept of the Fatherhood of God and the brotherhood of man, and in other ways.

The conference was attended by 200 men and women from all over the United States. Following adjournment of the three-day session Tuesday evening, the Committee on Religion and Public Education was scheduled to convene to consider the conference reports.

"In the Words of a Greek Bishop"

"Many people have not been so fortunate as to have suffered an earthquake," said a Greek Bishop to an American visitor. With these words, he thanked the people in America who helped the earthquake victims through CROP. At the same time he deplored the fact that there are many, many more people whose plight had not become known but who are equally, if not more so, in need of help.

The American mind, so adjusted now to spot announcements and vitamin tablets, can take catastrophes only in condensed doses. But hunger attacks are not always acute. There is the silent sickness of insufficient harvest that seized 4,000 families in the mountains near Karditsa in Greece. And what of the 400,000 cases of active tuberculosis in South Korea, the 900,000 displaced Arabs in the Near East, and the millions of refugees in Western Europe, and in Asia?

Three perennial disasters are now receiving the whispered reply of the Christian Rural Overseas Program (CROP). But they need big talk—increased volume.

God of Justice, make us just in mind and spirit, that the kingdoms of the world may become the Kingdom of Justice.—*Joseph Newton.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

I sat in the pew just behind our boys and girls at the morning worship yesterday in the Elon College Community Church. And I want to tell you how proud I was of the boys and girls from the orphanage. Not one single one of them showed any irreverence or restlessness. I cannot say that for two or three others who were sitting in the same section.

Our pastor, the Rev. W. J. Andes, has a special sermon for the boys and girls every Sunday at the regular services. Community children and children from the orphanage sit in a large group in the front section of the church. Our boys and girls are taught to show reverence and quiet throughout the service. They bow their heads at prayer, they sing well and give attention to all parts of the service. Each member of the orphanage staff is very anxious that the children enjoy the services, that they feel themselves real participants, and that they truly worship. We have the advantage of our own chapel where they get firsthand instruction on worship and how to conduct themselves in God's house.

We are looking forward to giving a program in several churches in the coming weeks. Especially are we looking forward to a visit of the Burlington Rotary Club when they will have supper in our diningroom. The entire group of children will render a program in which all of our boys and girls will have a part in the songs, and numbers on the program. It will be for us all a big occasion. The children will have their supper at 5:00 o'clock in order that everything may be in readiness for the Rotarians at 6:30. The dinner will be foods from our own raising and I am certain it will be excellent. The Rotary Club has been very good to us every Thanksgiving. They know of the work being done here in a sincere, humble manner and they believe in it as being worthy of their help.

These days I am working and praying that the churches may respond liberally to our Thanksgiving appeal. I know there are so many calls on all our folks in every church that it is hard for us to meet each of them with the response we would like to give. It is a very good thing to set up the tithe as a landmark in our giving in order that we may know when we are above or below the tithe. The tithe is a good starting place. For most of us who take the work of the church seriously it will not be a stopping place. I am confident this number is increasing.

The business man, the layman, the churchman who sets the tithe as a standard will find joy in it. With that tithe set apart for benevolences he is able to meet most of the calls made on him in a much calmer mood and it is likely that he can qualify for the blessings indicated in Rom. 2:10, "There will be . . . glory and honor and peace for everyone who does good."

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 9, 1955.

Commodities for the Week.

Coupons:
Woman's Aux., Glenolden Cong. Church, Glenolden, Pa.
Manor Community Church, Chicago, Ill.
Miss Mary L. Beard, Shelton, Conn.
Elm Ave. Christian Church, Portsmouth, Va.
Mrs. Roy Richardson, Suffolk, Va.
Circle No. 5, First Cong. Christian Church, Greensboro, N. C.
Mrs. C. H. Stanford, Liberty, N. C.
Mrs. Ralph H. Holabird, N. Branford, Conn.
Warren Cong. Church, Westbrook, Maine.
Mrs. G. W. Holland, Takoma Park, Md.
Cradle Roll Dept., Haw River Cong. Church.
Mrs. S. D. Johnson, Sanford, N. C.

Clothing:
Bethlehem Church, Suffolk, Va.

Towels:
Monticello Christian Church.

Sunday Schools Monthly Offerings.

Amount brought forward		$18,400.20
Eastern N. C. Conference:		
Morrisville	$ 9.20	
Plymouth	56.00	
		65.20
Eastern Va. Conference:		
Bethlehem (N.) S. S. ...	$ 82.00	
		82.00
N. C. and Va. Conference:		
Bethel S. S.	$ 6.65	
Durham	129.00	
Greensboro, Calvary S. S.	23.00	
Greensboro, First	63.80	
Hebron S. S.	10.00	
Long's Chapel	32.00	
Pleasant Grove	18.00	
Salem Chapel	57.00	
		339.45
Western N. C. Conference.		
Antioch (R)	$ 19.00	
Randleman	40.00	
		59.00
Virginia Valley Conference:		
Newport S. S.	$ 35.33	
		35.33
Total		$ 580.98
Grand total		$18,981.18

Special Offerings.

Amount brought forward		$29,301.84
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	$ 10.00	
Mrs. S. A. Yancey, Varina, N. C.	6.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.) .	5.00	
Thanksgiving Offerings:		
Mr. & Mrs. J. H. Booth, Jr., Newport News, Virginia	10.00	
The Happy Sharers' Club, Greensboro, N. C.	20.00	
In Memory of Mrs. T. S. Faucette	5.00	
In Memory of Mrs. Cleo Faucette	10.00	
In Memory of Mrs. T. Sellars	10.00	
Mrs. Clark F. Cullers, Front Royal, Va. ...	10.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

HUNTERDALE PREPARES.

(Continued from page 3.)

paid for this year leaving only a few of the large items on our budget yet unpaid. Our last payment of our church loan is due in January and our quota for the Church Building Society is due at the same time. If we all "give as God has prospered us" from now until January 1, we will meet these payments on time. You know that our church operates on the calendar year financially.

Now let us look ahead for the year 1956. Our new budget calls for $12,062.00. This will enable us to help those who have helped us during the last few years when we have been building and growing. We plan to give more to Missions, to the CMA to help build new churches, set aside some money toward buying additional land, and carry on a good church program at home and around the whole wide world. This means that all of us must take stewardship most seriously. God deserves first claim on our time, our talent, and a reasonable percentage of our income. Pray about this matter.

During the week of November 21-27 we plan to study and pray about spiritual stewardship. All of the officers of every group in our church will meet at the church on November 21. All men will meet November 22-25 at 8:00. All women and young ladies will meet November 22-24 at 7:00. Rev. Fred P. Register will lead us in this school of Christian Stewardship. The Every member Canvass will be taken on November 27 between 2.00 and 5:30 in the afternoon. Please arrange to remain at home until a team visits you for your pledge.

Let each of us put God first. Plan to be a tither.

Earl Blankenship,
W. G. O'Brien.

PREPARING A NEW HYMNAL.

(Continued from page 11.)

the Church of Scotland. It is hoped that the result will be truly ecumenical in content and character.

Congregational singing in churches today is quite different from that in the time of *The Bay Psalm Book*, for the Pilgrims sang only Psalms in unison, unaccompanied and "lined out" by the leader. Instruments and harmony, to their way of thinking, detracted from the meaning of the words. From the Puritan point of view, "God's words need neither our polishing nor embellishment."

"THE LIVING WORD"

The Meanings of "Persuade"

Twenty-First of a Series

By Dr. Luther N. Weigle.

The word "pursuade" now implies success; we speak of persuading a man only if our arguments and pleas prevail upon him to accept the judgment or make the decision to which we urge him. But this is not necessarily so in the King James Version of the Bible. In Acts 19:8-9, we read of Paul's "disputing and persuading" at Corinth, with the result that some "were hardened, and believed not, but spake evil of that way." In Acts 28:23, we are told that at Rome "there came many to his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening"; but the next verse records that some believed and some did not. The Revised Standard Version uses the terms "arguing and pleading" in the account of his work at Corinth, and uses "trying to convince them" in the account of the day at Rome.

In *The Merchant of Venice* (III, 2, 281), Salerio describes the unyielding temper of Shylock:

> "twenty merchants,
> The duke himself, and the magnificos
> Of greatest port, have all persuaded with him;
> But none can drive him from the envious plea."

On the other hand, "persuade" is used in its full sense in such passages as Matthew 27:20, Acts 14:19 and 19:26. And "I am persuaded" is hardly strong enough in most contexts where the passive of the Greek verb appears. The Revised Standard version of Romans 8:38-39 reads: "For I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Note also "be convinced" (Luke 17:31); "are convinced" (Luke 20:6); "fully convinced" (Romans 4:21, 14:5); "I am sure" (2 Timothy 1:5, 12); "we feel sure" (Hebrews 6:9).

In the Old Testament, the word "persuade" usually has a bad sense, being used as the equivalent of entice, mislead, or deceive. Compare 1 Kings 22:20, 21, 22, where KJ uses "persuade" for the same Hebrew verb which it translates "entice" in 2 Chronicles 18:19, 20, 21. Or compare the accounts concerning Hezekiah found in 2 Kings 18 and 19, 2 Chronicles 32, and Isaiah 36 and 37.

THE ORPHANAGE.

(Continued from page 14.)

Cradle Roll Dept., Haw River Cong. Christian Church	5.11	
Mrs. H. E. Pearce, Sr., Franklinton, N. C.	15.00	
Miss Augusta M. Rhineheart, Linville, Va.	10.00	
Garland Gray, Waverly, Virginia	300.00	
Mr. & Mrs. M. M. Vipond, Norfolk, Va.	10.00	
Miss Georgia Bradley, Mebane, N. C.	30.00	
Thomas O. Morrison, Brooklyn, N. Y.	10.00	
Dr. Mary Frances Thelin, Lynchburg, Va.	20.00	
R. H. Coble, Burlington, N. C.	5.00	
Special Gifts	532.15	
		1,023.26
Grand total		$30,325.10
Total for the week		$ 1,604.24
Total for the year		$49,306.08

Dates to Remember

1956

January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

How Operate a Church Without Money?

By ROY C. HELFENSTEIN
First Church, Richmond, Virginia

A ministerial friend of a sister denomination in a sister state suggests a novel way in which churches might operate without any money and without any occasion for ever talking about money or taking offerings of any kind. Though the idea is entirely fanciful, it might be possible. At any rate, the consideration of the suggestions might well be of service to churches that may have some members to whom appeals for money are always distasteful. Hence I am passing on to my brother ministers the novel idea of "Operating a Church Without Money."

Following is the way that is suggested:

1. Each member bring a foot warmer and dress warmly enough in cold weather when attending church so it will not be necessary to use the furnace.
2. Each member take his turn at playing the organ, at singing a solo, at directing the choirs, and arranging for rehearsals, so it will not be necessary to have an organist or choir director.
3. Each member bring a broom and dust mop to church each Saturday so as to keep his part of the building presentable. Then a paid janitor will not be necessary.
4. Those who want water to use in washing their hands after doing their share of the cleaning bring their own bottles of water supply.
5. Each member provide his own hymnbook for congregational singing, and other music for choir use.
6. Each member bring materials and tools on stated days for him to use in repairing or remodeling the building. There could be a big saving of money in so many ways by this plan.
7. Each member spend a certain number of hours each week in the church office, typing, caring for the correspondence, etc.
8. Each member take his turn prepaaring and sending out the church bulletin, providing materials for printing same.
9. Each member take his turn in preaching a sermon, and leading the services, conducting funerals, performing marriages and baptisms, calling on members and other folk in hospitals, contacting prospective members, visiting the sick, representing the church at all interchurch and civic meetings, and guiding the administrative work of the church. This will make it unnecessary to have a pastor!
10. Each member agree to spend one month each year in Missionary Work here at home or on some foreign field, at his own expense. This will dispense with the need of all Missionary Offerings.

N. B.—Would you vote in favor of such a plan? If not, then, be a tither and give God ten per cent of your income, as the Bible recommends; and witness how you and your church will prosper!

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, NOVEMBER 24, 1955 NUMBER 46

South Norfolk Minister Celebrates Fortieth Anniversary

The Reverend Olive Daniel Poythress and Mrs. Poythress were entertained on Wednesday evening, October 12, 1955, in honor of his fortieth anniversary as pastor of the South Norfolk Congregational Christian Church. Under his leadership, this church has grown from a small group of thirty-two members to a congregation of twenty times that number; while the church plant, forty years ago valued at a few hundred dollars, is now conservatively valued at a quarter-million dollars. Mr. Poythress is shown above seated at his desk in his study. The Christian Sun wishes for him and the church a continuation of the success which has attended them in the past.

N-E-W-S B-R-I-E-F-S

The Christian Sun wishes you a joyous Thanksgiving.

The conferences have all met in the Southern Convention and each of them was well represented by delegates. We have had an excellent financial year and progress along many lines. If your church has not paid all conference apportionments, you will wish to do so in the near future, so that your church may be so recorded in *The Annual*.

Superintendent Scott was guest speaker at the Shelton Memorial Congregational Christian Church, Portsmouth, Virginia, on Sunday, November 13th, which was a part of the observance of the Fiftieth Anniversary of Shelton Church. Rev. Thomas H. Britton, the pastor, and his people are to be commended on the splendid progress being made by this church.

Workshop in Evangelism

Four of the conferences adopted the following Program of Evangelism in their fall sessions. I regret that this proposal was not ready in time for action on it by the Valley Conference. I do hope you, who are in the Valley, will venture with us.

Please note these dates:

Convention-wide Workshops in Evangelism:

Bethlehem, Valley—February 6.
Bethlehem, Nansemond—Feb. 7.
Beverly Hills—February 8.
Asheboro—February 9.
Wake Chapel—February 10.

Simultaneous Evangelistic Services:

N. C.—Lay Visitation Evangelism—Feb. 27-March 2.
N. C.—Evangelistic Services—March 4-11.
Va.—Lay Visitation Evangelism—March 12-16.
Va.—Evangelistic Services—March 18-25.

The details of this program will be worked out by the chairmen of the Conference Committees on Evangelism. However, it is obvious that if share their minister with one or more we have Simultaneous Services, it will be necessary, in most instances, for the minister serving only one church to be his own evangelist or to secure help outside the convention. It will take all the ministers from North Carolina and Virginia to provide evangelists for the churches who churches. For example, a minister serving a parish of three churches in North Carolina would have three ministers from Virginia assisting him and he would rotate among his churches throughout the week.

Fred P. Register.

Eastern Virginia C. M. A.

The Eastern Virginia Christian Missionary Association will hold its annual meeting Tuesday, December 6, 1955, at the Union Southampton (Hunterdale) Church, Franklin, Virginia. The session will begin at 10:30 in the morning. The CMA is seeking to secure in gifts and memberships this year a goal of $10,000, mainly for the assistance of four new or relocated churches in our conference. These churches are First and Bayside, Norfolk, Elm Avenue, Portsmouth, and Warwick. It is hoped and expected that the Annual Meeting this year will be a day of rejoicing for the successful achievement of our goal.

The CMA is supported through voluntary memberships of $5.00 for women and $10.00 for men and organizations, although many organizations give substantially more.

The Association will hear addresses from the Rev. Thomas H. Britton, pastor of Shelton Memorial Congregational Christian Church, Portsmouth, and the Rev. Olin D. Pendleton, minister of the First Congregational Christian Church, Norfolk. We urge and invite the attendance of all who can possibly be present.

A. Lanson Granger, Jr.,
President.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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News from the Churches . . .

Reverend and Mrs. E. M. Cartter Honored

Reverend E. M. Carter, a graduate of Elon College and a successful minister of the Congregational Christian Church for more than fifty years, and Mrs. Carter, a former student of Elon College, influential in church work in the churches served by her husband, and in the conferences to which these churches belong, were honored in the home of Mr. and Mrs. W. G. Scarborough recently.

For more than thirty years, the Reverend E. M. Carter has served the Congregational Christian Church at Youngsville and Good Hope Church as their pastor. His present parish accorded him and Mrs. Carter a signal honor on Sunday, November 6, at 2:00 in the afternoon. The following account of this delightful occasion appeared in the *Wake Weekly*, Wake Forest, North Carolina, Friday morning, November 11:

Mr. and Mrs. W. G. Scarborough entertained at open house Sunday afternoon from 2 to 5 in honor of Rev. and Mrs. Emory M. Carter, who have lived with them for 25 years. The guests were greeted by Mr. and Mrs. Archie Brown. Mrs. Evelyn Freeman and Mr. Dan Kurtz introduced the guests to the receiving line composed of Mr. and Mrs. Scarborough, Rev. and Mrs. Carter, Mrs. Fred Hart and Mrs. Sam Moore, daughters of the honored couple.

Mrs. R. E. Timberlake, Sr., directed the guest into the dining room, where Mr. and Mrs. W. R. Evans and Mrs. Wade Hight assisted. Mrs. Elton Mitchell and Mrs. R. O. Playor served the cake.

Alternating at the punch bowl were Mrs. A. Y. Allen, Mrs. Baxter Patterson and Mrs. G. E. Winston. Mesdames Willard Timberlake, Jack Sutton, Hattie Haywood, and Miss Aurilla Hagwood assisted in serving.

A miniature arrangement of the Youngsville Christian Church of which Rev. Carter has served for 30 years was used.

The table was covered with a green satin cloth, adorned with a golden horn of plenty, containing hand painted fruit, flanked on either side with gold pheasants. Green tapers in brass candelabra completed the table decorations.

Mr. and Mrs. George Barnes presided at the register. Bidding the guest goodby were Mr. and Mrs. W. S. Pearce, Mrs. C. C. Woodlief and Miss Bessie Green.

The home was decorated throughout with arrangements of bronze and orchid chrysanthemums and green tapers. Assisting elsewhere in the home were Mrs. Wiley Mitchell, Sr., Mrs. Will Preddy and Mrs. C. V. Timberlake. Approximately 150 guests called during the afternoon.

REV. W. MILLARD STEVENS, D. D.

Dr. Stevens Ends His Ministry at the Temple

Rev. W. Millard Stevens, D. D., minister of the Christian Temple, Norfolk, Virginia, since 1949, has resigned to accept a call to the Congregational Church of Southington, Connecticut. He will begin his work in Southington December first.

Dr. Stevens is a native of Alabama, where his forbears were leaders in the Christian Church of that area for many years. He attended Southern Union College and was graduated from Elon College. He attended Duke Divinity School and Yale Divinity School, graduating from Yale. Following seminary graduation, he served as Associate Superintendent and Superintendent in the Georgia Conference. During his student days at Elon College and Duke, he served as pastor at several rural churches, including Happy Home and Union Ridge, and had a large part in the building programs of the church and parsonage at these places. Following his term of service in Georgia, he became pastor of the First Christian Church of Burlington in 1944, where he served with distinction and resigned to accept the pastorate of the Temple.

During Dr. Stevens' pastorate at the Temple, he has not only served efficiently as the pastor of this important church, but as president of the Greater Norfolk Ministerial Association, is a member of the Advisory Committee for solicitation on the City Council of Norfolk, and on the Education Committee of the Chamber of Commerce of Norfolk. He served on the Executive Committee of the Norfolk Preaching Mission. He is a member of the Theophilus Club and the Torch Club. He also served in the Convention as secretary and two terms as president of the convention, in all these relationships serving most efficiently and successfully.

During Dr. Stevens' six years' ministry at the Temple, the church has contributed $169,237.99 for local church purposes and approximately $38,000.00 for missions and benevolences. There have been 203 new members received into the church during that time. The budget of the church in 1949 was $18,600 and the budget for the current year is $28,519.00. Approximately $50,000.00 has been spent on building improvements during his ministry at the Temple.

Dr. and Mrs. Stevens have a host of friends in the Southern Convention who will regret to see them leave, but rejoice with them in the prospect for a continued useful ministry in the growing community and lovely church in Southington. We wish the Stevens God speed and hope they will be coming back to the Southern Convention ere long.

W. T. S.

The Rev. O. D. Poythress Honored

Honoring the Reverend Olive Daniel Poythress on his fortieth anniversary as its minister, the South Norfolk Congregational Christian Church held a surprise reception and evening of fellowship and entertainment in the social hall, Wednesday, October 12.

Approximately two hundred and fifty members and friends attended, including many members who were affiliated with the church when he

(Continued on page 11.)

Editorial . . .

"Lest We Forget"

The Southern Convention of Congregational Christian Churches is proud to belong to a great denomination, proud to defend the inheritance of that branch of Christ's Church, eager to share the revelations of its future. We of the Southern Convention rejoice in our affiliation with the Congergationalists who have perpetuated the Pilgrim traditions in the United States.

We of the Southern Convention still hold fast to the principles and traditions of the Christian Church which merged with the Congregational Churches in 1931. None of them has been discarded or surrendered as a result of the merger. To them have been added a spirit, principles and traditions which make for a richer and more meaningful fellowship.

So much for our present condition. Now let us review some facts of our past history. Those who were responsible for the organization of the Christian Church did not believe in denominations. They regretted that there were so many denominations. They were determined not to found another one, and only reluctantly admitted that they had become another denomination when they could not prove the contrary.

Our founding fathers believed in the Church. The Church, for them, included all those who were striving to be true disciples of the Lord Jesus Christ. They deplored all differences which separated one group of Christians from another. They were convinced that denominational names constituted a divisive barrier. When they came to select a name, they said, "Christian is a sufficient name for the Church." In saying that, they sought to identify themselves with all other followers of Jesus.

The Southern Convention has always recognized and respected the autonomy of the local church. The Polity of the Christian Church has always been congregational. It recognized the right and the competence of the local churches to plan their own programs, to call the ministers who would be their pastors, and to have absolute authority to conduct their own business.

The Christian Church also recognized that Christ's tcaehing that all Christians are members one of another, if carried to its logical conclusion, means that all Christian churches are members one of another. The Christian Church has never believed or practiced the doctrine that the local church is absolutely and completely independent. It teaches that the denomination and its local churches are members of the One Body of Christ. Its founders wrote as a fundamental principle: "The Lord Jesus Christ is the only Head of the Church."

Those who founded the Christian Church in the South were determined that they would not have an episcopal form of church government; they were just as strongly determined that the churches they organized should be bound together by something much stronger than ropes of sand. When they organized conferences and a convention, they sought to form an organization which would express legally the spiritual inter-dependence in which they so steadfastly believed.

They succeeded in their efforts. A few years ago certain groups of individuals appealed to the courts of North Carolina to determine the legal status of a church which is a member of the Southern Convention of Congregational Christian Churches. A Superior Court of North Carolina issued a finding that ours is not a "congregational" church in the legal meaning of the term, but a "connectional" church. Legally, and we hope also in truth, we are members one of another.

The Congregational Christian churches are accorded a wide liberty and freedom of conscience. We believe that is as it should be. But it entails a tremendous responsibility. We are not free to do as we please. We are only freed to do as we studiously, prayerfully, and conscientiously believe Christ wants us to do. "We are forever bound, forever free."

The Congregational Christian churches have never attempted to write a creed required of all those who would unite with the churches of their fellowship. There have been several attempts to write, "The things which we surely believe." The founders of the Christian Church in the South subscribed to Five Cardinal Principles which through the years have served as foundation stones upon which the organization and spiritual life of our churches have been built.

We have never adhered strictly to the letter or the spirit of our Cardinal Principles. There may have been times when we have completely forgotten that they exist. But we should ever be going back to them, and examining our lives to see if we practice what we profess to believe.

The fifth Principle is especially important at the present time. It reads, "The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all." That was written when the spirit of liberty was running strong in the minds and hearts of men. The danger of death and destruction is a constant temptation to intolerance. In times such as these, Christians should respect each human personality and cherish all human freedom.

"Double Joy"

"The first thing you do together as husband and wife is say the Lord's Prayer." Those words Dick had said in the rehearsal for Timothy's wedding came back to mind as I watched the bridal couple kneeling in prayer. Timothy had at last found the right girl, and the long awaited wedding was almost over. Dick had pronounced them man and wife. Dr. Scott gave a beautiful closing prayer and benediction; and the choir's response with Lutkin's musical benediction-amen concluded the formal religious part of the ceremony. You could feel the gay lift of hearts as Timothy put back Annabelle's veil, kissed her sweetly, and together they led the wedding recessional.

Not till later did we hear hom Timothy's precious little niece Helen had kept so quiet during the ceremony. She was busy removing her shoes and trying to put her gloves on her feet!

The whole wedding week-end for us Scotts and Jacksons was just such a mixture of gaiety and reverence. And you folks of the Southern Convention were remembered throughout it all. Since to bring you each a piece of that gorgeous, and truly delicious wedding cake, is impossible, we'll have to share only dry words with you. Perhaps at some future date we'll all get to see some of the many pictures that were taken of the big event. Cameras were clicking, too, in the Shanghi restaurant Saturday night, along with the chopsticks and forks, as the wedding party enjoyed the wonderful Cantonese food; and Sunday night again, when the families including missionaries Leona Burr, Polly Storrs, and Jennie Jacobs, feasted at the China Lane.

If all the miles traveled by friends and relatives going to the wedding could be put into one journey, it would surely be a round-the-world trip! Tim's brother, Silas, came from West Chester, Pennsylvania, to be his best man, with wife Carol, who made a lovely bridesmade. Ronald MacDonald and Herbert Munsterman came from Columbus to be ushers. Charles Yee, a brother of the bride, was also an usher.

Mrs. Lincoln Yee, Annabelle's sister-in-law, was a helpful, attractive matron-of-honor. Misses Jean Kares and Carol McGreevey completed the group of lovely bridesmaids in their deep turquoise hooped-skirt gowns.

Everyone was gladdened by Annabelle's grandfather's part in the ceremony. He gave her away so nicely after she'd explained it all in Cantonese, during the rehearsal. Grandmother Yee was there too; and Annabelle's mother, in a pretty soft wool suit with a pink rosebud corsage. Mrs. Yee was sad at "losing" her daughter; but here in America she also gains a son.

Timothy and Silas looked so good in their "tuxes" watching for Bride Annabelle to come down the aisle of the big colonial church sanctuary. Della and I took it all in; for we were especially honored. We had been escorted to that near-front pew on the right, where the groom's mother sits. There, wearing lovely mum and Fiji-mum corsages in colors to match our dresses, we sat tingling with love and pride. Polly Storrs, keeping little Helen just across the aisle, and Leona Burr must have had deep thoughts, too. There was extra sadness as we thought of the loved ones in China who would like to have been there, and as I recalled the look on Mrs. Chang's face the last days before her boy left for America. Surely she knew her next meeting with him would be in the realm of the spirit.

TIMOTHY AND ANNABELL CHANG

Then at last with organ stressing "Here Comes the Bride" we knew Annabells was coming. She was beautiful (the usual cliche; but she was!). The white full skirted lace paneled princess style with short train was perfect for her; and the short veil with dainty pearl coronet added dignity and beauty. We were pleased to meet later at the reception, the woman who made the dress.

Annabelle carried a bouquet of glamelia and stephenotis on a white Testament. The bridesmaids' bouquets were of just the right red colored mums to accent their lovely blue gowns and veil head coverings.

Dr. G. E. Drew, pastor of the host church, Lakewood Congregational Christian, invited all to join in the ceremony by singing the hymn, "O Prefect Love." His charge to the couple made us all aware of the beauties and responsibilities of Christian marriage, our God-given institution. The floral and candle decorations led the eye up to the white cross on the pulpit. Timothy and Annabelle, with the three ministers had planned a rich, Christian ceremony. Mr. Tucker and his choir as well as the organist hed helped create such an atmosphere, too, with their music: choral arrangements of Grieg's "I Love Thee" and Malotte's "The Lord's Prayer."

The church's new and gorgeous parlor made a lovely setting for the reception line; and their newly-decorated fellowship hall was perfect for the cake-cutting and serving of refreshments. A goodly number of small tables with chairs encouraged friendly grouping, and there was plenty of room for all the excited guests.

That tiered cake with bride and groom figures on top, flanked by decorated candelabra, made a grand setting for more pictures. It was on a table covered with crinkled white nylon cloth caught at each corner with huge satin bows. The church ladies serving the cake even wore wedding aprons of white net with satin applique. Just as the festivities were ending — Annabelle had thrown her boquet and, I hope, had had a chance to taste the cake—a group of young folk, the five carloads of United Student Fellowshippers, gathered around the couple and sang this tribute:

Tim and Annie now are wed,
This is grand we think,
Now instead of poultry care,
Tim's job's at the sink!
"You bet-cha"

(Continued on page 11)

Forty Years of Devoted Service to South Norfolk Congregational Christian Church

This Church will ever be a living memorial to our beloved pastor—the Reverend Olive Daniel Poythress.

Do you remember forty years ago? September was the month, 1915. A little frame church in South Norfolk had all of thirty-two members. This little church had a few problems as well. The first problem, of course, was that they had just thirty-two members. The second, they were two thousand dollars in debt. And to add to all this, their largest problem was, it was a church without a minister. These thirty-two members had faith that, in spite of their problems, a church could be kept on that corner of Jackson and Guerriere Streets, to the glory of God.

So in September, 1915, a few members of the Christian Mission Board went "preacher hunting" at Elon College. There they selected a young man. This young man was a red-headed boy from North Carolina who had dedicated his life to the ministry. His name was Olive Daniel Poythress.

Olive Daniel Poythress talked with God and decided that he should accept the call, and on October 1, 1915, he arrived in Norfolk. There he boarded a streetcar and rode to South Norfolk. Arriving in South Norfolk, he got off the streetcar. It was night, and he was to go to 23 Stewart Street, to the home of a family named Prike. He walked and walked, and it was pretty dark. Finally, he decided to inquire at a house and see if they could tell him the way. Much to his suprise, the house that he selected was 23 Stewart Street, and the family's name was Prike. God seemed to have guided his way right to the house.

He made his first home with "Aunt Sis" Hanbury, and later with Mr. and Mrs. G. T. Vellines.

When he was introduced at church, the hearts of all the young maidens beat a little faster, and all eyes were on this new and single red-headed preacher.

He was ordained in the old church one Sunday afternoon.

Most of the girls were by now wondering just who he would select for his bride—that is, all but one. She was the church chorister's daughter, Ethel Hanbury. She meant every word she said at the Christmas entertainment, when she said she wouldn't walk across the street with him. But before long, Ethel and a young minister were seen strolling every Sunday afternoon, with Lula Bell and Frank Morgan. On April 30, 1918, the wedding bells rang for Mr. Poythress. His bride, in little white slippers, was Ethel Hanbury. Gladys Hanbury was maid of honor, Esther Evans was the bridesmaid. Cecil Holowell and Cecil Ferebee were the groomsmen.

The days went by, and the little church had its ups and downs, its problems, its sorrows and its joys. Grandma Lane, who was deaf, called the young minister "Mr. Peachtree," but she was a great inspiration and help to him.

Then, at one of the business meetings, it was decided that with work and faith in God, a new church could be built. Two men who were at the meeting were Ernest Curling, a young man with five cents in his pocket, and a preacher who didn't have a copper cent. But the people of the little church had faith and will power.

There started a stream of parties, ice cream socials, rummage sales and womanless weddings. A red-headed young preacher, as Mary Garden, sang the solos. This preacher was beginning to be quite a city man. Could he be the country boy who had tried to blow out the electric light bulb when he first came to South Norfolk? Mrs. Deanes was constantly urging him to listen to Caruso's recirds, to improve his voice. And the old days were not all work.

With faith in God, and hard work, the lot next to the old church was bought, and in 1925 the ground was broken for the new church. Then entertainments and bazaars were in full swing. Many contributions from friends outside the church poured in. The old church was sold to the colored brethren on Atlantic Avenue, and the new church was building brick by brick. When the pastor laid the first brick, there was the sum of $200.00 in the treasury. Mr. Harry E. Seymour was treasurer, with his wife as assistant.

Brick by brick, the church grew, as dollar by dollar the bank account dwindled. One Monday morning the workmen had to be paid. A council of three was held in the Seymour home. The bank account was overdrawn, and there seemed nothing that they could do. But at that very moment a colored man was knocking at the Poythress door, and he was sent at once to the Seymours'. What did he have? Seven hundred dollars for the old church building.

The new church was finished June 6, 1926, at a cost of $125,000. It wasn't all paid for, but faith and will power were still there. Then came those depression years; but the money came from somewhere.

With the responsibility of raising money to pay for the church, the pastor still took time to be civic-minded. He served on the school board, and was instrumental in starting what is now the South Norfolk junior high school building. He worked in many Community Chest campaigns as well as in Red Cross roll call drives. He was also a scoutmaster.

O happy 1945! The church building was debt-free, and a great dedication service was held, with many dignitaries of church and state present. Colgate Darden, Governor of Virginia at that time, delivered the dedicatory address. Everyone breathed a long breath—especially a red-headed Carolina boy who had been preaching for thirty years on the corner of Jackson and Guerriere Streets.

O yes, we must not forget that "Red" had been the third president of the Home and School League—it is now known as the PTA; and he was also president of the Eastern Virginia Christian Conference and president of the Christian Missionary Association. In 1953, the local Woodmen of the World Camp named him the "First Citizen of South Norfolk."

In 1954, after thirty-nine years, we started to build a parsonage. In May the ground was broken, as officials, church members and friends looked on. As a tribute of good will, the Rev. and Mrs. Olin B. Pendleton placed leis of orchids, which friends had brought by plane from Honolulu, around the necks of the pastor and his wife. By September, the parsonage was completed. It was dedicated shortly afterwards, and Lee Fisher was here to assist.

In 1954, history repeated itself, and we went "preacher hunting" back to Elon College, this time for an assistant pastor. We selected Sammy Nelson from Georgia.

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"In Regards to Carolina Hall"

By REV. CARL WALLACE.

I agree with the majority of you! Appeals for Elon College have been set forth so often and in so many different ways in the past ten years that one finds it easy to associate the name of our college with some unsatisfied financial hunger which seems to have no limits. This unnatural association has caused me no uncertain stress and strain as I have tried to assimilate the place of our college in the total world mission program. I have been forced to rethink our relationship as a denomination to our college and I have searched for satisfying and honest answers to two main questions which have been ever before me: Why the incessant needs for our college at this time? Just how important is Elon to our church?

In answer to the first question, I have been carried back into the dark "depressionary" days of the 'thirties which many of you remember so well. A college in debt, "neck up," with no substantial help from the churches for over a decade. Our churches were doing well to keep their own doors open. Help for the college at this time was beyond reason. The college program had to survive on a shoe-string at best. Patchwork, instead of replacement, became the pattern for the college as well as for most all other walks of life. Houses, barns and farmland also suffered under this type of necessary procedure. But finally there came an up-surge in our economy, with the 'forties, and the college administration, biding its time until after the war, moved into the only program feasible for continued existence — rebuilding worn-out buildings. The need for dormitories at our college is apparent to anyone who walks down the corridors of these decrepit symbols of patchwork procedure. Thus the appeal for financial help at this period in the history of our church is right and fitting, and furthermore, if not now, I doubt seriously if ever.

Now, the second question! Just how important is Elon to our church? You have been reminded often of the ministers and leaders who have been educated by our college. This is important, but I doubt seriously if this is most important. The Southern Convention, as a unified organization, owes much of its cohesiveness, both now and in the past half century, to Elon. There are constant lines of contact, reaching from most of our churches to this central point. To sever or weaken these lines of contact would tend to isolate our churches, and disaster would be inevitable. The importance of this cohesive factor was emphasized to me this summer when I was told about a small Christian college in Southern Ohio. During the depression, this institution was forced into private corporate ownership. Over a score of Christian churches in that area virtually went out of business and their doors were closed. Today, a special assistant superintendent is giving much of his time towards trying to reactivate these churches.

Then there is another factor which makes Elon important to us. We are a minority group in this section and are miserably over-shadowed by the larger denominational groups. Except in local staid situations, the denominational reference — Congregational Christian — is virtually unknown and even falls under the shadow of suspicion by many. But Elon College is a reference known in most every corner of North Carolina and Virginia. To associate ourselves with our college is to dissolve suspicion and to be known in a wider sense. Now this would have no meaning to one concerned only with one's local situation. However, we all know that to remain strong locally means to remain strong sectionally and nationally. So Elon actually is our most widely known point of reference for this section. Thus the future influence of our college will have a direct bearing on our local churches.

To neglect Elon College at this time is to neglect our very source of strength and identity as a church larger than our local confines. This is the time, and the cause is worthy of prayerful consideration and honest denial on the part of our churches.

Join with me at this time, by encouraging your church to underwrite the Carolina Hall undertaking.

NOTE.—The above address was delivered by Rev. Carl Wallace of Fayetteville, N. C., at the Eastern North Carolina Conference in annual session at New Hope Church. Mr. Wallace is chairman of the Sanford District in the Elon College campaign.

Apportionment Giving

When we come to the end of the day, if the day has been well spent, we are joyous and happy. If we have rendered a worth-while service to our fellow man and made a constructive contribution to society, we feel that we have not lived the day in vain.

We are approaching the end of another year. Every individual must face the question as to whether or not the year has been profitable or unprofitable. Have we taken advantage of the opportunities that have been ours in a way to be profitable, or have we allowed the days and the months to pass without serving as we should? Such questions as these have to do not only with personal affairs, but affect in a very definite way the group of which we are a part. Particularly is this true in our relationships with the church. If the local church means what it should to its community, it must have denominational connections. That is, it must be a part of a larger and more extensive group. Such affiliations require support of various kinds if our association is to be agreeable and profitable to that particular denomination.

In the Congregational Christian Church organization, there are certain overhead and general expenses that must be borne. We have institutions, boards and commissions that exist for the benefit of the local church and to give meaning to the Gospel that we love and possess.

The parent organization of our church, the Southern Convention, owns and co-operates in the operation of the Christian Orphanage located in Elon College, and Elon College itself. In order to provide for the local churches' support of these institutions, the Convention requests that each local church make certain definite contributions annually for these institutions.

Thirty-five thousand dollars was apportioned for Elon College to the several conferences and through the conferences to the local churches, each church giving its share based on membership, current expenses and benevolent giving. This is a very fine provision that the Convention has made for the financial support of our college. In all probability, we shall not reach the entire amount, but we have come along in a very satisfactory way. The support given the college for 1955 by the churches ex-

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Mrs. W. B. Williams Honored at National Assembly of United Church Women in Cleveland

The women of the Southern Convention are proud to learn that Tudor Williams was elected to the Board of Managers of United Church Women at their National Assembly held in Cleveland, November 7-10.

Mrs. Williams was elected to represent the National Women's Fellowship of Congregational Christian Churches. The head of all National organizations of church women's work are members ex-officio of the Board of Managers; thus Mrs. Edgar Bark, who spoke at our Fall Conferences, is also on this board. We feel that the Women's Fellowship is most ably represented.

* * * * *

"Church Women's Day," December 8

Have you often wondered just what United Church Women did, what kind of organization it really was, and how it worked?

Here is your opportunity to find out. On Tuesday, December 8, at the Y. W. C. A. in Raleigh, "Church Women's Day" will be held to discuss the work of United Church Women. As a key woman in your church and community, we hope you will accept this invitation to come, and to bring with you a car full of interested women.

The meeting begins with registration and orientation at 9:30 a. m. and closes at 2:00 p. m. There will be a Dutch luncheon at noon in the cafeteria. Various phases and relationships of United Church Women will be discussed by State officers and you will have ample opportunity to ask questions and discuss problems.

The Y. W. C. A. is at 217 W. Jones Street, just around the corner from Edenton Street Methodist Church. Out of town guests may use the church parking lot on the corner of Edenton and Dawson Streets.

MRS. E. L. HILLMAN.

Get to Know International Students

Our president has suggested that if some of our groups are too far away to entertain International students from Elon College in their homes and churches, that they invite students from colleges which are close by. She said that Mrs. Andes would be glad to clear the matter with the colleges for those who cannot do it.

Mrs. W. J. Andes, Elon College, has been appointed as a "committee of one" to help us carry out the goal of our National Fellowship — "To extend hospitality to International students."

* * * * *

Meet George M. Pulivelil

George M. Pulivelil is from Travancore, South India, where one of the earliest colonies of Christians developed. George is the only member of his family who is not a member of the Orthodox Church (similar to Catholic), and is one of a few from his section. He is a member of the Indian Pentacostal Church. George has three brothers and four sisters at home. His father was in state government service, but is retired now. (They retire at 55.)

In India, a boy does not choose his own wife, his father does that for him. George finds our American customs rather strange and thinks it odd that American women drive cars and go anywhere they please without their husbands.

George is not particularly interested in sports, but he has a coin collection.

Since coming to Elon, George has decided to enter the Christian ministry. He wants to learn as much as possible about the Bible, though he already knows a great deal. He was a Sunday school teacher for several years in India. (Incidentally, George speaks very easily and always finds something he wants to say.)

Before coming to America, George worked for Parry & Company, a British firm, two years, as their representative. He also worked in an office.

George and another boy from India, Joseph Eipe, are at Elon College as exchange students sponsored by the Diversified Occupations Department of Williams High School in Burlington. They live at the home of Mrs. Carl Dawson in Elon College. George does not have any special plans yet for Thanksgiving and Christmas. He has been speaking at different churches and other groups here and in Burlington and always enjoys the opportunity to meet and speak to other people.

MRS. W. J. ANDES.

* * * * *

Christmas in the Heart

(A Medley of Christmas Carols played softly).

Soloist or Choir sings first verse of "There's a Song in the Air."

LEADER:

Far, far away is Bethlehem,
And years are long and dim,
Since Mary held the Holy Child
And angels sang for Him.
But still to hearts where love and faith
Make room for Christ in them,
He comes again, the Child from God,
To find His Bethlehem.

THE CHRISTMAS STORY IN SCRIPTURE AND SONG:

Leader reads: Luke 2:1-7.
Group sings: 1st verse "O Little Town of Bethlehem."
Leader reads: Luke 2:8, 9.
Group sings: 1st verse "While Shepherds Watched Their Flocks."
Leader reads: Luke 2:10-12.
Soloist sings: "Away in a Manger."
Leader reads: Luke 2:13, 14.
Group sings: 1st verse "Hark the Herald Angels Sing."
Leader reads: Luke 2:15-17.
Group sings: 1st verse "Joy to the World."
Leader reads: Luke 2:18, 19.

LEADER:

"Only God could have thought of Christmas. Its beauty is beyond the wit of mortals, so simple in its sublimity, so homey, yet so heavenly. On a tapestry woven of stable straw and starlight, it unveils a picture to soften and purify the heart. . . ."

Each year at the Yuletide season the blessed story of the Babe of Bethlehem is read and sung and our hearts are warmed anew as we pause to meditate on the strange, sweet power of God who brought

(Continued on page 13.)

Missions at Home and Abroad

A Report from Kilanjunai

Kilanjunai P. O.
Via Salaigramam
Ramnad District
So. India
October 20, 1955

Dear Friends of the Southern Convention:

This past few weeks, life here has been settling down into a routine—but definitely not a dull one. It has been marked by exciting maternity or sick calls to remote villages over "roads" muddied by recent rains. The mud makes it hard for me to get to the villages, and for the visiting doctor to get here from Ramnad, but it doesn't seem to stop the patients from crowding to the clinic seeking medical care. Progress for new work goes steadily forward: new ante-natal and well-baby clinics launched, new mud-and-thatch TB wards completed, permission finally gotten for new maternity unit to be built with Government help, plans for training my assistants as rural health workers in order to prove that Kilanjunai is feasible as a Training Center for the formal course starting next year.

While attending Committee meetings in connection with this planning I got some interesting views of the comparative scope of the medical program in other Mission hospitals. The big hospital in Madura was asking permission to employ a full-time foreign-trained clinical pathologist so that it could start a training course for laboratory technicians. His salary and expenses could be paid for, it was claimed, by the higher fees for lab work that could be charged to wealthy patients in the hospital and private practitioners in the city. The humbler hospital in Ramnad looks with amazement at the size of the fees charged in Madura, because none of their patients would be willing or able to pay that much. Their lab work is done by their business clerk in his spare time.

But we, who do our own lab work and keep our own accounts without help, listen with amazement to the size of the delinquent fees which the Ramnad Hospital asks permission to strike off because they cannot be collected, some of them amounting to the equivalent of ten or fifteen dollars. Whenever the Committee finds that the patients concerned came from a back-country village of the equivalent economic position of Kilanjunai they agree to cancel the debt automatically, without inquiring further whether the patient is rich or poor. No one, they say, from such a place can be that rich! Yet that is the only kind of patient we ever see here and the whole reason for existence of this hospital.

We also have our troubles. A certain number of our patients can afford penicillin injections and similar expensive treatment when necessary, and we could easily fill our hospital with just that upper crust of our society. But what about those who cannot afford even one injection. To some extent they are actually afraid to come to our hospital because it has such a reputation for being expensive; and whenever I go out to the villages I am besieged by such patients who are not touched by the hospital program itself. Yet it is these patients who from the vast majority of the population of our area—and of Ramnad District and all India. If our hospital, with its simple overhead and scope, is unable to be cheap enough for them, you can imagine the gap between them and Ramnad Hospital with its 24-hour nursing service and fixed fees, or Madura Hospital with its high-powered business office, X-ray, and other features spelling expensive overhead. If you ask how cheap you can get and still give medical care worthy of the name, my answer is, How low an income can you as a wage-earner get and still stay alive and enjoy life? When I asked permission to raise the wages of our hospital coolie from six dollars a month I was told that there were probably a hundred men in Kilanjunai who would be quite happy to get even as much as that. As a novel mental exercise, try figuring how many necessities of life you could get along without in order to survive, with your family, on six dollars a month!

Best regards,
Ed Riggs.

"THE LIVING WORD"

"Allege" and "Advertise"

Twenty-Second of a Series

By Dr. Luther A. Weigle.

To "allege" now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17:3, where we are told by the King James Version that for three weeks Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead." Yet Webster's New International Dictionary cites this text as evidence that "allege" means "to assert without proof, but with the implication of readiness or ability to prove." Does the writer imagine that Paul spent three weeks brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence? That our best dictionary could go so far astray is just an additional bit of evidence that the archaic language of the King James Bible easily misleads the reader. The Revised Standard Version translates the passage: "They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.' "

The word "advertise" appears appears twice in the King James Version, Numbers 24:14 and Ruth 4:4. Its meaning is simply to tell or inform, without any of its twentieth-century connotations of wide public notice. When Balaam said, "I will advertise thee what this people will do to thy people," he meant "I will let you know. . . ." The statement of Boaz to the kinsman of Ruth, "I thought to advertise thee," was not a threat; what he said was simply, "I thought I would tell you of it."

Advance, our national Congregational Christian Church journal, is making again a special Christmas offer for subscriptions. The rate is $2.50 for a one year subscription; $4.00 for a two year subscription. Those who are interested in subscribing should address: *Advance*, 289 Fourth Avenue, New York 10, New York.

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

Eastern North Carolina Rally

The Pilgrim Fellowship Rally of the Eastern North Carolina Conference was held at the Henderson Church on Sunday afternoon, October 23rd. Over two hundred young people were in attendance.

The new officers were elected as follows: President, Bob Measamer, Shallow Well, R. F. D. No. 7, Jonesboro Heights, Sanford, N. C.; vice-president, Raymond Nurman, Henderson, First, 261 Davis St., Henderson, N. C.; secretary-treasurer, Peggy Riddle, Turner's Chapel, R. F. D. No. 5, Sanford, N. C.; assistant secretary-treasurer and reporter, Jean Capps, Wake Chapel, R. F. D. No. 1, Varina, N. C.; Action Commission chairman, A. C. Penny, Amelia, R. F. D. No. 2, Clayton, N. C.; Action counselor, Mr. T. N. Daughtry, Amelia, R. F. D. No. 1, Clayton, N. C.; Faith Commission chairman, Yvonne Hicks; Faith counselor, Rev. R. E. Tally, New Hope and Beulah, R. F. D. No. 1, Louisburg, N. C.; Fellowship Commission chairman, Rex Thomas, Elon College, N. C.; and Fellowship counselor, Rev. Thomas Madren, R. F. D. No. 2, Clayton, N. C.

There will be a luncheon meeting of the officers and advisors at the S & W Cafeteria in Raleigh on Saturday, December 3rd. At this time Mr. Graves will meet with them to make plans for the year's work.

* * * * *

Work Day for Christ Money

Please send all monies for Work Day for Christ to your Conference Treasurer so that it will be properly recorded and credited to your conference. A complete report by conferences will be published in THE CHRISTIAN SUN when all reports are in.

* * * * *

The Weekly Meeting

After the planning retreat has outlined the program in general, various committees will plan for each specific meeting of the group. Some groups have persons or committees responsible for recreation, for worship, and for the program period. Other groups assign the whole evening to a person or a commission group or committee. In this case the recreation and worship become a part of the total plan and theme.

The general theme for the program period will have been determined. The advisor and the person or group responsible for that will need to plan well in advance. Some general principles are:

1. Use *variety* in subjects, method of presentation, approach.

2. Use *imagination*. Try new things, always striving to "speak to" the members of the group.

3. *Plan ahead.* Nothing takes the place of preparation. In planning the program period, decide on the subject, define the purpose for the session, and decide what the outcome should be. Is the purpose to inform, to give new knowledge, to inspire, to seek definite action for a project? Decide on the very best way to present the subject. Do not fall into the habit of "having a movie," and then look around for one. Is a movie the best way to present your particular subject? Is group discussion best? Is a panel best, or buzz groups followed by general reporting and discussion? Futher suggestions are given in topic materials.

Have you considered a series of meetings, or studies by units of some special subjects? One program period is not long enough to do justice to all subjects.

As you consider the plans for the whole year, remember that you are doing more than "having good meetings." Each weekly program period is for a particular purpose and fits into the total program. The advisor will constantly be helping the officers and members to realize this. It gives more point to the range of subjects which, viewed as a whole year's experience, will add up to fine group life and individual Christian growth.

The Worship Service.

In planning a total year's program worship should have major consideration. A variety of types of worship experiences will contribute significantly to the growth of the young people as individuals and as a group. There should be services relating to themes of study, a limited number of special-day observances, one or more out-of-door services, the use of symbolic rituals, and your own traditional services.

Some of the most important work of the adult advisor in aiding spiritual growth can be with worship planning committees. It would be of utmost value for the young people to discuss the meaning of worship and learn about its leadership.

Worship is communication with God. "Worship" is from an old English word meaning "worth-ship:" we hold God to be of supreme worth. The worship service is the calling of young people God-ward. It is not another program. It should help young people to seek God and to discover his will.

The advisor in meeting with small committies to plan worship services will follow these steps:

1. Select a theme or emphasis. This must not be artificial, but should center on the life experiences of the group.

2. Select materials that fit the theme. Hymns, prayers, Scripture passages, poetry, prose, stories, pictures, music, the offering, and responses are all resources.

3. Arrange the materials in proper sequence. There is a customary order of public worship services to keep in mind.

a. Praise and adoration. The call to worship turns thoughts Godward. A hymn may be used to praise God.

b. Thanksgiving and confession. Hymns, prayers, Scripture will announce the theme of the service and will help worshippers give thanks and make their confession of guilt or shame or stubbornness, or wanderings of affection.

3. Dedication. Every service ends with a note of dedication to God and desire to do his will. A hymn, a challenging talk, a story or reading, or a prayer may fulfill this.

Although all the elements that might be included in services are not given here, these indicate the approach to make.

After planning the worship services, assignments of leadership and rehearsals should follow.

("The Weekly Meeting" and "The Worship Service" are taken from *The Adult Adviser of the Pilgrim Fellowship*, Division of Christian Education.)

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

The Martin's Thanksgiving

The six little Martins and their father and mother planned and talked about the wonderful time they were going to have on Thanksgiving Day. Not one of the Martin children could remember ever having a real Thanksgiving celebration, for though Mother Martin liked to make her children happy, there was never any extra money for things they did not absolutely need.

"And we'll all get up way early tomorrow morning," announced Bennie, the oldest of the little Martin group, "and Papa, Mamma and we four biggest children will walk, and we'll take turns about pushing Jack and Nonie in the carriage."

"Won't we have the most wonderful Thanksgiving in the world!" cried Pamelia, the next to the oldest little Martin.

"And we will stay all day with Grandpa and Grandma and have lots of apples and pie and everything. And we'll get to ride on the street car!" cried Ethel in glee.

That night Nonie and Jack were tucked into bed very early, and the four other Martins scampered off to bed long before their usual bedtime. Mother Martin stayed up late to press out faded little gingham and old wool dresses and blouses and darn badly worn stockings. But Mother Martin was very happy, for she was thinking of the real Thanksgiving her children would have this year.

"It's snowing. Oh, just look how it is snowing!" called Bennie in dismay in the gray dawn of the next morning.

In the adjoining room Pamelia raised her head and leaned forward to look out at a white-fleecy-covered world. "Now we can't go," she whined, and the other four Martin's took up the chorus. Then Pamelia brightened. "Only Bennie and I can go, 'cause we have overshoes, and none of the rest have."

"But Mamma won't let us go alone," protested Bennie.

Somehow Mother Martin succeeded in comforting her little brood somewhat and in getting them up earlier than usual. When their meager breakfast was finished, she brought out some catalogues with bright colored pictures and some bits of crayon she had carefully saved and gave them to the smallest children to play with.

"Now, Bennie, you take this loaf of bread to crippled old Mrs. Sleigh for Thanksgiving, for she won't have much," ordered Mother "And you, Pamelia, take this head of cabbage to the Edmunds. They always like it so well, and it will be real tasty with all the rest of their dinner."

"But I don't want to go," sulked Pamelia. "I want to stay at home and cut out pictures."

"Go along, go along," urged her mother. "It's all we can give this year."

As the two older children stepped inside the house, about half an hour later, a big automobile stopped in front of the Martin's gate. Father Martin went out to see what was wanted.

"It's Mr. Edmund," advised Bennie. "I guess he wants Papa to help him again." And all the others agreed.

"But I couldn't expect you to do that," they heard Mr. Martin say, and the next minute he had flung open the kitchen door and was shouting merrily, "Quick, all of you get ready; Mr. Edmund is going to take us clear over to Grandpa's and bring us back again."

"Oh. Mamma, I'm so glad I took that cabbage over there," Pamelia found time to admit. "Do you think that made him do this? Isn't it the nicest Thanksgiving?"

"Yes, yes, yes!" cried all the Martins, as they clambered into the big automobile.—*Lena Ahlers in "The Olive Leaf."*

NEWS FROM THE CHURCHES.

(Continued from page 3.)

accepted its call, and several charter members.

A narrative of forty years' memoirs, entitled "Do You Remember" and compiled by members, was read and presented to Mr. Poythress by Diane Tarkington.

Mr. Raymond W. Spruill, a member of the church at the beginning of Mr. Poythress' ministry, presented a gift made up as a purse, including forty silver dollars. Mrs. Spruill presented an orchid corsage to Mrs. Poythress.

The social hall was decorated with mixed flowers, ivy, and candles. The center piece of the table was a cake in the shape of an open Bible. Members of the Women's Fellowship served refreshments and members of the Youth Fellowship presided at the punch bowls.

With Mr. Henry A. Seymour, chairman of the board of deacons, acting as master of ceremonies, the following program was presented: group singing, led by Mrs. C. N. Harris; a trio by the Hanbury sisters; narration, "Do You Remembeh," Diane Tarkington; solo, "The Bible Tells Me So," Wade Woods; skit, "Is It Safe," juniors; skit, "The Keeper of the Lighthouse," intermediates; duet, "Side By Side," Glenda West and Ellen Miles; quartet, "Where Could I Go But to the Lord," Charlton Chappell, Dan Jones, Ellsworth Morris, Jas. Strickland; greetings by the Rev. Millard Stevens; poem-pantomime, "Poythress," the Dorcas class; skit, "King of Siam and His Royal Court," Onward Bible Class; presentation of gifts, Mr. and Mrs. R. W. Spruill; skit, "God Putting the World to Bed," young adults; solo, "I Believe," Wade Woods; refreshments; greetings by the Rev. Olin Pendleton and the Rev. P. Rowland Wagner; duet, "A Different Meaning," Mrs. C. N. Harris and Mrs. Tigerides; friendship circle, closing remarks by the pastor, and the Mizpah benediction.

"DOUBLE JOY."

(Continued from page 5.)

Pleasant though their life may be,
There's one thing we know,
Tim must now step to the rear,
And Annie steals the show.

As the guests departed, I slipped back to the punch table to get an extra napkin; for Timothy had made and had printed on them the Chinese symbol for weedings, the double character HSI (pronounced see) "double joy" in red, in China the color for happiness. (The punch was red, too—beautiful and tasty with the dainty cookies, nuts, and mints.) The character reminds me of two people standing close, hand-in-hand. Timothy and Annabelle, may you always be so close in spirit to each other and to the church which unites you. We of the Southern Convention unite in wishing for the new Timothy Chang family—Double Joy.

Dorothy Jackson.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Who Is My Neighbor?"

Lesson XI—December 11, 1955.

Memory Selection: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."* Luke 10:27.

Background Scripture: Luke 10:27.

Devotional Reading: I John 2:1-11.

The Real Concern of Religion.

The real concern, and the first concern of religion, ought to be a matter of personal relationships: a man's relation to God and a man's relation to his fellow man. And the great word for these relationships, according to Jesus, is *love*. It is all most significantly put by Jesus in his answer to the question of the lawyer, or the scribe, who asked him what he should do to inherit eternal life. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This, said Jesus, is a summary of all the law and all the prophets.

But men make of religion a complex thing, a matter of beliefs, and of rules, and of ceremonies. They are often concerned with forms and dogmas and institutions. To be sure, these have their place. They are important. But they are not primary. To repeat, the great concern of religion is with personal relationships—a man's relations with God and with his fellow man. And the great word for these relationships is *love*, as Jesus saw.

Loving God.

"Thou shalt love the Lord thy God . . . " What does it mean to love God? According to Dr. Ernest Fremont Tittle, it means self-surrender and devotion of heart and of mind and of will. It is not a shallow emotion, but a settled disposition. It is an answering response to the love, and to the law of God, that is the will of God for our own lives.

Loving Our Fellow Man.

According to Jesus, to love God means also to love our fellow man. He couples the two statements in his answer to the scribe. He boldly states this in his parable of the judgment of the nations, where the verdict is based on what has been done, or left undone, for people in need. And he says that whatever we do for our fellow men, we do for God. According to Jesus, love to God and love to man are inseparable.

Put it another way, the God of Christian faith is working out his purpose in human life, his purpose to bring men into fellowship with himself and with one another, that they may attain the highest personal life. He is seeking to deliver men from sin and folly and frustration and despair, and is working for social conditions that will promote, not obstruct, the good progress of humanity. To love God is to dedicate one's self to the blessed mission of bringing such a world into being. Such love to God will find expression in the home—we will be kind one to another; it will also find expression outside the home, in the applying of Christian principles to the industrial, social, political and racial spheres of life. To love God is to help God to make his love known to all other men.

And Who Is My Neighbor?

It is sometimes easy to assent to general principles, but difficult to apply them at particular and specific points. "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." Indeed, yes, but who is thy neighbor?

Jesus' answer to that question is an immortal story, the story of The Good Samaritan. In vivid, dramatic way, Jesus told the story of a man who was set upon by robbers, and left half dead by the side of the road. In succession, there passed by three men. One of them was a priest, who did not even take time to cross the road to take a look at the poor fellow. The second was a Levite, who did go across the road to take a look at the victim, but who did nothing about it. The third was a Samaritan, who not only rendered first aid to the stricken man, but who put hom on his beast of burden, carried him to an inn, asked the innkeeper to take care of him, making an advance payment, and promised to pay such extra expenses as might be incurred by a slow recovery.

The irony of the story was that the hero was a Samaritan! Here were two Jews, each of whom was a religious leader, who passed by and did nothing to help. While a Samaritan, a heretic and outcast in the eyes of the Jews, went the second mile.

"Which of these proved to be a neighbor to the man who fell among the thieves?" asked Jesus—the priest and the Levite, professionally engaged in religious work, or the Samaritan, half-breed and heretic? Of course, there was but one answer for the scribe, or for us, to make, "He that showed mercy upon him."

The point of the story is clear. The man who is in need is my neighbor, whether he lives next door, or on the other side of the world. It does not matter what color his skin is, what he believes, what he has done, why he has come to need or his religious creed, he is my neighbor in the sense that he has a claim on me. Meticulous attention to rite and ceremoney are no substitute for deeds of mercy and kindness.

This is no shallow doctrine that men are saved by good works. There is more to religion than simply doing a good turn every day. The religious life is grounded in a sturdy faith and in a sound experience of God. But the religious life must find expression in good works. He who loved God must love his fellow man also. And the way a man shows his love for God whom he has not, and cannot see, is by doing good to his fellow man whom he can and does see.

Go and do Likewise.

"Go thou and do likewise" said Jesus. Put into practice what you already know. He that doeth the truth comes to the light. Faith should find expression in action.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Bible

We search the world for truth. We cull
The good, the true, the beautiful.
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—*John Greenleaf Whittier.*

Help Fight TB

1955 CHRISTMAS GREETINGS 1955
U.S.A.
U.S.A.

Buy Christmas Seals

Tuberculosis kills more people annually, in spite of a decline in the annual death rate since 1900, than any other communicable disease in the United States. Twenty-five thousand persons in this country die from TB each year—the disease which probably has been most nearly conquered of any of the "deadly" killers.

Why?

Because about 40 per cent of the 400,000 active tuberculosis cases in the United States today either don't know they have the disease or their cases have not been officially reported! These unknowns are spreading the infection every day. During next year, another 100,000 Americans will be discovered to have TB.

The problem is nationwide, as great a threat in the Southeast as the Northwest. Neither age nor sex enjoys any immunity. In Virginia, for example, two people die of TB for every three killed in automobile accidents. Last year, 2,640 Virginians were reported as TB cases—447 died as a result of the disease. Of these, two hundred and thirteen were unreported cases until death certificates were filed and seventy-five percent died outside of TB hospitals. That is one State's share of the national problem.

What has been and is being done about it? There are currently about 102,000 TB hospital beds available. Woefully inadequate, considering the increasing number of cases each year. Federal, state and local government agencies and non-government agencies such as tuberculosis associations spend an annual total of over 621 million dollars in research, hospital and home treatment and rehabilitation, and X-rays.

The discovery of drugs such as streptomycin was a tremendous factor in reducing the death rate. Development of new treatment methods has contributed to a great reduction in the period of recuperation. Many other scientific and humane factors are reflected in the outstanding record in the fight against TB.

The disease can—or could be—eliminated but for one as yet unsolvable mystery . . . people! Individual indifference, resulting in mass ignorance of the threat of TB equals 150, 000 active TB cases in this country today, spreading the disease in their own families, at their work and in their communities.

Discovered early, tuberculosis can now be cured. Discovered in an advanced stage, most of the tuberculosis cases can be satisfactorily retarded and the spread of the infection halted through proper care and rehabilitation. Suspicion of infection, prompted by physical symptoms, often reveals totally unsuspected TB in an advance stage.

The problem is tremendous and frightening. The solution is simple and conclusive. If every person over fifteen years old devoted five minutes out of each year for a chest X-ray, tuberculosis might be eliminated.

Help fight tuberculosis—Buy and use Christmas Seals, today!

CHRISTMAS IN THE HEART.

((Continued from page 8.)

this thing to pass, who by this Holy Birth gave to the world the gift of Love—eternal and abiding.

God's answer and solution to the problems and the woes that confront the world in all ages can be found in the story of Christmas. While men answer noisily and offer many plans—most of which are backed up by force, God planned a different way—a tiny babe cradled in a manger, who, as the years passed, grew in wisdom and in stature, who taught the crowds and healed the sick, and who, finally, gave his life on the cross so that all who believeth on Him might be saved.

And so it is that by this divine Gift from God we are blessed, if we but carry the spirit of Christmas in our hearts, not just at the Yuletide season, but every day. For, surely, if the sweetness and the mystery of Christmas is to mean anything at all it must find an abiding place within our hearts and lives.

A story goes that one Christmas Day as Grandfather finished reading the story of the Wise Men who followed the star in the east and came to Bethlehem and "saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh," young Larry said, "You know, Grandpop, I think the fourth gift was the nicest gift the Wise Men gave the Christ Child."

Grandfather, somewhat surprised, said, "The fourth gift, Larry? There were three." Then he proceeded to retell the story he had just read from the Holy Bible.

"Oh yes," agreed Larry, "I know that they brought gold and frankincense and myrrh. That's three. But they also knelt down and worshipped him. That's the gift I think Jesus liked most. They gave themselves!"

Like Larry might we, too, agree that here was the gift supreme. And might we this year — more than ever before—as we think on the beauty and the holiness of Christmas remember many things. Remember the concern of the kind and good husband, Joseph; the crowded city with no room in the inn; the fragrance of clean, sweet hay in a cattle stall; the shepherds keeping watch o'er their fleecy sheep; the brillance of the star high above in the eastern sky; the sweetness of the angels' song; the light and love in Mary's eyes as she gazed upon the babe in swaddling clothes, lying in a manger; and above all might we remember to kneel down and worship him.

In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth him shall bide apart
And keep eternal Christmas in the heart.

PRAYER:

(Have soloist sing, prayerfully, the 3rd and 4th verses of "O Little Town of Bethlehem.")

AMEN.

(Prepared by Mrs. Raye V. Knight at request of Mrs. W. B. Williams, Literature Chairman, Women's Fellowship).

Tell Him So

If you have a word of cheer
That may light the pathway drear,
Of a brother pilgrim here,
Let him know.

Show him you appreciate
What he does, and do not wait
Till the heavy hand of fate
Lays him low.

If your heart contains a thought
That will brighter make his lot,
Then, in mercy, hide it not;
Tell him so.

—J. A. Egerton.

The Christian Orphanage

John G. Truitt, *Superintendent*

Dear Friends:

We had a nice time this past Sunday morning at the First Christian Church in Burlington. A number of our boys and girls all dressed up in their prettiest clothes presented a lovely Thanksgiving program. I made a talk. The minister and congregation were very kind in the things they said about the program. I was proud of the children. They looked the part and did beautifully. It is a part of the good training they get here at the orphanage. The Holt Chapel renders a good service in the preparation for all types of worship programs, besides its main purpose of being a place of worship on many occasions. The children went there Saturday night before their program and wer given final instructions.

The program was given at the Sunday school hour and all of us had reserved spaces to remain for the 11:00 o'clock worship service. I was impressed with the fact that although the children did not know when they left whether they would attend church in Burlington or return to Elon for church, they were prepared to make an offering when the offering plates were passed. Their matron had seen to that. They are taught to make an offering regularly and that one tithe of the moneys that comes to them personally belongs to the Lord.

Last Sunday afternoon seven more of our children were baptized and that, too, was a very inspiring occasion. The children here love the church and most of them love the regular public school. Some do not study as they should, but most do well—some of them extra well.

Thanks for the excellent report. Just keep the good work up until all have had a good share in this work. Thanks again for your help.

John G. Truitt,
Superintendent.

REPORT FOR NOVEMBER 16, 1955.

Commodities for the Week.

Coupons:

Mrs. H. G. Ballinger, Guilford College, N. C.
Woman's Fellowship, Cong. Church, Baize, Kansas.
Mrs. R. L. Gilliam, Sr., Burlington, N. C.
Women's Missionary Society, Antioch (V. Va.), Cong. Christian Church.
Mrs. L. L. Page, Sanford, Maine.
A Friend, Birmingham, Alabama.

Clothinig:

Mrs. Arthur R. Beck, Asheville, N. C.
Ladies' Star Class, Men's Bible Class and Barrett Missionary Circle, Bethlehem Christian Church, Suffolk, Va.
Mrs. W. R. Bowman, Winston-Salem, N. C.
Mrs. C. P. Chamberlin, Windsor, Conn.
Mr. and Mrs. Albert Murray and Mikey, Haw River, N. C.
George M. Phillips, Jr., Elon College, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$18,981.18
Eastern N. C. Conference:		
Antioch	$ 24.50	
Christian Chapel	10.00	
Clayton	39.00	
Pleasant Hill	19.00	
Turner's Chapel	5.00	
Wake Chapel	55.03	
Youngsville	41.00	
		193.53
Eastern Va. Conference:		
Hopewell	$ 5.00	
Liberty Spring S. S.	10.00	
Newport News S. S.	13.75	
Christian Temple	10.00	
Rosemont	83.00	
Windsor S. S.	10.00	
		131.75
N. C. and Va. Conference:		
Bethel	$ 1.76	
Happy Home S. S.	49.33	
Kallam Grove	38.00	
Hendersonville	22.00	
Lynchburg	13.00	
		123.98
Western N. C. Conference:		
Flint Hill (M)	$ 2.00	
Needham's Grove	5.00	
Providence Chapel	7.00	
Sophia	20.00	
Zion	30.00	
		64.00
Virginia Valley Conference:		
Bethel S. S.	$ 16.00	
		16.00
Total		$ 529.26
Grand total		$19,510.44

Special Offerings.

Amount brought forward	$30,325.10
First Cong. Christian S. S., Roanoke, Ala.	
The Friendship Class, Bayside Christian Church, for matresses	65.00
Liberty, Vance, Congregational Christian Church, Special	50.00
Ladies' Bible Class, Henderson Church	25.00
Women's Fellowship, Bayview Cong. Christian Ch.	11.29
Wisseman Bible Class, Greensboro, First Ch.	12.50
The children of the Sunday school, First Cong. Ch., Key West, Florida.	30.08
Thanksgiving Offerings:	
A. V. Beck, Burlington, N. C.	10.00
Mr. & Mrs. R. O. Browning, Burlington, N. C.	25.00
Baker-Cammack Hosiery Mills, Inc., Burlington	100.00
Dr. & Mrs. W. C. Goley, Graham, N. C.	10.00
A. B. Owen, Gibsonville, N. C.	10.00
A. L. Curling, South Norfolk, Va.	10.00
Mr. & Mrs. E. F. Craven, Greensboro, N. C.	10.00
Mrs. Mamie K. Perkinson, Wise, N. C.	15.00
Burlington Drug Co., Inc., Burlington, N. C.	100.00
Mr. & Mrs. A. D. Pate, Burlington, N. C.	10.00
Mrs. H. C. Simpson, Greensboro, N C.	5.00
David T. Fuller, Henderson, N. C.	1.00
L. S. Burton, Suffolk, Va.	10.00
Dr. Wm. H. Stratford, Winter Park, Florida	25.00
Mrs. W. H. Garrett, Sr., South Norfolk, Va.	5.00
Mrs. W H. Ayscue, HenDerson, N. C.	10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Sunday at Amelia Is Inspiring Experience

On Sunday, October 23, 1955, the laymen of the pew stepped into the pulpit to lead in public worship in the observance of Laymen's Day. The morning worship service at the Amelia Congregational Christian Church, Route 2, Clayton, N. C., was conducted by various members of the Laymen's Fellowship of the church. Seventeen men of this group, which includes twenty-two men, had a part in the Service of Worship, with Mr. T. N. Daughtry bringing a meditative message of action on the theme, "Be Ye Doers of the Word." It was very inspiring to witness this experienec as these men of God, from a group which was organized just one year ago, gave testimony of faith by leading in worship.

Officers of the Laymen's Fellowship are: Lynwood Penny, president; Howard Godwin, vice-president; and Wesley Woodall, secretary and treasurer. T. N. Daughtry is chairman of the Program Committee.

The Fellowship meets on the first Monday of each month. Rev. Thomas Madren is the pastor of the Amelia Church.

* * * * *

Shallow Well Observes Laymen's Sunday

The Laymen's Fellowship of the Shallow Well Church at Sanford, N. C., was in charge of the service of worship on Sunday, October 30, 1955. The service featured messages by Percy Measemer on "Be Ye Doers of the Word," and Jack Campbell, Jr., on "A Lad." The invocation was led by Jimmy Brumbeloe, the scripture lesson was read by Bobby Measamer, the prayer was offered by Jimmy Louis Rosser, and Fairley Cameron led the prayer response. Frank Watson made the announcements for the week before the ushers, Elmer Baker, Frank Rosser, James Watson and Charlie Watson, received the offering. Stacey Thomas gave the benediction. Door ushers included Delma Spivey, Henry Todd, Glenn Dickens and Homer Measemer.

Executive Board of Laymen to Meet

Chairman W. B. Williams of the Southern Convention Laymen's Fellowship has issued a call for the annual winter meeting of the Executive Board of the Fellowship to be held on Saturday, December 10, at 3 p. m., in the office on the second floor of the Carlton Library Building at Elon College. Secretary-Treasurer S. H. Pell has mailed notices to the members of the Board. This is an important meeting, and it is hoped that it will be attended by all who are on the Board. Any layman having anything that should be brought to the attention of the Board should notify Mr. Pell immediately.

APPORTIONMENT GIVING.

(Continued from page 7.)

ceeds any amount ever given to the college on conference apportionments at any time in its history. If we can reach the entire amount, $35,000, that will be wonderful. If we don't, the support given is still wonderful, and we are hoping to increase the amount.

To date we have received a total of $26,046.67. We have a very good report again this week.

Previously reported		$25,612.11
Eastern Va. Conference:		
Oakland	$ 37.57	
N. C. and Va. Conference:		
Bethlehem	$ 59.99	
Hopedale	74.00	
Union (Va.)	243.00	
Western N. C. Conference:		
Bailey's Grove	$ 20.00	
		434.56
Total to date		$26,046.67

FORTY YEARS OF SERVICE.

(Continued from page 6.)

And now it is 1955—forty years since Olive Daniel Poythress accepted a call to South Norfolk Congregational Christian Church. Is everything smooth sailing? You think so? We just started a new roof. The Sunday school needs more room. Will we make it? Sure. We still have faith, will power, and yes, friends; and we still have Olive Daniel Poythress, who has performed 2,800 weddings, conducted 3,800 funerals, and is still the red-headed preacher, even if his haid is getting a little silvery and he has five grandchildren! He still kisses the children at the door, and we hope he will for forty years more!

THE ORPHANAGE.

(Continued from page 14.)

LeRoy Stadler, Greensboro, N. C.	50.00	
L. D. Hearn, Carrboro, N. C.	10.00	
Dr. C. D. Johnston, Jr., Elizabeth City, N. C.	50.00	
J. H. Webster, Pittsboro, N. C.	15.00	
Miss N. Hardee, High Point, N. C.	5.00	
Clarence M. Fields and Family, San Leandro, Calif.	10.00	
Buchanan's Record Shop, Sanford, N. C.	10.00	
Kink Electric Co., Burlington, N. C.	25.00	
B. M. Cone, Greensboro, N. C.	25.00	
W. P. Robinson, Chicago, Ill.	5.00	
Mr. & Mrs. John M. Holt, Burlington, N. C.	25.00	
Special Gifts	72.00	
		868.37
Grand total		$31,193.47
Total for the week		$ 1,397.63
Total for the year		$50,703.71

Dates to Remember

1956

January 11-12	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

The Larger Thanksgiving

By DR. ROY C. HELFENSTEIN

Pastor, First Congregational Christian Church, Richmond Virginia

In the autumn of 1621, the Pilgrim Fathers, who established the Congregational denomination in America, gave to our nation the institution of a Special Day of Thanksgiving. They designed that The Day should be occasion for "Joyful Pleasure and for Religious Meditation and Fellowship." They wished for the Day to call the people to give thoughtful and sincere recognition of the special blessings that are enjoyed from the bountiful hand of God by all who live in our beloved land—and to recognize God as "The Author of Life and the Giver of every blessing."

Those Pilgrim Fathers deplored the fact that though "the cattle on a thousand hills," the birds of the air, the squirrels of the forest, and all animal life, partook of the bounties of God's providence in nature with seeming gratification and delight, that Man, though alone able "to think and to thank," too often partook of the blessings of God's providence in nature without thought of the source of his blessings—taking them all for granted, simply complementing himself on his own cunningness and good fortune in having all his needs supplied.

Those Pilgrim Fathers, who gave our nation its Thanksgiving Day, believed that "It is good to render thanks unto God," and they called all the people to join in observing their first Thanksgiving Day in the new land.

Our beloved President also believes not only that "It is good to render thanks unto God," but that the people of America have special reason to give thanks unto God in this good year of our Lord, 1955, and hence he has summoned all the people to render heart-felt thanks to God on this Thanksgiving Day.

Thanksgiving to God is medicine to both body and soul. We cheat ourselves and disappoint God when we fail reverently and sincerely to give our thanks to Him. We should not only give thanks for the blessings that are ours, but we should also be thankful for the fact that there are so many things we do not have and do not want.

The highest thanksgiving of course is "Thanks-living." It cannot be expressed with words, but by attitude—by sharing our blessings with those less fortunate than we are, and by personal richness of life.

One of the saddest paradoxes of life is that so frequently people who have the most for which to be thankful are the people who are the least thankful. The person who must limp about with the aid of cane or crutch is often found to be more thankful to be able to "get about" at all than is the person who can walk and run with freedom. The person who, because of impaired vision, with great difficulty is able to read the words on a printed page is often more thankful to be able to read at all than is the person blessed with perfect vision. The person who lives in cramped quarters in a wayside cabin, with sadly insufficient food supply, is often more thankful for his crust of bread and his meager shelter than is the person who lives in a palatial home enjoying every luxury known to man.

Indeed, thankfulnes is always a sure mark of culture and of character. "Be ye thankful" is the admonition of Holy Scripture—it is the basis of all self-respect.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, DECEMBER 1, 1955 NUMBER 47

The Voyage of Life

By PHILLIPS BROOKS

THINK OF LIFE as a voyage. The truest liver of the truest life is like a voyager who, as he sails, is not indifferent to all the beauty of the sea around him. The morning and the evening sun, the moonlight and the starlight, the endless change of the vast water that he floats on, the passing back and forth of other ships between him and the sky, the incidents and company on his own vessel—all these are pleasant to him; but their pleasure is borne up by and woven in with his interest in the purpose for which he undertook the voyage. That lies beyond and that lies under the voyage all the while. He is not sailing just for the sake of sailing. He never would have undertaken the voyage for its own sake.

Another man, who has no purpose beyond the voyage, is vexed and uneasy. He is so afraid of not getting the best out of it that he loses its best. The spots and imperfections in its pleasures worry him.

Those are the differences of the ways in which men live. One man forgets his own life in the purposes for which his life is lived, and he is the man whose life grows richest and brightest. Another man is always thinking about himself, and so never gets beyond himself into those purposes of living out of which all the fulness of personal life may flow back to him.

NEWS BRIEFS

Our front page this week is taken from a bulletin of Shelton Memorial Congregational Christian Church, Portsmouth, Virginia.

Rev. H. Raymond Phelts of Washington, D. C., has accepted a call to Liberty Spring Church, affective January first.

Congratulations to Rev. and Mrs. Winfred Bray, Randleman, N. C., on the birth of a son, Henry Phillip, on November 19th. Mr. Bray is pastor of our Randleman Church.

Congratulations to Rev. and Mrs. Irving Stubbs, of our Lynchburg Church, on the birth of a son, John Philip, on November 10th. Mr. Stubbs is co-pastor of our new Church of the Covenant, Lynchburg.

Superintendent Scott was a speaker at the Lincoln Congregational Christian Conference on November 11th. This conference embraces the Negro churches in the area covered by the North Carolina and Virginia Conference. Rev. W. M. Lake of Graham, North Carolina, is the president of the conference. The Lincoln Conference is one of several conferences of the Convention of the South.

N. C. and Va. Conference Committees 1955-56

Executive—H. E. Robinson, W. J. Andes, M. T. Garren.

Program—M. T. Garren, John P. Littiken, H. E. Robinson.

Evangelism—W. W. Hall, W. E. Wisseman, W. W. Snyder, W. A. Rich, Ruben Askew, T. S. Humphries.

Ministry—D. W. Shepherd, James M. Hess, F. E. Reynolds, G. C. Crutchfield, H. S. Smith.

Laymen—W. P. Mahan.

Women—Mrs. M. W. Andes.

Pilgrim Fellowship—Lewis Wilkins.

Social Action—W. E. Wisseman, Wm. T. Scott, Jr., W. R. Mueller, Mrs. N. C. Monroe.

Stewardship and Apportionment—George D. Colclough, J. R. Walker, W. T. Madren, J. L. Crumpton.

Missions—K. D. Register, Mrs. W. E. Briggs, H. V. Harmon, Mrs. W. W. Sloan, R. M. Peterson, Guy H. Veazey.

Memoirs—N. F. Brannock, Mrs. H. Russell Clem.

Christian Education—J. R. Lackey, Mrs. Vance Pegram, Ruth Dunn, M. W. Andes.

Nominations—Mrs. Robert E. Harden T. D. Sutton, Zeb Lynch.

Public Rleations—Mrs. H. E. Robinson.

Resolutions— Mrs. J. C. Wilkins, Mrs. G. C. Chutchfield, Mrs. D. E. Mitchell.

Western North Carolina Conference Standing Committees

Executive—Rev. L, M. Presnell, Mr. I. L. McDowel, Rev. Max Vestal, Mr. S. H. Pell, Dr. F. C. Lester, Rev. S. E. Madren.

Missions—Mr. W. H. Hughes, Jr., Mrs. Troy Hall, Rev. Gene Thomas, Mrs. F. C. Lester.

Christian Education and Literature—Rev. Gale Brady, Mr. Jack Shoffner, Miss Lola Farlow.

Evangelism — Rev. Winfred Bray, Rev. Martin Fogleman, Mr. William Comer, Rev. Clay Ferrell, Rev. Curtis Medlin.

Ministry—Rev. Mack Welch, Rev. M. A. Pollard, Rev. E. Carl Brady, Dr. F. C. Lester, Rev. S. E. Madren.

Stuardship and Apportionment—Mr. Hubert Bean, Rev. Avory Brown, Mr. W. G. Lamb, Mr. Paul Wilson.

Social Action—Rev. Bill Simmons, Mrs. Sherman Manness, Rev. John Bowers.

Memoirs—Rev. H. V. Cox, Rev. B. H. Lowdermilk, Rev. L. W. Burgess.

L. M. PRESNELL.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor .... J. T. Kernodle

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Date ...., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Executive Board Meeting Called

All members of the Executive Board of the Southern Convention Laymen's Fellowship are requested to be present for the annual winter meeting at Elon College on December 10, at 3 p.m. This is an important meeting. Please be present.

S. H. Pell,
Secretary.

* * * * *

First Church, Portsmouth, Laymen Elect Fellowship Officers

The Laymen's Fellowship of First Congregational Christian Church of Portsmouth, Va., had a dinner meeting during the third week of November. Officers for the new year include: A. S. Morrison, Jr., president; H. H. Harcum, vice-president, and R. W. Holland, secretary-treasurer. Rev. William P. Smith is the pastor of First Church.

* * * * *

Eastern Virginia Laymen's Fellowship Rally

The annual fall rally of the Laymen's Fellowship of the Eastern Virginia Conference was held on Sunday, November 20, at the Holland Christian Church, Holland, Va.

The meeting was called to order by Presidentt P. D. Howell, Jr., of Chuckatuck, Va., at 4 p. m. Group singing was led by W. H. Baker of the Newport News Church. The group was welcomed by John Halstead of the Holland Church. The worship service was conducted by Ellsworth Savage of the Oakland Church.

Special music was offered by seven members of the Elon College Choir, who were presented by Dr. L. E. Smith. Prof. John Westmoreland, conductor of the Elon College Singers, and a member of the music faculty, introduced the individual members of the group. Their singing was the highlight of the afternoon meeting.

A report was given on Moonelon by W. B. Williams, president of the Laymen's Fellowship of the Southern Convention. Dr. H. S. Hardcastle spoke on The Christian Sun. A report from our New Churches in the Eastern Virginia Confrence was given by Rev. Harvey Carnes, pastor of the Franklin Church.

The group of approximately 250 men assembled in the newly constructed Holland Communitty Center at 6 p. m., and were served dinner by the Ladies' Auxiliary of the Holland Church. Following the dinner, the Rev. Clyde Fields delivered the principal address, challenging the laymen to stand by their Christian principles, even if it meant standing alone. He cited the tendency of the times to yield to the pressures of advertising — following the popular position of being in the majority on controversial issues — at the expense of our Christian convictions and the dictates of our consciences.

Following Mr. Field's address, the following officers were elected for a two-year term: James F. Darden, of the Suffolk Christian Church, president; Harry W. Lee, of the First Church of Portsmouth, vice-president, and W. H. Baker of the Newport News Congregational Christian Church, secretary and treasurer.

Mr. C. F. Savage of the Bethlehem Christian Church, pronounced the benediction.

James F. Darden.

* * * * *

Laymen's Fellowship of Hunterdale Christian Church Reports

The Hunterdale Christian Church of Franklin, Va., has an organized Laymen's Fellowship holding monthly meetings in the Fellowship Hall of the church. The meeting usually consists of dinner with pragram and business. Lee Roy Allen is president for 1955-56.

The September meeting was held on September 20, with Steve Hornok in charge of the dinner. He served a delicious Virginia ham and chicken dinner. Plans were made for the Annual Ladies' Night to be held in October, with Dr. H. S. Hardcastle as the guest speaker. Plans were also made to serve the Franklin Chamber of Commerce annual outing a Brunswick Stew dinner on October 5. The proceeds from this dinner netted the Laymen $263.00.

The Annual Ladies' Night was held on October 18, with 30 people present. Corsages were given the ladies, and a delicious meal was served to all by the men—with some little outside help! S. M. Joyner, outgoing president, presided, and welcomed the guests. Mrs. S. M. Joyner responded for the guests. Dr. H. S. Hardcastle gave a very fine address.

The November meeting was held on November 15, with Lee Roy Allen presiding. Dinner (Ham-yum-yum) was prepared and served by S. M. Joyner and Arthur Smith. Steve Hornok led a Thanksgiving devotional service.

Reports on projects for the year showed the following results:

1. Two Barbecues were held during the year, netting some $350 profit.
2. The Franklin Chamber of Commerce Brunswick Stew netted $263 profit.
3. The Soy Bean Farm Project, consisting of 14 acres of soy beans plantted on Clyde Burgess' farm by the men, netted a profit of $621. Reports showed Steve Hornok and J. G. Joyner, Jr., as chairmen of the project; land loaned by Clyde Burgess; seed donated by Pete Miller; fertilizer donated by several fertilizer companies; picking done by Gordon and Oscar Bridges; tractors furnished and work done by the laymen, with the chairmen leading.

The Hunterdale Laymen's Fellowship has made a contribution to the Southern Convention Laymen's project; paid off a balance on its project to add a room to the parsonage; made a contribution to the Christian Missionaary Association of the Eastern Virginia Conference; and has appropriated $250 toward equipment for the Church Office during the past year.

They look forward to another good year.

Clyde Fields,
Pastor.

* * * * *

Laymen's Fellowship of Liberty Vance Reports

The Laymen's Fellowship of the Liberty Congregational Christian Church was organized in the spring of this year. We hold monthly supper meetings, four of our men cooking and serving supper.

Osman Garrand is president of our Fellowship.

The laymen have several projects. One is to help the work at Moonelon; another is helping establish a scholarship fund to enable young men and

(Continued on page 6.)

Editorial . . .

Advent

The season of Advent marks the beginning of the Christian year. It includes the four Sundays preceeding Christmas. The spiritual significance of Christmas depends largely upon what is done during the Advent season. It should be a time of preparation of the minds and hearts of mankind for the celebration of one of the greatest events that has ever occurred in human history.

Students of the Bible know that the stories and prophecies of the Old Testament all look toward a coming event which should be the culmination of the revelation of God's will for men. As prophecy became more specific it predicted the coming of the Messiah who would be God's Anointed One. Everyone knows that for Christians that prophecy was fulfilled in the birth of Jesus of Nazareth.

Christians must never forget what God has done for his children in the sending of his Son to be born in human flesh, to live among men as one of them, and to bring the power of his Spirit to transform the nature and substance of human living. It is the miracle of all miracles which we celebrate at Christmas.

Advent says to us that the celebration of Christmas is not to be taken lightly. It is not without significance that Advent begins immediately following Thanksgiving Day. Thanksgiving is the proper note upon which to begin preparation for Christmas. When men give thanks, they very naturally may begin with thanks for the material blessings which have come to them; but they should always move on to the giving of thanks for the deeper blessings of the Spirit.

Advent should bring to us deep searchings of the heart, penitence for the hardness of our hearts and the coldness of our spirits, and earnest prayer that we may "grow in grace and in the knowledge of our Lord and Savious, Jesus Christ."

An Appreciation of Notable Service

The achievements of the First Congregational Christian Church of Greensboro, North Carolina, are gratifying to all of us and an inspiration to the entire Southern Convention. One of the finest things about the church is that the more it accomplishes the more it is willing to undertake.

The church was organized in 1901. The first church building was located in a residential section, which as the city expanded was taken over by industry and business. The site was not a suitable location for a church and too small for a building adequate for the needs of a growing membership.

The church voted to move into a beautiful residential section of the city. This location is ideal. The amount of land that was purchased is entirely adequate for church needs and so situated that other buildings can never crowd around it. Parking is not even a problem and is not likely to be for a long time.

A building program was planned, the cost of which would have challenged a church with three times the numerical and financial strength of the congregation. The buildings were completed without any undue delay. Every foreseeable need for the conducting of a modern church program was met. That part of the cost which was not paid by the time the building program was completed, was so arranged that it does not constitute an impossible burden.

Some churches have assumed that when they were engaged in an extensive and costly building program they were justified in cutting down their giving for benevolences. The First Church of Greensboro appears to have been entirely free form temptation to fall into such a heresy. It has steadily increased its giving to church benevolences.

Almost by the time the church building program was completed, plans were under foot for the building of a super-market across the street and directly in front of the parsonage. First Church decided that the old parsonage was no longer a suitable home for its minister. The old parsonage was sold and a beautiful and commodious new parsonage was bought.

The Wissemans are now comfortably settled in their new home at 108 West Greenway North. This issue of **The Christian Sun** carries the story of a reception given by the Woman's Auxiliary of First Church honoring Dr. and Mrs. William E. Wisseman in observance of Dr. Wesseman's twentieth anniversary as minister of the church.

The history of the First Congregational Church is one of which any church of any deonmination might well be proud. It would be interesting to read the roll of its membership and the roster of its ministers who have served through the years. From personal acquaintance we know that the church has been blessed by the ministry of faithful pastors and the service of consecrated members who gave to the church the very best of which they were capable.

Two ministers have served the church as pastor for thirty-two of the fifty-four years of its life. In January of 1924, Dr. C. H. Rowland became the pastor of the First Church, Greensboro. Before he came to Greensboro, he had been pastor of the church in Franklin, Virginia, for twenty-three years. No church could wish for a greater blessing than to have Dr. and Mrs. Rowland to serve as pastor and pastor's wife. Their lives were a benediction.

When failing health forced Dr. Rowland to relinquish the pastorate, his son-in-law and daughter came to take up the work. Their work and their lives are a living epistle, and all who read it thank God for them.

A Significant Day in the Life of the Greensboro First Church

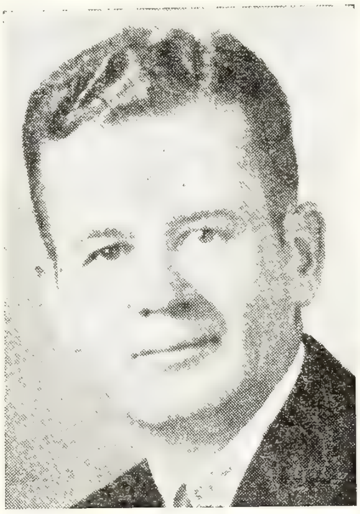
Sunday, October 9, 1955, was a significant day in the life of the First Church, Greensboro, N. C., for it was on the second Sunday of October 1935—twenty years ago—that Dr. W. E. Wisseman preached his first sermon as minister of our church.

During these years we feel that pastor and people have enjoyed a relationship of love, understanding and warmth that perhaps few churches experience. As expressed about Mr. Wisseman in the church bulletin, "No hour has been too early nor too late to call him when he was needed—no problem has been too weighty nor too slight to talk over with him—no triumph has gone unnoticed by him and no sorrow of any of his friends has been unfelt."

Under Dr. and Mrs. Wisseman's leadership the church has grown and advanced in many ways. We now worship in a new lovely, adequate physical plant, we have grown rapidly in numbers, our members have gained a keener sense of responsibility, but most important, by his own life and example, Dr. Wisseman has led his flock to a deeper spiritual faith.

So, in recognition of these years together and of the Wisseman's faithful, loyal service, the church set aside this twentieth anniversary Sunday as a day of celebration. The church bulletin was dedicated to Dr. and Mrs. Wisseman and the lovely white alter flowers placed in their honor. For his sermon that day, Dr. Wisseman preached from the same text and subject that he used twenty years ago: Luke 24:44-50—"Where Shall We Begin?"

In the afternoon from 3:00 to 5:00 and in the evening from 7:00 to 9:00, the Woman's Auxiliary gave a reception in their honor at our nice newly acquired parsonage, 103, W. Greenway N. Heading the receiving line was the Auxiliary President, Mrs. M. W. Blakey. Standing with Dr. and Mrs. Wisseman were their son Rowland, who is doing graduate study at Duke University, and daughter Mary, a senior at Woman's College in Greensboro. Officers, circle and committee chairmen of the Auxiliary helped to receive throughout the house. The Auxiliary flower committee had arranged the flowers and the hostess committee had charge of refreshments. Girls from the Young People's group assisted in serving. Past presidents of the Auxiliary; Mrs. L. P. Wicker, Mrs. J. R. Foster, Mrs. O. H. Paris, Mrs. Carl Monroe aand Mrs. H. G. Ballinger alternated at the punch bowl.



DR. WILLIAM E. WISSEMAN

MRS. WILLIAM E. WISSEMAN

Around four hundred members and friends called during the afternoon and evening. Other than local people, there were friends from Asheboro, Burlington, Elon College, Winston-Salem, and Guilford College.

We closed the day with grateful hearts for our church, our friends, our people, and for our good pastor and his family and steadfastly set our faces toward the years ahead, realizing that:

> Not alone we conquer, not alone we fall;
> In each loss or triumph lose or triumph all
> Bound by God's far purpose in one living whole,
> Move we on together to the shining goal.

Mrs. O. H. Paris.

Christmas Fund for Our Veterans of the Cross

Christmas Fund leaflets and offering envelopes have been mailed to pastors and Sunday school superintendents. It is our earnest hope that our churches will receive a liberal offering for the Christmas Fund this year. Our Veterans of the Cross have given their best to the church which we love and we will wish to have a share in making the days of retirement of these servants as comfortable as possible.

Our Division of Ministerial Relief has been very generous with the ministers and their dependents in the Southern Convention. In fact, the retired ministers in the Southern Con-

(Continued on page 11.)

A Church Woman Describes Korean Reconstruction

The story of building amid ashes was told by Mrs. Sherwood Eddy after she and her author-evangelist husband observed Save the Children Federation operations in Korea last month.

Mrs. Eddy wrote to Dr. Richard P. Saunders, president of the Federation, that "SCF seemed to me to be building for the future, economically and educationally, and I am proud to be part of the organization." She is a national sponsor of this child service agency founded in 1932 to help underprivileged youngsters in this country and overseas.

"Korea is sad beyond any describing and poor beyond imagining," Mrs. Eddy stated. "Property destroyed by the war still lies in ruins, refugees have crowded into every empty space. merchants are carrying on their businesses with only a pushcart where a store used to be, or a seller carries merchandise over his arm in lieu of a shop. The country is beginning to recover but it will be a very long and costly process. The people, under the heavy burden of loss and taxes for defense, can do little for themselves, though the desire is strong among thew."

Because of the lack of educational facilities, Mrs. Eddy said, "The schools that SCF is helping to build from packing cases or to equip with pencils and notebooks are invaluable. And the service of young volunteer teachers, after their own school hours or during the weekend, touched me greatly."

Mrs. Eddy described some of the work SCF helps to do: "In one village, a worn-out tent school (until recently, SCF supplied tents as well as school equipment for Korean class rooms) has been replaced by the students themselves, using old packing cases plus ingenuity.

"In another village, Mr. Charles Bernheisel (SCF Korean Director) had secured a brick press, and they had used it to build the walls of the school, but had not been able to roof it before the rains came to disolve the bricks. Undaunted, they started again, this time mixing more straw and lime with the mud to make it more firm. That school now has the corrugated tin roof on; but the window frames have no glass panes and no money to buy them, and there is no floor. But such proud and happy students showed it to us—just as the students the day before had shown the flag they had made and hoisted with 'SCF' on it."

Another thing that impressed the Eddys was: "In each center where SCF works, there is a club for the youngsters, with elected officers who are responsible for funds they make for the sale of duck eggs and rabbits. And the group must write regular reports on their activities. This is invaluable training that they would not otherwise get."

Mrs. Eddy had high praise for Mr. Bernheisel, who was born in Korea, the son of American missionaries. "His love for the Koreans is outstanding, and his understanding of their culture is an asset for SCF."

Calling for increased support of the Federation's work in Korea, Mrs. Eddy said, "There is great need for undesignated funds that can be used for emergency needs. I do not mean emergency in a temporary sense, but to meet needs that suddenly take shape, the impetus for which would be lost if correspondence had to be carried on to get support."

LAYMEN AND THE CHURCH.

(Continued from page 3.)

young women to enter the Christian ministry.

The program committee prepares and presents an interesting program each month.

The third Sunday in October was Laymen's Sunday in our church, and our men had charge of the entire service. Dr. W. W. Sloan of Elon College was the guest speaker.

In October, we entertained the Laymen's Fellowships of the Eastern North Carolina Conference. We served a Turkey dinner with all the trimmings in the annex of the church. A most interesting program was given following the supper.

The highlight of our year was Ladies' Night, November 16. About ninety people were present for the occasion: laymen and their wives, and several guests who had appeared on our programs and their wives. Mr. I. H. Vickery, president of the Eastern North Carolina Laymen's Fellowship, and the Rev. Jim Haley of Roxboro, were guests and made talks Four of our high school boys: Billy Mitchell, Rudy Newman, Ben Kittrell, and R. A. Bartholomew, with their music teacher Mrs. W. M. Cof-

(Continued on page 7.)

"THE LIVING WORD"

"Bowles" in the New Testament

Twenty-Third of a Series

By DR. LUTHER A. WEIGLE.

When Judas fell headlong, his body burst open and "all his bowels gushed out" (Acts 1:18). This is the only New Testament passage which uses the words "bowels" in its literal physical meaning. In eight other cases it is used by the King James Version in the sense of affection or compassion.

The Greek word which the King James Version translates by "bowles" does not refer to the intestines specifically but to the "inward parts" or internal organs generally. Like the Greek word for "heart," this word was also used for the feelings and affections. It is translated "inward affection" by the King James Version in II Corinthians 7:15.

In the English of 1611 both "bowels" and "heart" had this double reference to physical organs and to the emotions of which these organs were supposed to be the seat. Today only "heart" retains the double reference.

When Paul wrote, "Ye are not straitened in us, but ye are straitened in your own bowels" (II Corinthians 6:12), he meant "You are not restricted by us, but you are restricted in your own affections." When he tells the Philippians that he longs for them "in the bowels of Jesus Christ" (1:8), it means "with the affection of Christ Jesus." Again in Philippians 2:1 "bowels" means "affection."

In Colossians 3:12 "bowels of mercies" is now translated "compassion;" and "shutteth up his bowels of compassion from him" (I John 3:17) is "closes his heart against him." The short letter of Paul to Philemon comes alive with the substitution of "heart" for "bowels" in verses 7, 12, and 20.

The Greek verb derived from the noun which KJ translates "bowels" is used twelve times in the New Testament, and is always translated by the King James Version as "have compassion" or "moved with compassion." The references are listed in any good concordance.

News of Elon College

President L. E. Smith, Elon College, N. C.

Looking from the Campus of Elon College

Things are happening on our campus — things that are inspiring and prophetic. It is good to see the new buildings rising on the campus and the dining room approaching completion. The steel for the roof on Virginia Hall is almost completed. The walls for the basement, first and second floors of Carolina Hall are complete, all of which indicattes the possibility of all three buildings being completed by commencement, 1956.

Student enrollment is most satisfactory, and promises to increase. For the first quarter there were 1,118 registrations. The winter quarter begins November 28, and present indications are that there shall be nearly 50 new students.

Current expenses are in good shape as usual. We are able to pay our bills and meet all financial obligations occuring from the conduct of the college.

The relationships between the students, faculty and administration are agreeable and helpful. There seems to be no disturbance of any kind or character on the campus.

From the existing vantage ground on Elon College campus, we take a look intto the near and more distant fields from which the college expects and receives support — support in students and in finances. The student situation looks excellent with the one possible exception—that too few young people from the homes of our church seem inclined to come to our college for their education and training. The college has been built at considerable expense to the church, and the church is at present investing considerably more money in the college. The college is built primarily for our own young people, and it is a good college—a good Christian college. Our graduates measure favorably with the graduates of other colleges, large and small, in every field in which Elon College instructs. Standing on the campus and looking out on the fields from which our students come, they seem to be ripe and ready "for the harvest."

Students, faculty and equipment are essential to the conduct of the college. To conduct a college, however, is it should be in this day and age, money is required—a great deal of money. If you question these statements, read your daily papers and learn of the money requirements of our tax-supported schools. The money that they require, and receive, comes out of the pockets of the taxpayers. The officials of these colleges go to the budget commissions of our state legislatures and make their needs and requirements known. Also, you will find information on this subject concerning the requirements of our church-relatetd colleges. Other denominations, judging from published reports, are considerate and generous of the needs of their institutions of higher learning. I should say that the Congregational Christian Church in the Southern Convention is generous towards our college, Elon College, and considerate of its needs. It is most encouraging as you look out on the fields of financial support of the college to note the interest and the earnestness of many of our pastors, their determination to see that our churches underwrite the $300,000 required from the churches of our convention for the erection of the three buildings now being constructed on our college campus. Also, the contributions that are being made on conference apportionments for current needs of the college are increasing and promise to exceed contributions from the churches for this purpose of any previous year.

It is our hope and prayer that as the church looks on the college from its vantage ground, that it may be pleased and encouraged to continue its generous support from every standpoint.

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Apportionment Giving

There is a difference in paying a debt and in making an investment. When you pay a debt, you settle an obligation that has already been incurred. In making an investment, you dispense funds from which you expect returns. Returns may come in dollars and cents, or they may be realized in human improvements and social betterment.

The churches, through conference apportionments, are making investments in the young people of our church and of other churches, which will result in improved and more abundant services to the church and to society in general.

It should be an increasing satisfaction and delight to our church to see the improvements in the leadership of our local congregations in the pulpit and pew. Wherever our people come together, the fruits of Elon College are in evidence. Rarely do we find a local church in our convention that has not enjoyed the leadership trained on the campus of Elon College. If the pastor is not an Elon College graduate, invariably there is an individual, or individuals, in the congregation who are graduates or former students of the college.

The growth and development of our church and the Southern Convention may be attributed quite largely to the faithful and devoted services of Elon College and its faculty. The college deserves our continued and increased support.

As we approach the end of another calendar year, we are encouraged by the following report, which includes the total amount contributed to conference apportionments by our Sunday schools and churches.

Previously reported	$26,046.67
Eastern N. C. Conference:	
Morrisville	$ 17.68
Southern Pines	19.82
Wake Chapel	394.00
N. C. and Va. Conference:	
Tryon	$ 122.00
South Boston	2.00
Total	$ 555.50
Grand total	$26,602.17

LAYMEN AND THE CHURCH.

(Continued from page 6.)

fin sang two quartetts, and two solo numbers.

Our tables were decorated carrying out the Thanksgiving motif. "Horns of Plenty" filled with vegetables, fruit, and lovely fall leaves, were used as center pieces.

The Menu: turkey, dressing, gravey, garden peas, candied yams, celery and carrot sticks, cranberry salad, hot rolls, ice cream and home made pound cake with coffee was served.

We hope and pray that before many years all our churches will have an active Laymen's Fellowship.

Our church is without a pastor at this time, so on Thanksgiving Day our Laymen will have charge of the Thanksgiving Day Program.

B. M. Newman,
Reporter.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Some Impressions of the Seventh National Assembly of United Church Women

By MRS. W. WALTER HALL,
Convention Chairman of Interdenominational Cooperation.

When over 3,000 church women from all over the world gathered in Cleveland on November 7 for the opening of the seventh National Assembly of United Church Women, they heard Mrs. James D. Wyker, president, report on her global tour this past spring as leader of the United Church Women's Fellowship Team. Speaking on "Glory in the Church," Mrs. Wyker told the story of how church women around the world, through the discussion of the theme "The Working of His Power," shared in the preparation for United Women's Assembly.

This eight o'clock service opened, as did each evening session, with a drama especially written for the Assembly by Margaret T. Applegarth. These dramas tied in with the subthemes for each day: Tuesday, "The Church's Responsibilities in the Revolutionary World;" Thursday, "The Church's Opportunites in the Revolutionary World."

Evening speakers on Tuesday evening were Mrs. Eleanor Roosevelt, who spoke on behalf of the American Association of the United Nations; and Dr. James Master, New York City. On Wednesday evening Dr. Stanley U. North, general secretary of the Division of Extension and Evangelism of the Congregational Christian Churches, spoke for national missions; Mrs. Jorge Quismundo spoke as a missionary to Indonesia of the United Church of Christ in the Philippines. At the closing communion service on Thursday evening, Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church, U. S. A., president of the National Council of Churches, gave the meditation, with Mrs. Wyker assisting in the communion liturgy.

Dr. Rachel Henderlite, professor at Assembly's Training School, Richmond, Virginia, led the Bible Study on Ephesians each morning. These sessions were opened by hymn singing under the direction of Mrs. Rosa Page Welch.

Business of United Church Women occupied a considerable portion of Assembly time. Reports, adoption of resolutions, election of officers, are among the important items that came before the Assembly for action.

Each of the three morning sessions closed with an address; on Tuesday, Dr. M. A. Thomas, Travancore, South India, of the Mar Thoma Church and active for years in ecumenical student work; on Wednesday, Dr. Herman F. Reissig, international relations secretary, Council for Social Action of the Congregational Christian Churches; and on Thursday, Chester Bowles, former ambassador to India and former governor of Connecticut.

The Consulation Groups, held on Tuesday and Wednesday afternoons from two to four, provided some of the most fruitful hours of the entire Assembly. Every woman present was an active participant as the large delegation broke up into small groups—all remaining together in the large auditorium—to discuss urgent concerns of church women. These concerns were brought to the Assembly from local councils which through the past summer have been discussing current social and political issues in the light of the Book of Ephesians. Out of the Assembly discussions, under the leadership of Mrs. T. O. Wedel, Washington, D. C., came resolutions which were acted upon by the Assembly.

Following the consultation groups on Tuesday, Dr. Paul A. Wagner, Evanston, Illinois, spoke on the "Use of Mass Media of Communications." Dr. Wagner, former president of Rollins College, is president of the Film Council of America. On Wednesday, Miss Lelia Anderson, New York, of the administrative staff of the National Council of Churches, moderated a panel composed of overseas guests. On Thursday, Mrs. T. O. Wedel, Washington, D. C.

The presence of 42 women from churches overseas provided perhaps the most colorful aspect of the Assembly. Of these, ten were prominent women educators from union Christian colleges in Asia which received help from World Day of Prayer offerings and were brought to the Assembly by United Church Women. The rest were sponsored by the women of the various denominations represented.

To have been a part of this Seventh National Assembly of United Church Women has been one of the most thrilling experiences of my life and one which I shall not soon forget. This experience, so rich in fellowship, has made me more aware and appreciative of the bonds of fellowship that unite the hearts of all Christians everywhere. It has also made me more aware, too, of the responsibility and privilege that is ours as we join hands with Christians everywhere in carrying out the world-wide mission of the church.

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Society at Great Bridge Reports Active Year

The Ladies Fellowship of Great Bridge Congregational Christian Church, Norfolk, Virginia, has just completed a very active and successful year.

During this period $10.00 was sent to the Women's Conference in memory of Mrs. Elizabeth Hargrove, $54.00 was given for the new Congregational Christian Church in South Boston, $20.00 was given to the Christian Missionary Association.

Our Friendly Service program included layettes for Korea; linens for the Flint Goodridge Hospital; and surgical dressings and bed jackets prepared for the American Cancer Society.

An event that is always looked forward to with great anticipation is the annual book review by Mrs. J. F. Morgan. She gave an inspiring review of the book, *Man and God in the City.* At this time a covered dish luncheon was served. The Rev. and Mrs. Jack T. Akin, our new minister and his wife were guests.

The sick and shut-ins were remembered with various gifts and cards. A life membership was given to Mrs. Ida Harlow.

Two of our members attended the School of Missions at Elon College and brought back invaluable material for future reference and study.

We had a Family Night observance with a covered dish supper followed by the film, "A Christian Home." It

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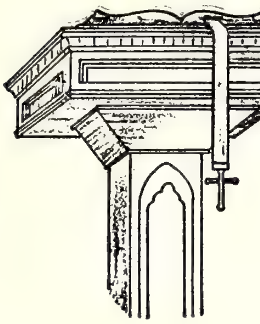


"God's Particular Offense"

A Sermon by

The Rev. Gaylord B. Noyce

United Church, Raleigh, N. C.

"Christ crucified, a stumbling block to the Jews and foolishness to the Greeks." I Cor. 1:23.

The man Jesus was a commoner, a carpenter from Nazareth, a man taken out and killed as a danger to true religion and a danger to the state. And the Christians claimed that this humble person was the Annointed One of God, the Messiah. By this claim they offended people's sensibilities. It was blasphemous, foul talk, to relate a criminal to Almighty God.

The Greek mind of the first century was bred on generalities of philosophy. God was off among transcendent ideas, off with perfect truth and goodness and beauty. That he should participate in history as a mere man, and that his Son should suffer as a mortal, all this was unbelievable, and was offensive.

And the Jews wanted royalty in their Messiah, a new David on the throne to give them earthly power and freedom. So the cross was "a stumbling block to the Jews and foolishness to the Greeks," an offense.

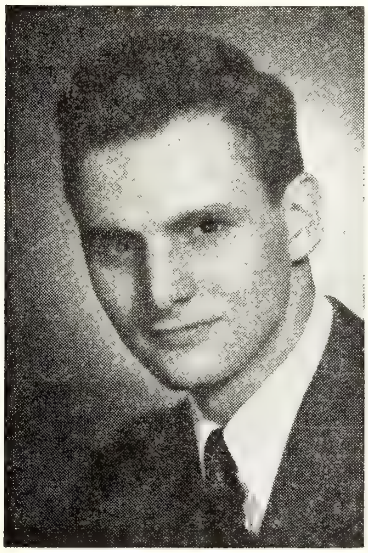
One of the most offensive things about the Christian message is its particularity: that God should choose one race of men, one man, and one particular vehicle, the Christian Church, to bear his revelation. We moderns are raised on the beauties of natural law and universal thinking. So we, too, are scandalized as were the Greeks.

We hear modern sentiments of universality on every side: "All religions seek the same goal; all men of good faith are headed the same direction, up the same mountain by different routes," they say. "Why make particular choices? There are Moslem mosques, the lodge, the Red Cross, the Golden Rule, the Buddhist temple, and the church on the corner."

We can't answer the objections with generalities of logic. We answer by saying "this is the way things are; that God Himself has spoken to us in the man Jesus of Nazareth."

God blesses men in general in the whole wide creatiion of his, earth and sky, food and warmth, but men have not been saved by this generality, they have not responded to that love. They have cut the timber and wasted the earth and greedily fought each other. It takes the particular love of a man for Galilean peasants and tax-collectors and beggars to show us love that is able to redeem our selfish souls.

A fire requires fuel, and it requires oxygen to burn. But one further need there is—a spark or a match to start the process going, a particular spot where the kindling temperature is reached. The Greeks and the Jews had minds and wisdom ready for faith. But God stooped down to provide the particular spark, the intensity of faith and action, to bring to men salvation. In Christ, God's love toward the world has become very particular, very exact. We can find a clue in this particular offense God gave to Jews and Greeks, a clue for our own lives and for our Christian faith.



REV. GAYLORD B. NOYCE

I.

We need, for example, to make our Christian love as specific, as particular as God's.

Opposition to sin in general is taken for granted. But God is more particular. Jesus was very specific:

> "Woe to you pharisees who pray in public, woe to you who offend any children."

Christian love must have very concrete objects: for Kagawa it was men in the Tokyo slums; for Schweizer it is the African without medicine; for you it is your husband, your child, your parent, your neighbor, the recipient of your CARE package.

There are those who so love the Chinese and Indian at a distance that they will send their missionaries to convert them; but don't want any of them living in their communities. There are those who allow the 203,000 displaced persons into this country in a magnanimous gesture, and then lift no finger to help a single one of them find employment and the housing and the sponsors the government requires. We believe in lower tariffs to promote world trade and peace; but not on our commodity. We believe in "equality" and "brotherhood," but leave the Negroes in our own home town segregated at the back of the bus and with menial employment. We are all like this. We are like the woman on a diet who twenty times a day makes a small exception to the tune of fifty calories each.

God offends us by calling our general opposition to sin a lie until we can live the good deed in particular. He does it with the simple words of Jesus, who by parable and deed gave the lie continually to words of general piety unless they were witnessed by definite and precise action. God acted specifically, showing his love in Christ.

II.

The Cross offended people's sensibilities for another reason: God was high and lifted up; he was not bound by the limitations of space and time. How could the Christians make of Jesus God incarnate?

But this was the great claim of the Christians, that God took upon himself the limitations, the particularities of human existence, so ready was he to commit himself to men's salvation.

From this draw a second lesson: we can do no less than accept our own limitations of space and time at the hands of God. Christ himself accepted them, for "though he was in the form of God, (he) did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likness of men."

This is hard to do. Many a man has led a whole lifetime of rebellion against these limitations. He lives a

(Continued on page 12.)

Youth at Work in the Church

Rev. John S. Graves, *Editor,* Box 336, Elon College, N. C.

The Fall at Pleasant Ridge

The Junior Pilgrim Fellowship of Pleasant Ridge Congregational Christian Church (WNC) has had a busy fall program.

Following a program on Parables, the parents and young people participated in games and a picnic supper. Correspondence with boys and girls in other lands has deepened the meaning of friendship for the young people. There was also a study of hymns.

The proceeds from their Work Day for Christ went to the organ fund of the church.

Friendship in action was demonstrated by all the boys and girls helping to make up sewing, craft, and health kits for the migrant workers in North Carolina.

An UNICEF Hallowe'en Party was held at the parsonage in October. A program was given to explain the need of milk, medicine, and food for the children in war-torn countries. All were costumed and after spooky games, refreshments were enjoyed by young and old.

The Fellowship sponsored a film, "The Guest," shown at the church on Sunday, November 6.

Plans are under way now for the Christmas activities. This group of teen-agers is truly beginning to make a living example of the way of the Lord.

Mrs. J. C. Newell,
Co-Leader.

* * * * *

Foreign Students in North Carolina

For the third successive year the North Carolina Council of Churches has compiled a list of foreign students attending institutions of higher learning in North Carolina. A total of 522 students from 70 foreign nations and territories was reported by the fifty-five Junior and Senior colleges of the state. This year's list was prepared jointly with the Committee on Foreign Students of the Association of American University Women, headed by Dean Ivy M. Hixson of Salem College, Winston-Salem.

This year's listing, according to Rev. Morton R. Kurtz, Director of the Council of Churches, shows the highest number of students from the greatest number of countries hitherto reported. (Last year's report showed 463.) North Carolina State College of Raleigh reported the greatest number of foreign students enrolled with 150. Next in order were Duke, 74; University of North, 72; Warren Wilson, 42; and Guilford College, 21.

"Churches, church organizations, particularly Councils of Church Women, and civic clubs," said Kurtz, "have made a practice of inviting these students to visit in churches, homes, and industrial establishments all over the state, as a means of welcoming them to this country and making them better acquainted with our customs. In turn, we learn from them about their countries."

* * * * *

Program for Entire Fellowship

(The following program is one suggested to be sponsored by the Young People's Organization for the entire fellowship. The program might well be preceded by a family pot-luck supper. Following the supper all will proceed to the Sanctuary for the service. The program Chairman or Leader will preside.)

Prelude—"O Holy Night."

Call to Worship—Isaiah 9:6-7.

Hymn of Adoration—"Joy to the World, the Lord is Come."

The Christmas Story—Luke 2:1-20.

(The Scripture might well be read by a family, each member reading a portion thereof. It might be prefaced by the words of Hazel A. Lewis:)

When Christmas Eve is here again,
And stars are shining bright,
There comes the time to read once more
Of that first Christmas night.

So, from the Bible's open page,
By this small candle's light,
Let all the family hear again
The Story of that holy night.

The Christmas Prayer:

Our Father, the Father of the Christ child, we invoke the presence of thy spirit. We offer unto thee gratitude for the ever surging joy which swells within us at each celebration of the birth of thy Son, our Saviour. May we possess anew the spirit of peace and good will which the birth of Christ brought forth. Give us a growing understanding of Christian love that manifests itself in selfless devotion and service. May we be instruments in thy hand that will keep the bells knelling the good news that a "Saviour is born." Bless our homes and loved ones, as we approach this holy day. In the name of the Babe of Bethlehem we offer our prayer. Amen.

Our Birthday Gifts in the name of the Christ Child:

(A mitten or sock tree is suggested. An undecorated tree will have been placed in the Sanctuary. Each person will have been asked, well in advance, to bring a pair of mittens or socks (unwrapped). At this time each one will bring his gift and decorate the tree with them. Later the gifts will be removed, packed, and sent to children of a war-torn country as gifts in the name of Christ. The young people will be responsible for packing and mailing. This can be done through our denominational overseas work.)

A Christmas Carol—(Sung by a family—previously arranged).

A Christmas Story—(To be told by an adult.) The following may be used:

The Other Wise Man, Henry van Dyke; *Why the Chimes Rang,* R. M. Alden; *The Bird's Christmas Carol,* Kate Douglas Wiggin; *A Christmas Carol,* Charles Dickens.

Christmas Hymns—"It Came Upon the Midnight Clear."

"Silent Night, Holy Night."

Family Prayers—

(Closing Worship given by a family group as would be used in the home.)

Following the service the youth group will go Christmas Caroling to the homes of shut-ins. The service should begin early enough to allow families to return home to get children to bed. (This program was written by the Editor of the Youth Page to be used in the local churches. Those who have received the Youth Packet will receive a copy as a part of the Packet. If you do not receive one at an early date, please drop Mr. Graves a card.)

To give real service you must add something that cannot be bought or measured with money, and that is sincerity and integrity.

—*Donald A. Adams,*

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Daddy's Birthday Present

Connie and Beth were going to the show. Mother said they could go unless it rained, but they wanted to go anyway.

"Let's hurry, Beth," whispered Connie, "let's go before it rains." I know it is going to rain; and then mother won't let us go!"

"I think it has already begun to rain, Connie. Maybe we had better not go today," replied Beth.

"Oh, Beth, there is nothing to do here, let's slip out. I'm all ready. Get your coat on!"

Beth did not much want to go. She knew it was raining. She knew her mother had said they could not go if it rained. But Connie kept right after her. They were both ready to go now.

"Connie, where are you and Beth going?" called Larry in a very loud voice.

"Oh, nowhere," whispered Connie, "you run along."

"Mother, mother!" called Larry at the top of his voice, "where are Connie and Beth going?"

Just then mother came downstairs. "Oh, girls," she said, "it is raining. Mother said you must not go in the rain. I don't want you to get wet."

"But mother, we are all ready. Why can't we go?" whinned Connie. "There's nothing to do here."

"You can sew; or have you read your new books?" said mother.

"We don't want to sew, and we don't want to read! We want to go to the show," Connie pouted.

Larry began to sing: "You can't go to the show, 'cause it's going to rain some more. You can't go, you can't go!" He sang in a tune all his own.

"Hush, Larry!" said Connie impatiently.

"I know what you can do," said mother. "Tomorrow is daddy's birthday, and you may make him a birthday cake. I will give you the recipe, and you can make it all by yourselves."

"I want to make a birthday cake, too," called Larry. "I want to eat a birthday cake."

"Oh, Larry!" said Beth, "let daddy eat it. But we will let you help us make it. Run, now, and wash your hands."

In just a minute Connie and Beth were in the kitchen. They were reading the cake recipe mother had given them. Soon there were three busy children. What fun they had! Of course, Larry helped. Before they had finished, he looked like a clown. He had cake batter from one ear to the other.

"I want to taste that now," said Larry. "That's good, Connie. Do you want me to put some chocolate in it?"

"No, Larry, this is not a chocolate cake, this is daddy's birthday cake," answered Connie.

"Where's the cream? Don't we have ice cream for a birthday?" continued Larry.

"But, Larry, tomorrow is daddy's birthday. Then we shall have the ice cream," explained Beth.

At last the cake was finished. They had been very careful, and it was a beautiful cake. They were all very happy.

Just then the door opened, and in walked daddy.

"Well, I have caught a new pig in the kitchen!" and he grabbed Larry. They all had to laugh.

"Daddy, we wanted to surprise you, but you have caught us. Look what we have made for your birthday," said the girls.

"What?" said daddy in surprise, "you made it?"

"And me, daddy!" chimed in Larry.

"Well, this is a happy surprise!" said daddy. This is the best birthday present I ever had."

How good the children felt; and Connie was glad that she did not go to the show.—*Cynthia S. Newsome in "Storytime."*

CHRISTMAS FUND FOR OUR VETERANS OF THE CROSS.

(Continued from page 5.)

vention receive far more from the Division of Ministerial Relief of our denomination than we contribute through the apportionment. A liberal contribution to the Christmas Fund is one way to acknowledge our gratitude. The Christmas Fund constitutes "an extra" gift to these devoted servants of the church and we will wish to remember them at Christmas time.

We hope that our churches and Sunday schools will distribute the materials and receive a generous offering. The offering should be mailed promptly to the Southern Convention Office, Elon College, N. C., designated, "For the Christmas Fund." It should be remembered also that the Christmas Fund offerings are not accredited on the apportionment, but represent a special gift of love and gratitude to those who have given themselves so unselfishly to the church.

WM. T. SCOTT.

We live much at the mercy of events. Our faith in the triumph of righteousness fluctuates with the reports of the news columns. It is unreal to say that we can become independent of environmental changes. But it is one thing to be moved by events; it is another to be mastered by them. God said be of good cheer; I have overcome the world."

—*Ralph W. Sockman.*

Dates to Remember

1956	
January 10-11	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Jesus, a Man of Prayer"

Lesson XII—December 18, 1955.

Memory Selection: *"Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."* Luke 11:9.

Background Scripture: Luke 3:21-22; 4:42; 5:16; 6:12; 9:18, 28-29; 10:21-22; 11:1-13.

Devotional Reading: John 17:13-34.

Luke portrays Jesus as a man of prayer. So do the other Gospel writers, but Luke gives special emphasis to the prayers of Jesus. In today's lesson, we see Jesus at prayer at various times and under various circumstances. A careful study will reveal that Jesus did not ask for things as a rule. Prayer was, for Jesus, a means of fellowship with God, his Father, a means of getting new insights, a means of getting courage to do the will of God, as well as a means of finding out the will of God. For Jesus, prayer was not a stern duty, butt a high privilege; not a means of getting God to do something for him, but a means of bringing his will into harmony with God's will.

Prayer as a Preparation for Spiritual Experience.

"It came to pass, that Jesus also being baptized, and praying, the heaven was opened . . . and the Holy Spirit descended . . . and a voice came from heaven." Because he was in the spirit and mood of prayer, there came to him a divine message and a sense of divine presence.

Our lives may be drab and dull, our hearts heavy and cold, but if we get alone and pray, if we wait upon the Lord, there will come fresh insights, and fresh infillings of the Spirit. Life can be changed by prayer. Mere existence can be transformed into abundant living if we pray.

Prayer in the Morning Hours.

"And when it was day." Another Gospel writer says, "A great while before day." It is a good thing to pray early in the morning, to give God first chance at our lives, to set the mood of the day, to give tone to the whole day's work, to get resources for the duties and demands of the day. Since his days in college, the writer has observed the "Morning Watch" or the "Quiet Hour." By it, one's body is rested, one's mind is freshened. Early in the morning is a good time for prayer.

Prayer in Solitude.

"And he withdrew himself into the wilderness, and prayed." Jesus often got away from folks and from things and, in solitude, prayed. The world is too much with us. People can swamp us. Like Jesus, we need to get away from it all, and in secret and in solitude to pray.

Prayer Before Making Important Decisions.

"And it came to pass in those days that he went out into a mountain to pray . . . " He was about to select his disciples, the Twelve who should be with him. So much was at stake. So Jesus slipped away from the crowds, went up into a mountain, and there spent the night in prayer. It is a good thing to take God into our confidence and our plans when we face decisions, especially important decisions. We have his promise that if we ask him for wisdom, he will give it, and give it liberally.

Prayer Before Critical Experiences.

"About eight days after these sayings, he took Peter and James and John, and went up into a high mountain to pray. And as he prayed, the fashion of his countenance was changed." Jesus was coming to the end of the road, at which there stood a cross. What should he do? Was there some way out of it? Which road should he take? How could he go through with this terrible ordeal? These and other questions faced him. So he took three of his most intimate and understanding disciples with him and went aside to pray about the matter. We do not always know, of course, when crises and emergencies will arise. But there are some things about which we do have some knowledge in advance. It is well to pray, to seek God's guidance, to seek his help.

There is a significant phrase here: "As he prayed, the fashion of his countenance was altered (changed)." Prayer can change even the facial expression of one who prays. The inner spirit of such a life can be reflected in the countenance. Contentment, serenity, poise, spiritual grace, find reflection in the faces of men and women who really pray.

Prayer As Thanksgiving.

"I thank thee, O Father, Lord of heaven and earth . . . " The disciples had just returned from their preaching and healing mission. Great things had been done in the name and spirit of Jesus. Instinctively he turned to God in prayer, a prayer of thanksgiving. Thanks giving loomed large in the prayers of Jesus. It should have a larger place in our prayers.

Our Lord was a man of prayer. He prayed early in the morning and late at night. He asked for grace and guidance and gave thanks for blessings received. He prayed in public and in private. He prayed audibly and in silence. Jesus prayed. So should we.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"GOD'S PARTICULAR OFFENSE."

(Continued from page 9.)

life of "if only . . . then." If only I had the capabilities of that more able man there. If only I were in that job. . . . Then I should be generous instead of acquisitive. Then I should be happy rather than frustrated. If only God hadn't put me where I am, or made me as I am.

In a sense, such wishful thinking and self-excusing is a denial of God's creative grace in each of us. God has set us each amidst our own perplexities, amidst peculiar configurations of circumstance.

There is no situation in which a man can say: "Here God doesn't expect me to be a Christian." There is no situation in which a man can say: "Here Christianity is irrelevant." The adventure in our faith comes from the fact that each of us has his own discoveries to make. How am I to be Christian in my own particular existence?

We marry into a Christian family life when we make a life-time commitment to a single mate, in particular. We go to work by pushing aside many possibilities to choose one vocation.

(Continued on page 13.)

Missions at Home and Abroad

Project of the Month

In America, December is usually thought of as festive with candles, carols, gifts and starlight, rather than as commemorating the lonely travail of a homeless refugee family. Yet nineteen hundred years ago Mary gave birth to her Son in a cold barn, and Joseph longed helplessly to take better care of his lovely young wife and new Baby. They experienced what all refugees have felt from then to the present. In our generation of the homeless and displaced millions, only the hard of heart can ignore the silent appeal of refugee parents impotent to make Christmas festive for their children — sometimes unable even to bring one meal home on that special day. There could be no more fitting gift to the Christ Child than a gift to be used for such families.

With prophetic Christian foresight, Church World Service and our Congregational Christian Service Committee began planning a mission to Hong Kong in December, 1952. Our present Congregational representative to "the world's most crowded city" is Elmer Galt. There are hundreds of thousands of refugees in Hong Kong. Mr. Galt helped to oversee the building of one hundred modest housing units. He works day and night in one of the most miserable sections of the city, setting up programs of resettlement, food distribution, clothing, medical supplies, and special distribution of American boxes of food and clothing, especially welcome after tragic fires. Our Christian World Mission cooperates with Church World Service in operating a day nursery for undernourished children, and a home industries project including needlecraft and rattan furniture manufacture.

Although the stores of Hong Kong are filled with goods from all over the world and prices are fairly low, the destitute swarming the city cannot buy them. Those who do find work usually earn less than $8.00 a month, and this cannot support their families. The need for relief supplies and for rehabilitation programs is overwhelming. Your money has amazing buying power here. Ten cents gives 3 cups of milk daily for a month to a hungry child. Fifty cents delivers 200 loves of bread. One dollar butters 1700 slices of bread. Two dollars gives cheese to 1600 who need it. Mr. Galt knows that our money may mean the difference between life and death for hundreds in Hong Kong. But how to stretch relief funds and a $50,000 budget and how to make relief supplies count the most are problems which take consecrated, devoted study.

Why not make a Christmas gift to these refugees, or to those in Korea with whom Elmer Galt's daughter, Miss Edith Galt, is working? Under many an American Christmas tree, in the discarded wrappings alone, will lie the value of a warm garment or a good meal for a child who will go without adequate food or clothing unless we help him. Clothing may be sent to the Congregational Christian Service Committee, 110 E. 29th St., New York 16, N. Y. We suggest also putting a refugee child or family on your Christmas list, then bringing your money gift for them to church in a Christmas card and envelope, marked "for my unknown friend in Hong Kong or Korea." Then all the money should be sent to the Southern Convention Office, Elon College, N. C.

"GOD'S PARTICULAR OFFENSE."

(Continued from page 12.)

If we cannot accept our own circumstances and tasks, seeking how to glorify God within them, not wishing they would pass away, we shall never glorify God at all. Let us imitate God's particular offense by accepting the limitations of life on earth even as did Jesus Christ.

III.

Finally, we follow God's particular offense by particular belief. I was talking to a person not so very long ago about his religious belief and practice. He was at the very moment attending sessions on Vedanta belief, led by a Hindu. In the past, he had attended Buddhist, Ethical Culture, Christian Science, Unitarian, and various Protestant denominational groups. And he said this to me: "I am extremely interested in religion in general, but not in any particular religion." This is preposterous. Religion has become a hobby, an interest, a pastime. Religion, when it has meaning, is a way of life, a commitment.

The religious belief of an American statesman was recently summarized in these words: "He, like many Americans, is a very fervent believer in a very vague religion."

A very vague religion doesn't come down to earth and get the things done which God wants done. It is more of an anesthetic than a stimulant to critical moral decisions. And when men are crying out for guidance in the peplexities of daily life, vague religion has no particular advice to give, no program, no firm foundation for right and wrong.

A certain woman in a certain city, in New York State, had a vague kind of kindness in her heart. For twenty-one years she had been a bookkeeper of the bank there, and "felt sorry" for people who wrote bad checks beyond the means of their accounts. She did not want to "embarrass them." She simply falsified the records, and $40,000 to help these happy individuals has come from other people's pockets. To confirm the problem of such hazy thinking, we read that the lady credited her own account with $22,000 in the same period. Stricter and more particular thinking might call it embezzlement.

Almighty God has not left his world to drift without a baecon. Christianity is a definite way of life, a concrete commitment to the right, a life of faith in particular. Ours is an historical faith, that in a particular person, Jesus of Nazareth, we are to find the key to an understanding of the spiritual universe, and our better selves, and the spark to kindle within us the fires of eternal life.

This Gospel is indeed an offense to them that perish, who do not understand; but unto us who are being reached by God's grace, it is the power of God for salvation.

The Plenteousness of Grace

The philosophic Hammerton tells us the story of a woman who worked in a cotton factory in one of the great manufacturing towns in Lancashire, England, and who, on an excursion, went for the first time to the sea coast. When she caught the earliest glimpse of the Irish Sea, the expanse lying out before her eyes, looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory: "At last, here comes something that there is enough of!"—*Dr. C. Robinson.*

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Thank you for your very kind help with the rearing, training and caring for the children here. Our report this week bears a total of $3,176.09. That is enough to lift some of the anxiety that lies heavily on our hearts. If every person in our convention gave us a dollar between now and December 31st—well, what is the use to "if" on that hypothesis. But it does show how easy it would be for us to do well by the little, homeless children.

Thanks to our large walk-in-cooler we can now keep a good supply of beef, other meats, and vegetables on hand with which to feed these growing boys and girls. Plenty of good milk and butter; big, brown, hot biscuits; vegitables and fruits are served along with either beef, hambergers, steaks, roast, sausage—we have a dietician that loves these boys and girls and knows how to prepare their food in a wholesome, bounteous and well-balanced manner. If kind friends, good schools, warm, clean home, and good church and Sunday school are aids to making noble lives these children with their Christian training should come along all right.

Let us do a really fine job for every individual child here. Let us help him find a better home whenever we can. Let us love him and guide him aright while he is here, and cause him to have some blessings above the average because he is already dependent on the good people of our churches and the home they are providing him. Let us do a good job by everyone of them. Do not forget us now. Your offering or donation will help us to do the work for which we can all be justly proud.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 23, 1955.

Commodities for the Week.

Clothing:
Miss Ruth Willis, Winston-Salem, N. C.
Cong. Women's Fellowship, Andover, Ohio.
Mrs. L. A. Logan, Elberon, Va.
C. E. Talley, Reidsville, N. C.

Clothing and coupons:
Hope Mills Christian Church.

Quilt:
Happy Sharer's Club, Greensboro, N. C.

Drapery material:
Bayside Christian Church.

Sheeting:
Columbia Manufacturing Co., Ramseur, N. C.

Ice Cream:
Melville Dairy, Burlington, N. C.

Candy:
Central Grocery Co., Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$19,510.44
Eastern N. C. Conference:		
Bethel, Thanksgiving	$ 37.60	
Pleasant Union, Thanksgiving	50.00	
		87.60
Eastern Va. Conference:		
Antioch	$ 9.00	
Oakland	15.00	
		24.00
N. C. and Va. Conference:		
Bethlehem	$ 22.00	
Hopedale	42.00	
Mt. Zion S. S.	16.93	
Union (Va.)	152.00	
		232.93
Western N. C. Conference:		
Bailey's Grove	$ 15.00	
		15.00
Total		$ 359.53
Grand total		$19,869.97

Special Offerings.

Amount brought forward		$31,193.47
Service Guild Circle, Palm St. Christian Church, Greensboro, N. C.	$ 6.50	
Lawrence S. Holt Trust Fund	150.00	
State of N. C., Gasoline Refund	52.50	
Lehigh Valley Railroad Co. (interest)	1.20	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
In Memory of Shirley Lee Logan	1.00	
		231.20

Thanksgiving Offerings.

John F. Pinner, Suffolk, Virginia	$ 10.00
Mr. & Mrs. Charles Patterson, Brookside, N. J.	100.00
Allen D. Moore, Burlington, N. C.	25.00
Charles C. Howell, Jacksonville, Fla.	25.00
William Barham, Reidsville, N. C.	1.00
C. Clarence Stamey, Fallston, N. C.	100.00
Mr. & Mrs. W. C. Dofflemyer, Luray, Va.	25.00
Roger Moore, Graham, N. C.	10.00
D. C. Bryan, Burlington, N. C.	30.00
A Friend	50.00
Mr. & Mrs. H. A. Culver, Lake Worth, Fla.	2.00
Conover Furniture Co., Lenoir, N. C.	200.00
Women's Aux., Berea Christian Church, Driver, Va.	10.00
Mr. & Mrs. H. E. Atkinson, Mims, Fla.	5.00
Mrs. J. L. Burford, Winston-Salem, N. C.	10.00
Mrs. J. T. Stewart, Summerfield, N. C.	15.00
Miss Stella Sharp, Summerfield, N. C.	10.00
Zion Christian Church (N. C.-Va. Conference)	18.00
Roger Gant, Burlington, N. C.	50.00
Barkley-Oxford Equipment Co., Burlington, N. C.	320.00
Mr. & Mrs. John Dockery and Bronza, Reidsville, N. C.	15.00
Mrs. W. C. Wicker & Mrs. Ruth W. Rogers, Elon College, N. C.	10.00
Apple's Chapel Christian Church	95.36
Mrs. W. M. Downey, So. Boston, Va.	20.00
Mrs. G. A. Albright, Sanford, N. C.	10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

In Memoriam

CONYERS.

We, the members of the Woman's Fellowship Society of Popes Chapel, wish to express our respect for and appreciation of the devoted life of Mrs. Hayward Conyers, who passed away from cares and pains of this earthly life to be with her Lord. At her passing, the Fellowship Society has lost a faithful and devoted member. The life she lived shall always be an inspiration to those who knew her and loved her.

"When those we love have stepped across the threshold of God's door,
They leave behind precious memories
That make us love them more."

We extend sincere sympathy to her family, especially her husband, and pray God's love will sustain them.

Miss CORRINE HOLMES,
Mrs. AVON FULLER,
Committee.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

was well attended and thoroughly enjoyed by all.

Our Ladies' Fellowship donated $200.00 to the Building Fund of our church. We were also instrumental in procuring 12 new metal tables for the serving of meals in the social hall. Venetian blinds were purchased for the new parsonage.

Money for the above mentioned accomplishments was raised by various methods, such as bake sales, suppers, sale of soap, hose, dishcloths, church plates, vanilla extract, mailbox and lawn markers, etc.

Through the continued fine leadersship of our president, Mrs. Sam Frost, and our new program director, Mrs. Jack T. Akin, we are looking forward to an even richer and fuller year in the service of our Lord.

—Mrs. Ralph Nichols,
Reporter.

* * * * *

Virginia Valley Conference Treasurer's Report

Following is the Treasurer's Report to the Virginia Valley Conference Women's Fellowship for the year ending September 15, 1955:

RECEIPTS.

Women's Societies.

Antioch	$ 65.00	
Bethel	60.00	
Bethlehem	21.00	
Dry Run	20.00	
Leaksville	39.67	
Linville	75.00	
Mt. Olivet (R)	41.00	
Mayland	5.00	
New Hope	40.00	
New Port	45.34	
Woods Chapel	25.00	
Winchester	147.50	
		$ 584.51

Young People.

Antioch	$ 25.00	
Bethel	30.00	
Linville	17.25	
Woods Chapel	5.00	
Winchester	30.00	
		107.25

Juniors.

Bethel	$ 10.00	
Winchester	2.50	
		12.50

Cradle Roll.

Antioch	$ 2.50	
New Hope	.75	
New Port	14.00	
Winchester	5.50	
		22.75

Life Membership and Memorials.

Antioch	$ 20.00	
Bethel	20.00	
Bethlehem	10.00	
Leaksville	10.00	
New Hope	10.00	
Woods Chapel	20.00	
Winchester	50.00	
		140.00

Thank Offering.

Antioch	$ 30.80	
Bethel	20.65	
Bethlehem	22.41	
Dry Run	13.60	
Leaksville	31.33	
Linville	10.00	
New Hope	13.55	
New Port	4.66	
Woods Chapel	7.35	
Winchester	35.50	
		189.85
Total receipts		$ 1,056.86

DISBURSEMENTS.

To Mrs. W. V. Leathers	$1,056.86	
Price & Son—Bond	5.00	
Rev. Harmon—Printing Programs	1.50	
Mrs. W. B. Williams—Speaker for Conf.	17.25	
Mrs. Reuling—Speaker for Rally	15.00	
Space in Annual	10.30	
Orchid—So. Con. President	5.00	
		1,110.91

Amount forward	$ 115.61
Amount deposited	1.133.82
Total	$ 1,249.43
Disbursements	1,110.91
Balance	$ 138.52

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

R. W. Roach, Reidsville, N. C.	5.00	
Mrs. Emma H. Jones, Franklin, Va.	2.00	
Mr. & Mrs. J. A. Russell, Suffolk, Va.	50.00	
R. E. Brown, Randleman, N. C.	10.00	
Rev. R. L. Hendrickson & Miss Alice E. Hendrickson, Lincoln, Kansas	30.00	
Ladies' Bible Class, Randleman Christian Ch.	17.00	
G. A. Huffman, Burlington, N. C.	25.00	
Mrs. Luther Johnson, Winchester, Va.	5.00	
Mrs. O. P. Holsinger, Harrisonburg, Va.	5.00	
Alfred W. Haywood, New York, N. Y.	50.00	
John A Kissell, Irvington, N. J.	10.00	
Mrs. J. S. Burnham, Asheville, N. C.	10.00	
J. A. Monroe, Norfolk, Va.	200.00	
T. E. Brickhouse, Norfolk, Va.	25.00	
M. T. Elliott, Suffolk, Va.	5.00	
Mrs. Dora Steele, Durham, N. C.	5.00	
S. G. Womack, Greensboro, N. C.	100.00	
P. W. & Mary Iseley, McLeansville, N. C.	25.00	
Holt Hosiery Mills, Inc., Burlington, N. C.	25.00	
Mrs. A. M. Johnson, St. Petersburg, Fla.	5.00	
Mrs. Melba Floyd, Troy, N. C.	10.00	
June Allen, Troy, N. C.	10.00	
George B. Vick, Courtland, Virginia	10.00	
Mrs. W. H. Burchett, Suffolk, Va.	5.00	
M. R. Kersey, Dayton, Ohio	25.00	
Miss Ruth Miller, Winston-Salem, N. C.	1.00	
Rev. & Mrs. Victor Murchison, Winston-Salem, N. C.	10.00	
Doyle McFarland, Sanford, N. C.	200.00	
Mr. & Mrs. C. R. Jeffreys, Elon College, N. C.	5.00	
John S. Cockey, Suffolk, Va.	1.00	
Mrs. Willis Dameron, Burlington, N. C.	25.00	
Mr. & Mrs. B. C. Haskett, Norfolk, Va.	10.00	
Miss Vera E. Gilliam, Greensboro, N. C.	20.00	
J. R. Kirk, Suffolk, Va.	25.00	
V. Lee Hanbury, Norfolk, Virginia	25.00	
P. K. Holt, Burlington, N. C.	200.00	
Friendship Bible Class, of Christian Temple	25.00	
J. S. Burnham, Asheville, N. C.	10.00	
Mrs. Stanley Kline, Elkton, Va.	5.00	
Mrs. H. L. Chase, Tryon, N. C.	1.00	
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00	
		$ 2,520.36
Special Gifts	$ 65.00	
		65.00
Total		$ 2,816.56
Grand Total		$34,010.03
Total for the week		$ 3,176.09
Total for the year		$53,879.80

Three Essentials for a Good Minister

By W. R. CULLOM

The much-loved and now long-lamented Professor Luther Rice Mills of Wake Forest College, North Carolina, used to be very fond of telling a story that came from an old Scotsman. The old man said that it takes three things to make a good minister: it takes religion; it takes education; and it takes common sense. The old Scotsman would then proceed to say, "The Lord can give you religion; the schools can give you education; but without common sense, neither the Lord nor the schools can do anything for you."

A concrete example on each side of this proposition may help. A pastor started into a home one day to see a sick man. Between the street and the man's door, he met the procession carrying the man on a stretcher to the ambulance which stood waiting at the gate. The pastor stopped the procession, read a passage of scripture to the sick man, had a prayer with him, and bade the procession to go. We have one little word of four letters that describes that pastor accurately: that word begins with "f," ends with "l," and has two vowels between, which are neither "a's," "e's," "i'ss," nor "u's"! Guess what they are!

A young wife of great refinement and of broad, rich culture was only a little while past her honeymoon when the young husband of similar refinement and culture was snatched away from her by sudden death. Her pastor went in to see her, patted her on the shoulder for a moment while tears rolled down his cheeks, turned and walked away without speaking one word. The young wife declared that her pastor's visit was the most comforting and helpful of all the visits that she had in her hour of deep and trying sorrow.

Let us think as best we can, ask God to help and guide us, and try to do the right thing, at the right time, and in the right way.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Chur

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, DECEMBER 8, 1955 NUMBER 48

Speakers at North Carolina & Virginia Pilgrim Fellowship Rally

The above picture was taken after the North Carolina and Virginia Pilgrim Fellowship Rally, held at the Gibsonville Christian Church, Gibsonville, North Carolina, November 20 1955. Those appearing on the program were: (left to right) P. M. George, India; Miss Laila Khury, Jordan; Miss Joyce Myers, Philadelphia, Pennsylvania; and Louis Wilkins, Elon College, North Carolina, the new Conference President. (Story appears on Youth Page of this issue.)

N-E-W-S B-R-I-E-F-S

In cooperation with the Halifax County Ministerial Association, Mark W. Andes, Minister of Center Church, South Boston, Va., will present the radio devotions over the local station WHLF, 5:00 to 5:15 each evening from Monday, December 12 to Friday, December 16.

Rev. H. Raymond Phelts Becomes Pastor of Liberty Spring Church

Rev. H. Raymond Phelts, who has served as pastor of the Ingram Memorial Congregational Christian Church of Washington, D. C., for the last ten years, has accepted the call to the Liberty Spring Christian Church, Suffolk, Virginia, effective January 1, 1956.

The Rev. Mr. Phelts has taken an active part in the civic and religious life of the nation's capital. He is a past president of the Lions Club and now a member of the Exchange Club of Washington, D. C. He served on many committees of the Washington Federation of Churches, Moderator of the Washington Association of Congregational Christian Churches, on Board of Directors of Middle Atlantic Conference for six years, president of the Washington Ministers Fellowship, and of the Ministers Union of the Central Union Mission, a Rescue Mission of the over 300 churches of the city of Washington.

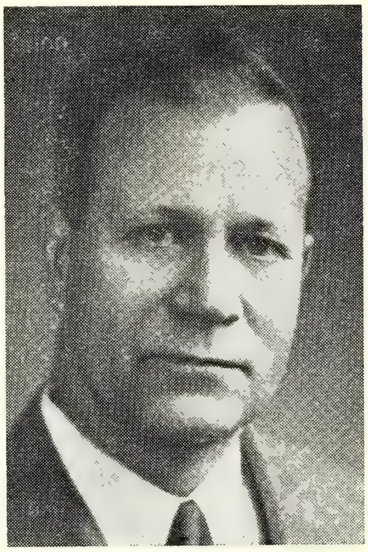
During World War II Mr. Phelts served as vice-chairman and chairman of the Moorestown, N. J., War Price and Rationing Board.

Before taking the pastorate of Ingram Church, which he has served for ten years, he served churches in Chester, New Hampshire, North Conway, New Hampshire, and Maple Shade, New Jersey.

The Rev. Mr. Phelts was born in Georgia, he studied a mechanical course at the Vocational High School. He attended Mercer University at Macon, Georgia, where he received a degree of Bachelor of Arts in 1930. He entered Andover Newton Theological School, in Newton Center, Mass., the same year for seminary work and received his Bachelor of Divinity degree in 1932.

Engaging in church work in near-by communities, he continued his studies and received his degree of Master of Sacred Theology in 1933. After graduation, the Rev. Mr. Phelts accepted the pastorate of the Chester Congregational Christian Church, Chester, N. H., which he held until 1937, when he accepted a call to become pastor of the First Congregational Church, North Conway, N. H. . . . leaving there in 1941 for the Maple Shade Congregational Christian Church, then in 1946 he went to Ingram and Washington, D. C.

Mrs. Phelts, also a native of Georgia, was an honor graduate of Wesleyan College, Macon, Georgia in 1930, where she received her Bachelor of Arts degree. Mrs. Phelts has been a member of the teaching staff of McKinley High School of Washington for two years. Her field of teaching have been Math and English.


REV. H. RAYMOND PHELTS

The Phelts' have two daughters, Odille, 22, who is married and the mother of a 13 month old baby daughter, Anne; and Georgia, age 18, who is a Sophmore at Mercer University.

Wm. T. Scott.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date......................................, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

News from the Churches . . .

Thank Offering Service at Reidsville

At the evening hour of worship on Sunday, November the 20th, the Women's Auxiliary of the Reidsville Church presented their annual "Thank Offering" service.

Mrs. Beulah Wright presided and presented Mr. William Sloan of Elon College as the speaker of the evening. Mr. Sloan used as his theme "South Africa" and thrilled his congregation with his first hand knowledge of the joys and the heartaches of the people of that land.

Following the worship service the young ladies of the Young Ladies circle of the Woman's Auxiliary sponsored a fellowship hour and served refreshments in the dinning room of the church.

Without exception all who came left saying "it was good to have been in God's house."

* * * * *

First Church of Burlington

Laymen's Sunday was observed on November 27. Mr. E. H. Foley, a local banker, was the speaker. Mr. Foley used as his subject: "Christian Laymen and Our Youth."

Dr. Henry E. Robinson recently was guest preacher at The Church of Wide Fellowship, Southern Pines. Mr. Robinson gave the Communion Meditation.

The Laymen's Fellowship held its quarterly meeting on November 18. Prof. Alonzo C. Hall of Women's College, Greensboro, gave his celebrated talk on "Epitaphs."

First Church was host to the Union Thanksgiving Service held on the morning of November 24. The Rev. Lonnie C. Carpenter, recently installed as pastor of the First Evangelical Reformed Church of Burlington, was the preacher.

A special Christmas program of music will be rendered by all the choirs of the church, at 5:00 p. m., on Sunday, December 18.

* * * * *

Victory in the Canvass

Rev. Fred Register, secretary of Stewardship and Evangelism of the Southern Convention, led us to new visions in Christian Stewardship in a week of preparation for the Annual Every Member Canvass which came to a very successful financial conclusion in that the budget of $12,062.00 was oversubscribed by $700.00.

The success of the budget was not the most important thing that happened. Men and women got a new vision of the work of the church and Christian Stewardship.

In the week of preparation the highest attendance for the women was 41, and for the men 32. Thirty-eight men went out in teams of two to offer the opportunity for investing in the work of Christ and his church. The men were blessed for the going out and our membership was blessed by their coming.

When the report was read on last Sunday night it was revealed that 11 family calls were made, 230 individual pledges were made, and there are 26 families yet to be seen. When all calls are complete the total pledged should be even more than the $12,780.00 reported on last Sunday night.

—Hunterdale News Bulletin.

* * * * *

Hope Mills Has Every Member Canvass

The Eutaw Community Church of Fayetteville and the nearby Hope Mills Church announced very successful Every Member Canvasses during the month of November conducted by Rev. Fred Register, secretary of Stewardship.

The Hope Mills Church is small in anyone's language. Fifty-nine members with an average attendance of forty-five sums up the picture. Sunday school is held every Sunday and Worship Services are conducted two nights a month. A revival comes once a year; some leadership training once in a while and a special service now and then. This is the program. Not that the members are satisfied but present circumstances make an expanding program difficult.

Now how could they increase their effectiveness? They must first of all provide a larger and more adequate building. Then they must have more organization; more leadership and leadership training; and more worship services. But where do they start? A few months ago they decided to have an Every Member Canvass and try to systematically arrange their income so as to determine just what they could do.

The Rev. Fred Register agreed to carry the church members through a Stewardship Emphasis in conjunction with a similar emphasis at the Eutaw Community Church in Fayetteville and participated in the program of stewardship. Each afternoon the secretary visited the Hope Mills Church and talked to the women.

The Canvass Sunday finally arrived: only twenty-five calls to make but don't forget it is a small church. What would twenty-five calls produce? These people underwrote their budget of $1350 for 1956 and pledged $1000 toward a new building.

If this procedure is carried on each year what may be the expected results? They will support their church program without strain; they will build their new church; they will expand their program and effectiveness. All will be done in due season by systematically planning their income through the E. M. C.

Congratulations to the forward looking members of the Hope Mills Church.

* * * * *

Henderson Observes Fiftieth Anniversary

On Sunday, November 27, 1955, the First Congregational Christian Church of Henderson, N. C., celebrated the 50th anniversary of its founding with special worship services and fellowship. The pastor, Rev. J. F. Apple presided over the 11 a. m. service and presented Dr. William T. Scott, superintendent of the Southern Convention of Congregational Christian Churches as guest speaker. Dr. Scott brought greetings from sister churches throughout the convention, nation and world as well as an inspiring message of the spiritual function of Christ's Church.

Christian Fellowship flourished around the picnic dinner served to members and guests.

At 2 p. m. Mr. John A. Hall, Chairman of the Deacon Board presided over an informal program which featured the reading of the church history. This information was prepared and presented by Miss Josephine Langston, historian of the church. During the afternoon, the charter members present were introduced. They were Mrs. Bessie Polston, Mrs. Eva Hight, Mrs. W. A. Newman and Charles D. Harton. Special guest were recognized and impromptu responses were given by many. Among these guest was Mrs. C. E. Newman, wife of the second pastor to serve the congregation; Mrs. Newman recalled many interesting

(Continued on page 11.)

Editorial . . .

Fulfill the Eternal Purpose

"But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." Galatians 4: 4-5 (RSV). We soon will be celebrating the birth of Christ. In the above quotation, Paul is telling the Galatians that God sent his Son into the world, so that the Galatians, and we, might receive adoption as sons.

"But when the time had fully come" is a very interesting statement. All the Bible commentators whose interpretations have come to our attention agree as to the meaning of that part of the sentence. It means that God had always intended to send his Son to be the Redeemer of sinful men and women. Christ's coming is predicted in the Creation Story.

The natural inference as to the time is that when the hearts of men, or some of them, were prepared to receive the Son of God, then God sent his Son. The Old Testament not only prophesies the coming of Christ, it tells the story of all that prepared the way for his coming. It was another case of God's being more anxious to give good gifts to his children than they were to receive them.

We should ever bear in mind that God desired to adopt the children of men as his very own sons and daughters. He desired the perfection of their lives, so that his very own image might be revealed in them. Sonship implies that the Spirit of God shall be the spirit of men.

As we seek to prepare our hearts to celebrate the birth of Christ, we should remember that there must be a time that has fully come for us to receive the adoption which God intends for us. We must be ready to receive adoption before God can bestow it.

Laymen to the Forefront

Have you read the reports on Every Member Canvasses in various churches which have appeared in **The Christian Sun**? The significant fact about them is that all of them have been conducted by the men of the church. In many of our churches the canvasses have been routine procedure for so long they probably did not consider it news. In the past, some churches have used mixed teams of men and women to make the canvass.

In many of the churches which have made report of their canvass, Secretary Fred P. Register had conducted stewardship institutes in preparation for the solicitation of pledges to raise the budget. The fine way in which budgets have been raised is a splendid tribute both to the work of Mr. Register and to the men of the church who have made the solicitation.

One of the most gratifying phases of the work of the churches in the Southern Convention is the increased interest and activity of the laymen. It is good for the churches, and it is even better for the laymen. The work of the church is as much the responsibility of men as it is of women. We have felt for a long aime that there are many male members of churches who have had a bad conscience over the fact that they are not making a worthy contribution to the church.

In this connection, it would certainly be remiss not to call attention to what the laymen have done in developing the Moonelon Conference Center. The last visit of the editor to Moonelon was on the occasion of the ground-breaking ceremony. The pictures appearing in the Moonelon Edition of **The Christian Sun** were so gratifying that it seemed that none of them should be left out.

If so much has been accomplished in so short a time, it is difficult to imagine just what can be worked out in the next few years. Every layman who has had a part in what has been done should feel proud, and should be determined that Moonelon shall be developed to its highest potential.

It would be interesting to know what the laymen are thinking about evangelism. There is ample evidence that many are deeply concerned. Many of them are hesitant to say what they are thinking about it; especially are they hesitant to express their thoughts to preachers. They seem to feel that evangelism is the peculiar responsibility of the minister.

There is wide difference of opinion as to the best methods of evangelism. There are those who believe that mass revivalism with a high voltage of emotion is the answer. At the opposite pole are those who believe that the regular program of the church should make a strong enough appeal to people to bring them into the church.

Why not call together a representative lay group from the churches of the Southern Convention and see if we can get a consensus of opinion from the laity of our churches? We should like to know what the layman considers the most effective type of evangelistic sermon. If such a conference as has just been proposed is not feasible at the present time, it might be profitable for the pastor to call together a representative group of his own members, and find out if there is any unanimity of opinion among them.

Stewardship and Security . . .

By J. A. McLEAN

Man's search for security has always interested me. Most of our actions in some way or another are in this direction. For instance, our labor unions are operated on the theory of wage and job security. By strength of numbers they propose to protect the working man from exploitation by industry. By banding together they secure the strength to offset the power of money. For this protection the members pay regular dues, and special assessments as the occasion demands. These men pay these dues for security. Whether they receive dollar for dollar value, I don't know. I am not familiar with the actual operations of labor unions versus industrial might.

The point here is that people are willing to pay for wage and job security. They want retirement benefits, sick leave, and so on down the line, in other words just plain old security.

But when it comes to soul security the dollar takes on a greater value, our time is scarcer. Isn't it just as important that we support Christ's work here on earth? Then we invest in something that gives not only temporary security on earth, but offers everlasting security. Why are we a little tight-fisted here? I don't know why, but I do know that a lot of struggling churches in this world would like to know the reason. We think nothing of paying $150.00 a year for collision and liability insurance. It's a must. We must have protection against financial loss or civil action. Did you ever ask your insurance man if he had a policy that would insure his peace of mind? A policy that would comfort you in time of tragedy? A policy that would insure everlasting life, a home in Heaven?

I don't believe he could help you any. God has a policy covering all of these and more. The cost? An honest effort to live as Jesus directs, and to give an honest portion of our time, our worth, our talents to further the cause of our Master. It is a priceless promise, no where else can you get so much for so little, the security of life everlasting. We have our police department, our fire department, their purpose is to protect us from the lawless and the hazards of fire. We rest easier knowing this protection is available should the need arise. This security costs money in the form of taxes, which we pay without too much complaining. They are necessary for our peace of mind. I don't believe we could sleep quite as sound without them. Wouldn't it disturb our rest if there were no churches? Of course it would. Then why not an extra effort to build them into an even grater bulwark against the assaults of old Satan.

In our national budget we allow some 35 or 40 billion dollars for defense. Five or six million is spent for a battleship without a second thought. Some of our planes are considered a good buy at 500 thousand dollars. A quarter of a million is spent on a small training manuever as a normal, regular expenditure. These are just a few of the many thousands of items we purchase for, or related to our national security.

I am not critizing the amount spent for defense, for I sometimes think these large amounts should be increased in view of world conditions and tensions. However, it does show how much we will spend for security. To have security we must have peace. What kind of peace? Certainly we don't want the kind of peace they have behind the iron curtain. There regimentation is practised. The government determines what will be taught in the schools and colleges. The one party system gives no choice of governmental policy. The television and radio programs are selected by the government. You can only hear and read what they want you to. The newspapers are censored to eliminate anything that does not please the government. Where you work and at what wage is determined by a central power. The farmer is told where and what he can raise, also how much is for the government, usually a major portion, and how much he can keep for himself to support his needs. Religion is either curtailed and frowned upon, or completely banned. This is certainly not the kind of peace we seek. So in order to have a satisfactory peace, we must have freedom. Freedom means many things to many people. To some of us it means the right to work where we please, and that our salary be based on our ability. To others it might mean the right to select our government officials, the right to criticize and replace them if we desire. In short, the right to vote without intimidation. It could mean a restful night without fear of being carried away to a concentration camp. To others it means an afternoon drive with their family, or an outing in the park. To most of us it means all of these, plus many, many more.

But according to the history of our country, the prime motivation for freedom was the desire for freedom to worship God as they wished, the desire for freedom of religion. So in order to fully enjoy the benefits of security, of peace, and of freedom, we must have religion.

Religion combines all the fruits of fellowship with man, with the added satisfaction of being in spiritual fellowship with God. It gives an added zest for living and takes away the fear of dying. It gives the least of us the joy of knowing that with God we are equal to anyone. We are God's children. A Christian has the glow in his life of knowing that he may be a little short on worldly goods, but that he is putting away treasures in Heaven. When everything seems hopeless, our contact with God, through religion, is our comfort. Religion is at its best when we join together, as we are here today, and worship God.

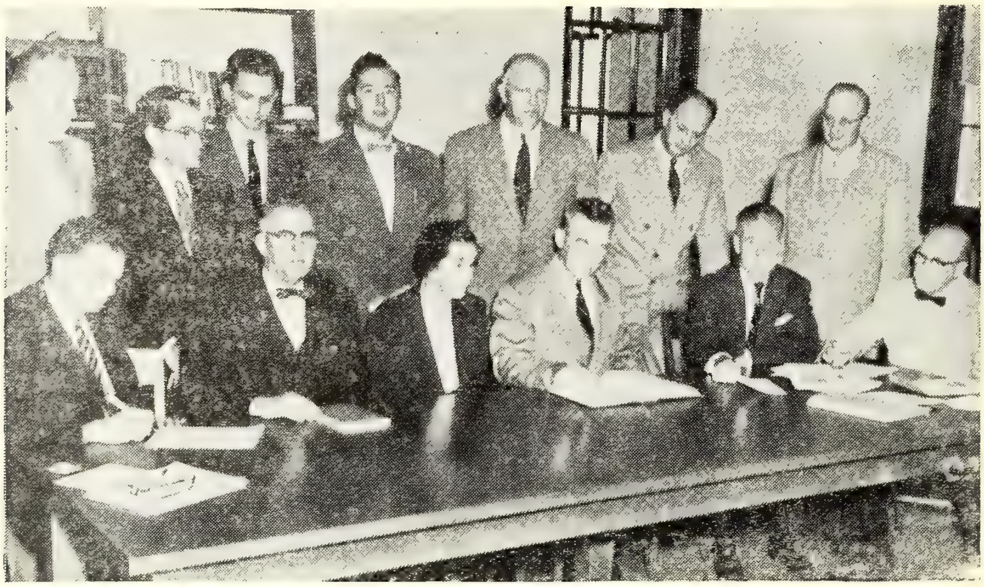
To fully enjoy this fellowship with God and man, we must have a church. After the early settlers built their homes to house them from the elements and the animals, the next building was a church. You will note today that as a new community is built, a church, such as ours, is usually erected nearby. A church is necessary to insure the full benefits of our religion.

At our church we are able to get closer to God through group worship. We hear the Gospel preached according to our beliefs. It is the place where our children receive training in the teachings of the Bible. Sunday school training is a wonderful background for a person to have. It is God's own school. In our church we find the humble and touching experience of Christian Baptism, and

(Continued on page 13.)

NOTE: The above address was given in the Young Adult Sunday school class of our church in Fayetteville. The occasion was the Sunday of the Every Member Canvass. Mr. McLean is president of their Laymen's Fellowship and served this year as chairman of their Canvass Committee.

Committee Meets on Elon College Campus to Plan Southern Convention Centennial Program



CHURCH CENTENNIAL PLANNING COMMITTEE

Left to right, seated: Dr. Henry Robinson, Dr. L. E. Smith, Mrs. F. C. Lester, Dr. Jesse H Dollar, Mr. George D. Colclough, and Dr. Wm. T. Scott; standing: Rev. Walstein W. Snyder, Rev. John Graves, Rev. Richard Jackson and Rev. W. J. Andes.

The Union Ridge Congregational Christian Church, located five miles north of Burlington, will become a mecca for church people throughout North Carolina and Virginia on May 1, 2, and 3 next spring, at which time the Southern Convention of Congregational Christian Churches will hold its centennial meeting at the historic Alamance County church.

Preliminary plans for the centennial meeting were mapped at a meeting of Southern Convention leaders, which was held on the Elon campus last Thursday. The centennial committee, representing all phases of the Convention's work, discussed both promotion and program for the Union Ridge gathering.

In a real sense this centennial meeting of the Southern Convention will also be a "Homecoming," for the Convention itself was born in Alamance County, and Union Ridge Church was host for the original organizational meeting in 1856, with delegates from Christian churches in two states. That was long before the merger with the Congregationalists.

The meeting at Union Ridge in 1856 was the beginning for the Southern Convention, but it was not in any way the beginning of the Christian Church itself. The denominational beginning dated back more than six decades earlier to the 1790's when the Rev. James O'Kelly fathered the first Christian churches.

It is significant in plans for the Southern Convention Centennial that this is also the area in which O'Kelly lived, ministered and died. His grave is located at the now inactive O'Kelly Chapel Church, which is located some miles from Chapel Hill in Orange County.

Members of the Southern Convention's centennial committee, who attended last Thursday's meeting on the Elon campus, include Dr. Jesse H. Dollar, of Suffolk, Va., president of the Convention; George D. Colclough, of Burlington, vice-president of the Convention; Dr. Henry E. Robinson, of Burlington, secretary of the Convention; Dr. William T. Scott, of Elon College, superintendent of the Convention.

Dr. Leon E. Smith of Elon College, president of Elon College; Dr. John G. Truitt, of Elon College, superintendent of the Christian Orphanage; Mrs. F. C. Lester, of Asheboro, president of the Woman's Fellowship; Rev. Walstein W. Snyder, of Burlington, chairman of the Convention's Board of Publications; Rev. John Graves of Elon College, secretary for Christian Youth Work; Rev. Richard Jackson of Chapel Hill, chairman of the Convention's Mission Board; Rev. W. J. Andes of Elon College, chairman of the Board of Christian Education; Rev. Kenneth Register of Burlington, pastor of the host church at Union Ridge; and Rev. William T. Scott, Jr., of Durham.

—*L. N. Byrd in Maroon and Gold.*

Program Committee for Centennial Meets

The committee to plan the program for the Centennial Session of the Southern Convention, to be held in 1956, met at Elon College, November 17, 1955.

The meeting was called to order by the chairman, Dr. Jesse H. Dollar. The Rev. Kenneth D. Register led the prayer.

Those present were: J. H. Dollar, W. J. Andes, Mrs. F. C. Lester, John S. Graves, L. E. Smith, R. L. Jackson, Wm. T. Scott, Jr., H. E. Robinson, K. D. Register, J. G. Truitt, W. W. Snyder, Geo. D. Colclough, Wm. T. Scott, Sr., and Luther Byrd. Dean Earl Danieley was in for the afternoon session.

It was announced that Dr. Albert Buckner Coe, Moderator of the General Council, and Dr. Alford C. Carlton, Executive vice-president of the American Board, are expected to be featured speakers at the Centennial Session.

Dr. Scott reported that he was assembling material in preparation for writing the history of the conven-

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Southern Association of Colleges and Secondary Schools

The Southern Association of Colleges and Secondary Schools met in annual session November 28 through December 1. The meeting was held at Miami Beach, Florida. The DeLido Hotel was headquarters for the Association with the Sagamore, New Richmond and the Shelborne Hotels co-operating. These are all very attractive and elaborate hotels on the beach. Special rates were given delegates attending the Association's meeting. Attractive and comfortable living conditions were accorded to all.

This was the sixtieth anniversary of the organization of the accrediting agencies for all colleges and secondary schools located in the Southeast.

Dr. Edwin Mims of Nashville, Tennessee, was a delegate to the organizational meeting of the Association. He is the only living delegate to the organizational meeting. He has attended practically every meeting of the Association during its entire history. Dr. Mims was the principal speaker on Wednesday evening. He gave a historical resume of the Association during its threescore years' history. He reminded the Association that at the beginning there were only six colleges and universities represented and no secondary schools. At present, there are more than three hundred colleges and universities and more than six hundred accredited high schools holding membership in the Association. It is a tremendous organization, and has been of incalculable value to both higher and secondary education in the Southeast, constantly pointing the way to higher educational goals and suggesting the means by which these goals might be achieved. These achievements center around outstanding personalities who have been leaders in Southern education and whose influences have been nation wide.

During the regular program of the Association, emphasis was placed on the greatly increased numbers of high school graduates applying for admissions to our colleges and universities.

Dr. Harry B. DuPont, vice-president of the E. I. Du-Pont Co., stated that in 1930, one high school graduate out of every thirty entered college. In 1955, one high school graduate out of every three entered college. Considering the enormous increase of students graduating from high school, it is evident that the college population has increased to an enormous degree. It is also estimated that by 1960 the number of students desiring to enter college will be double the number that enrolled in 1955

The enormous increase in student enrollment during the next five to fifteen years will exceed by far the present facilities to offer education on the college campuses in the country to all who wish to enroll and are willing to pay the cost.

In considering the increased demands that will be made on colleges and universities within the near future, it was strongly suggested that certain limitations must be imposed. The following conditions would of necessity limit enrollment: facilities, class rooms, dormitories, and administrative equipment.

The faculty must of necessity enter into increased enrollment. There is at present a serious shortage in teaching personalities for present-day requirements.

The most realistic way of limiting enrollment is by raising standards for admission and for graduation. Entrance examinations were not suggested, but rather students should be admitted on apitude for scholarship and citizenship on a college campus. In other words, a student should be admited on his ability to do college work and not necessarily on his ability to pass a given test on an entrance examination.

On the whole, it was an excellent program, the execution of which was helpful to all interested persons attending. Dr. J. E. Danieley of the college and the writer attended, representing Elon College.

* * * * *

Sanford District and the Elon College Campaign

The Sanford District of The Elon College Campaign met Tuesday night, November 22, at the First Christian Church of Sanford. After a delicious meal, materials and plans for supporting the erection of "Carolina Hall" were presented. Individual assignments were agreed upon. The following men will present this worthy cause to their respective churches in the near future:

Mr. Stein Basnight, Chapel Hill.

Rev. Carl Dixon, Christian Chapel, Lebanon.

Rev. Richard Jackson, Damascus, Martha's Chapel.

Rev. Carl Wallace, Fayetteville (Eutaw), Hope Mills, Pleasant Union.

Rev. Thomas Madren, Lee's Chapel.

Mr. Percy Measamer, Moore Union.

Rev. George Tally, New Elam.

Dr. Wofford Timmons, Niagara.

Dr. Will O'Neill, Sanford.

Mr. Henry Todd, Shallow Well.

Mr. W. P. Davis, Southern Pines.

Mr. Henry Todd, Turner's Chapel.

* * * * *

Apportionment Giving

Contributions on apportionments for the college from Sunday schools and churches in the convention have been most encouraging. The college keeps its records on the calendar basis, which means that there are four more Sundays in this calendar year. All Sunday schools' and churches' contributions are to be added to the total of 1955.

Wouldn't it be wonderful if the entire $35,000 apportionment for the college should be raised? It could be, if all would pay their apportionments in full, which in all probability would not work a hardship on anyone. Why not try and see what can be done?

Previously reported		$26,602.17
Eastern N. C. Conference:		
Hope Mills	$ 2.00	
Eastern Va. Conference:		
Barrett's	$ 2.00	
N. C. and Va. Conference:		
Durham	$ 26.50	
Asheville	105.00	
Reidsville	194.00	
Winston-Salem	4.30	
Virginia Valley Conference:		
Winchester	$ 10.00	
		343.80
Total to date		$26,945.97

Nothing is inherently or invincibly young except spirit. And spirit can enter a human being perhaps better in the quiet of old age and dwell there more undisturbed than in the turmoil of adventure. . . . Old places and old persons have an intrinsic vitality of which youth is incapable; precisely the balance and wisdom that come from long perspective and broad foundations.—*George Santayana.*

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

Fran Riggs Writes

Dear Friends:

Life buzzes along as usual, and for the family it is exciting and pleasant most of the time. Yesterday, while I was lying down during the warmer part of the day trying to get a brief rest, my boy came to me and said he had found another kind of "poochie" (bug to you). He said it had a nose like an elephant which he would swing around in the air. I was much too sleepy to get up and look, so I told him to keep it till later and I would look at it. So Louis rushed off to tell one of the girls that helps in the kitchen. After that I heard the sound of whacking with the broom, excited "Don't touch, Louis!" So I finally roused myself to investigate. Louise had been trying to describe a scorpion to me. It was a baby one, and Louis had been trying to pust its tail down with a stick. Katherine, our amah, had smashed it flat by the time I got there. I was mighty glad to be able to show the poochie to all the children to teach them not to touch that kind again.

It had been some three and a half months since we had been away from Kilanjunai, so when Ed had meetings in Ramand the first of the week we decided to go as a family and give the children a little change of scenery. In Ramand we met another missionary lady who was attending the same meetings; so since there was time in between meetings we asked her to go along with us on a side trip to the beach. Mrs. Lorbeer, Joy, Louis and I set out by train, leaving Ed to take care of Martha who wasn't feeling quite up to par. Joy and Louis were very excited, for they had seen no motor car during the three and a half months except the occasional one that managed to get out to Kilanunai thru the mud; and they had seen no train at all during that time. The beach was wonderful. It was in a protected cove, with ocean and waves and sand all to ourselves. In the distance we could see the fishing boats. The children found shells, and jumped waves and got a nice brown color. They didn't get burned because we had to catch an early afternoon train back to Ramand.

Martha was feeling much better by the time we returned to Kilanjunai. All the children seem to be thrilled to get home again, and went rushing around finding their old friends. It was a little hard, tho', to settle down to school work again. The children are beginning to pick up Tamil, and also to sing some of the popular songs from the recent Tamil movies.

We have had several packages of old sheeting recently which have been very useful for making up bandages for first aid kits for village schools.

Also, we have had several packages of Sunday School papers. The ones with Bible pictures are very useful. But the funny-paper type, and the ones with just English printing and pictures of American boys and girls and their problems and life, are useless. That kind at least we could send to the hospital to wrap medicines in. A few could be translated and used in the local Sunday school. But the type with Bible pictures went all over the country side for teaching.

Cordially,
FRAN RIGGS.

The Heart That Prays

In cloistered stillness, or in crowded ways;
God breathes his nearness to the Heart that Prays;
His listening Love flows in with calm sweet power;
To heal life's hurts, and light your troubled hour.

The Heart that Prays soars high on strong glad wings;
And finds repose above earth's rending things;
It hears, above the turmoil and the strife—
The ceaseless, matchless Melody of Life . . .

The Heart that Prays envisions tasks Divine,
And yields itself to fashion love's design;
The Heart that Prays, knows fullness of release;
And finds its way to "Christ's Transcendent Peace."

—Nellie Jean Stratton.

* * * * *

(From a letter by Helen Newbigin, describing a recent adventure of her peripatetic husband, the Bishop of our Diocese.)

". . . Leslie had another very interesting weekend visiting the Palayans. They are the original hill people in . . . (mountains near here). They are in our Diocese, but so far have been visited only by the T. M. S. (a Tinnevelly missionary society). Leslie was not satisfied about the work being done, so went himself to see. It is too long a story to tell for now. But, as he says, he paid social calls on real cave men! They are very primitive people, living in caves, without any agriculture, domestic animals, etc., except a fungus of the forest. . . . No clothes. . . . It was a very interesting experience, and he hopes to make contact with them and help them a bit. . . ."

* * * * *

Ramseur Women's Missionary Society Presents Their Thank Offering Program

Mrs. Jack White presented the Thank Offering Program at the November meeting of the Ramseur Women's Missionary Society. The program included the dedication of the cash gifts received which will be used for the building of new churches in South Africa.

Mrs. C. E. Brown reviewed the World Community Day program and reminded the members to bring in their "Parcels for Peace."

Mrs. C. W. Craven and Miss Dorothy Craven were hostesses. During the social hour they served a delicious salad plate and coffee.

MRS. WALTER COPPEDGE,
Reporter.

* * * * *

Emotional Maturity in Ladies

How mature are you? Answer *yes* or *no* to the following questions:

1. Do you keep cheerful when criticized?
2. Do you refrain from criticizing others?
3. Do you inform yourself on the duties of your office and perform cheerfully all its responsibilities?
4. Do you keep your spirits up when things go badly?
5. Do you get others to help in making and executing plans instead of doing all the work yourself?
6. Do you like to make decisions thoughtfully and yet promptly?
7. Are you free from religious, racial, or social prejudice?

(Continued on page 11.)

History of the First Congregational Christian Church of Henderson, North Carolina

Reading from the first secretary's book as recorded by our first pastor, Rev. M. W. Butler, we find this transcription of the organization of the Henderson Christian Church:

> Parker Hall,
> Henderson, N. C.,
> November 26, 1905.
>
> The Henderson Christian Church was organized here today by M. W. Butler, Sr., about noon. Miss Ida Ayscue was elected secretary and treasurer. The election of other officers was left open until November 29, and also the roll of charter members left open until that time. A Sunday school of thirty members was also organized with Bro. D. I. Langston, superintendent.

Parker's Hall was located upstairs over what is now the People's Drug Store.

At this same organization meeting the following principles were set forth:

> We whose names are hereunto annexed, members, as we trust, of the body of Christ, having exercised repentence toward God and faith toward our Lord Jesus Christ, and being desirous of associating ourselves together, as a church, agree to be governed by the following principles:
>
> 1. Christ the only head of the Church.
> 2. The name Christian is the only appellation by which we will be known to the exclusion of all party and sectarian names.
> 3. The Holy Bible, or Scriptures of the Old and New Testaments, is our only creed or confession of faith.
> 4. Christian character, or vital piety, is the true scriptural test of fellowship and of church membership.
> 5. The right of private judgment and liberty of conscience is a right and privilege that should be accorded to and exercised by all.

These principles were signed by the following charter members: M. W. Butler, Sr., L. G. Butler, L. Estelle Butler, M. W. Butler, Jr., Ida Ayscue, Dona Ayscue, Lula Ayscue, Annie E. Harton, Effie Harton, Rozelle Harton, W. A. Newman, D. I. Langston, Annie E. Langston, Mrs. C. H. Rowland, Dexter Langston, W. W. Langston, Mary Crocker, Charles Ayscue, J. F. Wrenn, Mrs. J. F. Wrenn, Mrs. Otho Spruill, J. B. Crocker, Senora Crocker, M. P. Reed, Fannie Reed, Minnie Reed, C. D. Harton, Pearl Harton, Josie Harton, Willie Harton, Mary A. Newman, Lizzie Hamm, Eva Hight. Of these the last eight listed were living as of November 27, 1955.

At the second meeting of the newly formed church, D. I. Langston and C. D. Harton were elected the first deacons, and J. F. Wrenn and W. A. Newman the first ushers. The collection taken then was $9.05 to be used for the hall furnishings.

Four months later a committee was appointed to work with the Home Mission Committee of the Eastern North Carolina Conference in purchasing a lot on which to build a church. After meeting with the Home Mission Committee the committee reported that the most desirable lot in the city was the Turner location on Zene Street. The lot was bought, and C. D. Harton, D. I Langston, W. A. Newman, J. F. Wrenn, J. B. Crocker, C. E. Newman and C. E. Ayscue were appointed as the first building committee.

In September, 1906, Rev. Mr. Butler resigned, and Rev. C. E. Newman replaced him as pastor. It was noted that Rev. Mr. Newman was also serving Fuller's Chapel and Liberty Christian Church. As a note of interest it might be added here that his salary was to be $125.00 per year, with the church to pay as much as $150.00 if it could be raised.

In January, 1907, the building committee reported in favor of selling the lot on Zene Street for $3,500.00. This was done, and the present location on Rowland Street was bought. In May, 1908, the minutes state that the new church building was progressing to the point of the installation of the roof. The new church was finished and put into use the same year. C. D. Harton was elected church secretary and served until 1915.

In October, 1912, Mr. Newman resigned as pastor, and Rev. A. T. Banks was called as the first full-time pastor. During his ministry the present parsonage was built and what is now the choir room was added to the building. An "Improvement Society" was formed to raise $2,500.00 for modern church furnishings and other improvements. F. M. Barwood was at this time serving as church secretary and served until July, 1918, at which time he resigned to go into the Naval Reserve. He was succeeded by C. D. Newman, who served until his death in 1946.

In November, 1918, Mr. Banks resigned. He was followed by Rev. R. L. Williamson, who served until 1922. Under Mr. Williamson's leadership, in the year 1921, additional classrooms were started—the roows which are now the Ladies' Bible Class, the Intermediate Class, the Beginners' Class and the Nursery. Mr. Williamson was succeeded by Dr. J. P. Barrett, who served until July, 1923. This same year our church was host to the Southern Convention.

In 1923, Rev. C. E. Gerringer was called, but resigned before taking over his pastorate In October, 1923, Rev. A. H. Hook was called as pastor, serving until July, 1925. He was followed by Rev. F. D. Ballard.

On Juy 6, 1927, Miss Sallie Lou Burchett (now Mrs. W. Brooks Harris) was elected as church pianist, and except for a short period of time, has served ever since. During this same year the gas heating system was changed to a coal-burning steam system.

Rev. D. M. Spence was called in October, 1927, and served until 1929, being followed by Rev. H. E. Crutchfield. In November, 1931, Rev. R. A. Whitten was elected as pastor. This same year A. S. Newman was elected as chairman of the finance committee and, except for a short period, has held that position ever since.

On February 26, 1936, the church changed its name to the First Congregational Christian Church of Henderson, N. C.

Our first board of trustees was elected in 1932, and T. A. Park was elected treasurer, and still holds that position. That same year new lights were installed.

Rev. S. E. Madren was called as pastor during the depresssion years, serving from 1933 to 1936. It was recorded that he was to preach every service except the third and fourth Sunday mornings of each month. On December 23, 1934, W. A. Newman burned a note for $798.05 for church indebtedness. His donation cleared the church of debt for the first time in its history.

Rev. J. Everette Neese was elected on September 6, 1936, as pastor, filling that capacity until December, 1939, at which time our present pastor, Rev. J. Frank Apple ,came to us.

(Continued on page 13.)

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor*, Box 336, Elon College, N. C.

The North Carolina and Virginia Pilgrim Fellowship Rally

The Fall Rally of the North Carolina and Virginia Pilgrim Fellowship was held at the Gibsonville Christian Church on November 20, 1955.

Louis Wilkins, vice-president, presided in the absence of the president, Dorothy Mauldin Ward.

The opening worship service was given by the young people of the First Christian Church of Greensboro.

The secretary called the roll and there was an attendance of 190.

During the business session, reports on the Work Day for Christ were given; the minutes were read and approved and a report was given by the Nominating Committee. A motion was made and carried that we send our president to the National Council of Pilgrim Fellowship at Doane College, Nebraska, in June, 1956.

An offering of $23.00 was received for Share Our Surplus, a project to buy government surplus food for the people of war-torn countries.

After the business session, talks were given by two international students, P. M. George, India and Miss Laila Khury, Jordan. They also answered questions asked by the young people in the congregation.

Following the talks we enjoyed special music by Miss Laura Seamon, and Mr. Lacy Fogleman, accompanied by Prof. Clyde McCants.

Miss Joyce Myers showed slides taken at a Work Camp in Puerto Rico.

The new officers were installed by the Rev. Reuben Askew. They are as follows: president, Louis Wilkins, Lenning, Virginia (a student at Elon College); vice-president, Miss Tommie Boland, Elon College, N. C.; secretary, Miss Mildred Murray, Virgilina, Virginia; and treasurer, Billy Oakley, 314 W. Ruffin St., Burlington, N. C.

The Rally was dismissed with the Mizpah Benediction.

SHELBY JEAN COX,
Secretary.

* * * * *

The Damascus Youth Fellowship

The Youth Fellowship of Damascus Congregational Christian Church of Chapel Hill was organized in March 1955 with Mrs. William J. Crabtree as our counselor. We are small in number but big in spirit and enthusiasm. Our parents and our church help us through their support and interest and the Women's Fellowship of our church sponsors us.

We attended the Eastern North Carolina Fellowship Rally at Henderson, October 23, and were proud to win the Membership Attendance trophy. Billy Joe Willett, our outgoing conference president, came from Sanford on Sunday November 20 to present the trophy to us, which is in the form of a beautiful cross.

We have observed Work Day for Christ on Saturday, October 22. Our tasks ranged from cotton picking, yard raking, and plowing to baby sitting. Our church is in the process of adding classrooms to the back of the church and we have a project to furnish one of the rooms.

Judy Bowden, program chairman, has worked faithfully to give us interesting and informative programs with the help of all the members. We are using the Youth Packet and find it to be very useful.

For our Friendly Service we are sending sewing materials to the Fort Berthold Congregational churches. At the present we are studying the Indian Americans and plan to have an Indian party in January.

LARRY CRABTREE,
President.

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New Pilgrim Fellowship Group

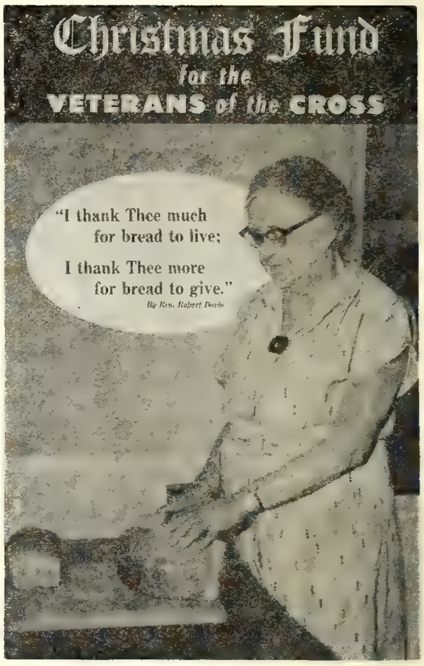
A new Pilgrim Fellowship group has been organized at Lebanon Church, Semora, N. C. The officers are: president, Eugene Montgomery, Semora, N. C.; vice-president, Bonita Brandon, Milton, N. C.; secretary and treasurer, Brenda McSherry, Semora, N. C.; and counselor, Miss Nancy McSherry, Semora, N. C.

* * * * *

Area Youth Fellowship Organized

A fifth Sunday Area Rally has been established for the following churches: Lebanon, Hebron, Center (South Boston), Union (Virgilina), Pleasant Grove and Third Avenue, Danville. The temporary officers of this area are: chairman, Eugene Montgomery, Lebanon; and assistant chairman, Phyliss Wilkinson, Center.

The next meeting of this group will be January 29th at Union, Virgilina.



The Christmas Fund

The Christmas Fund is an extra. The regular ministerial rleief grants of our denomination are intended to supply our pensioners with the basic necessities of life — food, clothing, shelter and other items that enter into the normal requirements of a normal retired individual or family. But life in terms of basic necessities is a drab affair.

Each year, the people of our churches contribute to a Christmas Fund, which adds a few modest comforts, and even an occasional extravagance to the needs supplied by the regular grants. More than that, it brings a sense of fellowship to the hearts of our pensioners.

Contributions may be sent to the office of the Southern Convention, Elon College, North Carolina. Checks may be made payable to The Christmas Fund. Gifts received at the New York office on or before January 6, 1956 will be credited as of 1955 credit, your gift should reach the Southern Convention office not later than December 31, 1955.

FRANK J. SCRIBNER,
General Secretary.
Congregational Christian Pension Board.

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

When we lived at Southern Pines, we learned a very wonderful recipe for making bath salts. This recipe was given to us by Mrs. Harry Pethick who had gotten it from her grandchildren. Recently we saw the recipe in *The Instructor* so we guess it is known by many people. It makes a nice gift for Christmas and may be fixed in one of several ways.

Empty five pounds of Epsom salts into a large dish pan, run your hands through it several times to remove any lumps. Slowly add a few drops of vegetable coloring—if you plan to make several colors, put your salts in seperate pans—and work the color into the salts. Be sure to use it spairingly because you want to avoid too much moisture. Now add a few drops of toilet water of perfume to make it smell good. After mixing this, let it stand overnight to dry.

Next comes the bottling or packaging which can be great fun! We saved wide mouth jars and painted the tops in pastel colors to match our salts. Decorate with a decal, sticker or paint on your own design. We bought labels and wrote on it *Bath Salts* and even added the trade name of the young manufacturers.

Mrs. Pethick packaged some of hers in clear plastic bags and tied the tops securely with gay-colored ribbons. She also made layers of different collors for a lovely rainbow assortment. I believe you will find this is fun to make and that many people will like your toiletry speciality!

Another gift for the bath is an oatmeal mitt. You may make this from terry cloth, an old towel or from cheesecloth. Draw a mitten-like outline of your hand on paper and use it as a pattern to shape your mitt. Trace on the cloth and sew two of them, leaving the wrist end open to put in the ingredients. Shave into small pieces one bar of soap—a mixer or blender will cut is nicely—and add a cup of uncooked oatmeal. Mix well and place in the mitt which may be stiched across the top or tied with ribbon that does not disintegrate or dye the water. You may add a tag telling that this mitt will give an extra special, delux bath!

If you want to give cookies to your friends, make a drop variety that comes out round or cut round cookies, making them small, about two inches across. After they are well cooled, stack 5 or 6 and wrap them in clear wax or cellophane paper. Stand them upright for the base of a tree, now make a cone from a half circle of green paper and put on top of your stacked cookies, you will have a very attractive Christmas tree. Decorate the tree with cutouts or paste on multicolored stars.

Do you know the song "Brownies Three?" They help with Christmas toys and joys, so may you.

NEWS FROM THE CHURCHES.

(Continued from page 3.)

the written history. Mr. Hall acknowledged greetings and letters of congratulations from former members and friends who were unable to attend the celebration.

The following are the committees whose tireless efforts made the joyous occasion a huge success: *Planning*: Mrs. J. A. Hall, Mrs. E. T. Vickers, Mrs. Lula Paynter, Mrs. J. H. Langston, Mr. A. S. Newman. *Dinner*: Mrs. T. A. Park, Mr. and Mrs. J. J. Daniel, Mr. and Mrs. W. H. Newman. *Welcome*: Mrs. R. P. W. Seaman, Miss Joyce Darnell, Mrs. J. B. Ellington and Mr. J. L. Lassiter, Sr.

This day also marked the close of the 16th year of service to the congregation of Rev. J. Frank Apple.

Mrs. J. L. Lassiter.

PROGRAM COMMITTEE MEETS.

(Continued from page 6.)

tion. A resume will be ready for the Centennial Meeting, with a longer version in prospect if there is sufficient demand for the writing and publishing of same.

It was voted that Dr. Scott and Mrs. Oma Johnson, college librarian, be a committee to assemble the material and write an appropriate pageant for the Centennial, and that the dramatics department of Elon College be asked to assist in the staging of the pageant.

Dr. Truitt submitted a hymn to be used as a Centennial hymn. This was later mimeographed as the Centennial hymn.

It was voted that this committee request the churches to receive an offering in January of 1956 to be used in putting the historic sites of the Convention in order before May.

It was voted that the Chairman and Superintendent appoint a committee of three to select the hymns to be printed in the Centennial Program.

It was voted that the Hymn Committee sponsor a hymn-writing contest among the youth of the Convention, the first prize to be a tuition scholarship at Elon College.

It was voted that this committee recommend to the Convention that a Historical Society be established to take the place of the O'Kelly Foundation, with the wider scope of all historical interests of the Convention.

It was voted that this committee recommended to the Executive Committee that a registration fee of $1.00 be levied on all attending the Centennial Meeting, both delegates and visitors. The income from the registration fee will be used to defray the expenses of the Centennial.

It was voted that each of the Institutions and Boards of the Convention be asked to prepare a brief sketch of the history and growth of each, to be included in the history of the Convention.

It was voted that the editor of The Christian Sun be requested to compile, in April of 1956, a special issue containing the historical sketch of the Convention and the sketches of the Boards and Institutions.

It was voted to extend invitations to the governors of Virginia and North Carolina to bring greetings to the Centennial Session.

It was voted that the president, vice-president, secretary, and host pastor be a committee to complete the program.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

8. Do you express your sincere opinions without apoligizing for them?
9. Do you praise others when they do something well?
10. Do you give other persons credit for their part in making possible your own achievement?

If you have answered *yes*—you may consider yourself emotionally matured.

* * * * * *

Woodrow Wilson: "He has no right to guide who imposes his own dogma on a group before they accept it as their own."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Songs of Our Saviour's Birth

Lesson XIII—December 25, 1955.

Memory Selection: *"Glory to God in the highest, and on earth peace, good will toward men."* Luke 2:14.

Background Scripture: Luke 1:5-80; 2:29-32.

Devotional Reading: Isaiah 11:1-9.

We have come to another Christmas Season and to another Christmas Lesson. This time, instead of considering the story of the Saviour's birth, we will consider the songs about his birth. This is well, for although everybody is familiar with the story of the Saviour's birth, all too few are familiar with the songs, that is the original songs about his birth. And yet, the greatest, even if the least-known songs about the Saviour's birth are the songs to be found in the Gospel of Luke, which are the background of today's lesson.

It should be further stated that Christmas is a festival of song. The Christmas would not be complete, or even Christmas, if there were no songs. It began as a festival of song, Mary sang at the Annunciation, the angels sang at Jesus' birth, the aged Simeon sang at his presentation in the temple. And it has continued as a festival of song. Through the centuries the Church has sung at Christmas. And well it might sing: for the coming of Jesus Christ was the greatest event in the moral and spiritual history of the race. It marked the coming into human life of God himself. It was the fulfillment of the divine promises. It was the guarantee of the divine Presense. It was the ultimate expression of the divine grace and of divine redemption. Let the heavens rejoice and let the earth sing. The Saviour has come. The Redeemer has come to save his people.

The Song of Mary.

Mary's song is a classic. Because of the opening words, "My soul doth magnify the Lord," it has been called the "Magnificat." It is a spontaneous thing. Here was an humble, pure, unaffected, sincere, unknown Jewish maiden, to whom it was revealed that she was to become the mother of the Promised One, the Christ, the Saviour of the world! Unable, at first, to understand it, she was troubled at the saying. But the angel Gabdiel made clear to her that this was to be privilege and honor. With grace and dignity she submitted to the divine will. "Behold the the handmaid of the Lord; be it unto me according to thy word." What thoughts of wonder and of awe must have filled her maidenly heart as she meditated upon the glory and mystery of it all!

She went to share the great secret with her cousin Elizabeth, who in accordance with a divine revelation was also expecting a baby. As she entered the house and received her cousin's salutation, Mary burst into song. Her joyful heart overflowed in praise and rejoicing. She remains the same humble, simple peasant girl. But she thanks God for the marvelous thing he has done unto her, and for the immortality he has given her as the mother of the coming Saviour, and for his goodness to her. Her song, furthermore, emphasizes God's power, his strength, his mercy, his readiness to keep his promises. She contrasts the proud, the rich, with the poor and the hungry. She emphasizes the faithfulness of God through all generations. It must have been a heart-warming experience to hear this humble, honored young woman singing out of the abundance of a full heart to the glory of God. The Hebrew language lends itself to poetical expression. Here is Hebrew poetry and song at its best,

The Song of the Angels.

Although the song of the angels is not included in today's Scripture lesson, it might well be included in today's lesson, which is concerned with the "Songs of Our Saviour's Birth." Not only did earth sing, but the heavens themselves were vocal. There appeared to the shepherds watching their flocks, a heavenly host, praising God and singing, "Glory to God in the highest, and on earth, peace, good will toward men." This thing which had happened in Bethlehem was so momentous that even nature joined in the songs of praise and adoration. The morning stars san together with the angels and the faithful on earth. Poetry, to be sure, but sober fact nevertheless. Here was the fulfillment of the long deferred hope, here was the coming of the Messiah, here was the Word becoming Flesh, here was the Saviour and the Redeemer of the world. It would have been strange indeed if the heavens had not rejoiced and sung.

The Song of Simeon.

Here is a picture that warms the heart. An old man, named Simeon, a devout man and a rabbi, had been in some strange way promised that he would not die before he had seen the Messiah, the Lord's Christ. Hope, long deferred, has a tendency to make the heart sick and faint. But not so, this aged saint of God. He was still waiting for "the consolation of Israel," and one day it happened! He was in the temple when the parents of Jesus brought the infant Jesus to do that which was written in the law. And the Holy Spirit said, "This is it, Simeon!" Simeon sensed it—an expectant and reverent heart prepares one for great spiritual experiences. He took the baby in his arms, and burst into spontaneous song. He was ready to go now. "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel."

Jesus is just that—the glory of the Jewish people; they owe their glory to the fact that the Saviour was born a Jew. And Jesus is a light to lighten the Gentiles: they can know the was only as his light shines into their hearts to give them the knowledge of the glory of God in his face. And then, with prophetic insight and foresight, Simeon foretells something of the features of the ministry of this Child. According to their acceptance or rejection of this Baby grown to manhood, would men rise or fall. And his searching words would reveal the hearts of many.

The Songs of Christmas.

Christmas set the followers of Jesus to singing and to making melody. We will sing some of them this Christmas season: Silent Night, Holy Night; O, Little Town of Bethlehem; Hark, the Herald Angels Sing; O Come, All Ye Faithful; Angels from the Realms of Glory; Away in a Manger, and many more. And thousands of voies will present that moving and immortal Handel's Messiah.

Jesus set the world to singing, and of that singing there will be no end. Heaven itself will resound with song world without end.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

STEWARDSHIP AND SECURITY . . .

(Continued from page 5.)

the quiet thrill of participating in the Holy Communion. The church sponsors various programs for the good of the community such as kindergarten, where the child receives pre-school training, youth fellowships, where our young people are guided through a critical period to adulthood. They receive training that will enable them to take our places in the church, and insure a continual growth. The church provides a minister to visit and comfort us, and to guide us in our Christian life. It is a place where we sing praises to God. To me there is nothing so touching as a beautiful Gospel Hymn. The church is a quiet retreat where we can go and meditate with God, and feel the nearness and greatness of his presence. The church is God's own home here on earth. Visit with him often.

But the church building and the warmth found there didn't just happen. To make it possible, to keep it, to insure its future growth, requires, and will continue to require stewardship. For without stewardship the church could not survive.

Stewardship is not just a one-shot affair. Suppose the canvassers went home after their visits today and said, "Thank goodness that's over, we'll see you again next year." Suppose your pledges were paid in a lump sum, and you didn't give it another thought for twelve months. Suppose you attended church regularly during stewardship week, and decided that was enough preaching and teaching to last a year. It just wouldn't work.

To be effective stewardship must be practised regularly. Our time, our talents, our finances must be given to God in a systematic manner. Stewardship is an investment in God's Kingdom, and the dividends are a richer, a fuller, a more satisfactory life. Stewardship is a privilege, an opportunity, not a needless sacrifice. By practicing stewardship, our good intentions are put into action. We secure results, not dreams. God doesn't expect us to go hungry, to give up our car, or all our pleasures. All he asks is that we be honest with him and ourselves. Then decide what and how much we can give for the enrichment of his Kingdom. Please don't miss an opportunity to be of service to God. It is good for you.

We have seen that by practicing stewardship, we can give aid to our church, to religion, to freedom, to peace, and to security. Let's begin today, not tomorrow, investing in a good thing.

If you want to succeed in the world, you must make your own opportunities as you go on.—*J. B. Gough.*

"THE LIVING WORD"

"Bowels" in the Old Testament

Twenty-Fourth of a Series

By DR. LUTHER A. WEIGLE.

The word "bowels" is used twenty-eight times in the King James Version of the Old Testament. It is used literally in Numbers 5.22; 2 Samuel 20:10; II Chronicles 21:15, 18, 19; Psalm 22:14; 109:18. It is used for the stomach in Job 20:14 and Ezekiel 3:3; 7:19. It denotes the womb in Genesis 25:23; Psalm 71:6; Isaiah 49:1. It denotes the male organs of procreation in Genesis 15:4; II Samuel 7:12; 16:11; II Chronicles 32:21; Isaiah 48:19. "He that shall come forth out of thine own bowels" is an unnecessary and misleading circumlocution for "your own son."

In ten cases the word "bowels" is used to denote feelings or emotions. Jeremiah's cry, "My bowels, my bowels!" means "My anguish, my anguish!" (4:19). Job's plaint, "My bowels boiled," means "My heart is in turmoil" (30:27). "My bowels are troubled" (Lamentations 1:20; 2:11) is better translated "my soul is in tumult."

The King James rendering of Song of Solomon 5:4, "my bowels were moved for him," is changed by the American Standard Version to "my heart was moved for him." The Revised Standard Version, relying upon a slightly different Hebrew text, reads "my heart was thrilled within me."

"The sounding of thy bowels" is a strange expression concerning God (Isaiah 63:15); it means "the yearning of thy heart." This entire verse is recast and more correctly stated in the revised versions. See also Isaiah 16:11.

It is said of Joseph (Genesis 43:30) that "his bowels did yearn upon his brother," which means "his heart yearned for his brother." Similar expressions are found in I Kings 3:26 and Jeremiah 31:20.

HISTORY OF FIRST CHURCH, HENDERSON, N. C.

(Continued from page 9.)

In 1946, Mrs. J. A. Hall was elected as church secretary and served until her resignation in 1955. She was replaced by Mrs. Albert Faulkner.

During the sixteen years of Mr. Apple's pastorate, many changes have taken place. Additional Sunday school rooms have been added to the rear of the church, as well as rest rooms and a kitchen. The coal burning steam system of heat was turned to oil. New Celotex ceilings have been installed. The interior of the church auditorium has new pulpit and choir arrangements and furniture. New cathedral light fixtures have been installed as well as a baptismal pool in the church auditorium. Stained glass windows have been installed. A Hammond organ has been installed, and a chimes attachment was donated this year by a group of members.

On August 24, 1938, Rev. E. M. Powell, a member of our church, was recommended for license to preach. As far as the records show, he is the only member of our church to enter the ministry.

Reminiscing through the years, we have seen our church grow from a little band of thirty-five members with two deacons to 408 members and 12 deacons. In reading the history of our church, we have found the record of its growth in members and assets, but the spiritual growth, the closeness of love and fellowship is so much greater. And if we continue to grow in the next fifty years as we have grown in the past fifty years, no goal will be unattainable as long as it is strived for in the spirit and fellowship of Jesus Christ.

JOSEPHINE LANGSTON,
Historian.

First Church,
Henderson, N. C.

Gold in the Soil

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold.

—*Henry Ward Beecher.*

The Christian Orphanage

JOHN G. TRUITT, ***Superintendent***

Dear Friends:

Thanks for the good report this week—$2,282.24. It is so good to look it over and see how many churches and friends have remembered the orphanage this week. And what is also good, there are many more churches and friends whose donations are on the way. Many of them have already received them and sent them by way of the convention office, but not in time for this week's report. It takes a little while before you can read it in the weekly report.

Mrs. Bessie Stadler, our very efficient sewing and clothing matron, fell Thanksgiving Day and broke her right leg just above the ankle. It is a very bad break, and she is in Alamance County Hospital, Burlington, N. C. All of us here at the orphanage are deeply distressed. The little children told her when the ambulance arrived and she was being taken out, "We have prayed for you, Mrs. Stadler," and one little girl was not satisfied with that speech and said, "We 'kneeled' down and prayed for you." I think that about expresses the sentiment of us all.

We were glad to see W. C. Harvell back at the orphanage for his Thanksgiving holidays. He looks well and was most appreciative of what the orphanage had meant to him. It makes us very happy to have so many of the boys and girls come back to see us for they seem glad to be here.

We are working hard to get a donation from all our churches and friends during our two months of November and December. If you knew this work here as I wish you did, I feel sure you would share, even though your gift had to be small. So much is it needed it will be all the more appreciated. Thanks for your help.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 30, 1955.

Commodities for the Week.

Coupons:
Mrs. John E. Felton, Whaleyville, Va.
Woman's Aux., Cong. Christiain Ch., Durham, N. C.
Robert Brueckner Circle No. 6, First Cong. Christian Church, Greensboro, N. C.
Mrs. W. R. Ives, Mt. Hope, Kansas.
A Friend, Milroy, Pa.
A Friend, Greensboro, N. C.
Mrs. J. H. Haight, McPherson, Kansas.
Mrs. J. L. Gray, Eclipse, Va.

Cloth:
Cone Mills, Greensboro, N. C.

Soap, tooth paste, wash clothes, candie and toilet articles:
Pilgrim Fellowship, Ambrose Christian Ch., Ambrose, Georgia.

Tooth paste and coupons:
Mrs. F. C. Davis, Greensboro, N. C.

5 cakes:
John Briggs Sunday School class, Reidsviille Church.

Christmas gifts:
Miss Anita Winne, Nassau, N. Y.
The Missioin Belles, Grace Cong. Church, Two Rivers, Wisconsin.

Cheese and crackers:
R. W. Messer, Burlington, N. C.

Clothing:
Mrs. J. M. Riddle, Sanford, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$19,869.97
Eastern N. C. Conference:		
Pope's Chapel, Thanksgiving	$ 39.00	
Wake Chapel	1.57	
		40.57
Eastern Va. Conference:		
New Lebanon	$ 70.00	
		70.00
N. C. and Va. Conference:		
Belew Creek	$ 33.47	
Burlington, Lakeview	36.83	
Happy Home, Thanksgiving	70.81	
Tryon	72.00	
Union (Va.), S. S.	5.00	
South Boston	2.00	
		220.11
Western N. C. Conference:		
Antioch (C.), S. S.	$ 25.66	
Hank's Chapel, Thanksgiving	25.00	
Pleasant Cross S. S.	9.75	
Ramseur S. S.	70.00	
		130.41
Total		$ 461.09
Grand total		$20,331.06

Special Offerings.

Amount brought forward		$34,010.03
Young People's S. S. class, Reidsville Church	$ 15.00	
In Memory of Mrs. H. H. Simpson	5.00	
Memorial Gift	100.00	
		120.00

Thanksgiving Offerings.

Mr. & Mrs. S. J. Hinsdale, Burlington, N. C.	$ 15.00
Mrs. F. L. Rogers, Fayetteville, N. C.	50.00
Miss Elizabeth T. Van Cleave, Austin, Minn.	5.00
Ladies' Aid Society, Eure's Christian Church	10.00
Mrs. C. L. Adams, Ingram, Va.	5.00
Mr. & Mrs G. E. Rountree, Sunbury, N. C.	25.00
Mr. & Mrs. R. C. Jarrett, Hampton, Va.	10.00
Children of the Slatersville Cong. Church S. S., Slatersville, R. I.	10.00
Faucette Coal Sales Co., Burlington, N. C.	100.00
W. C. Mull, Burlington, N. C.	100.00
Mr. & Mrs. W. G. Sharp, Reidsville, N. C.	25.00
J. C. Helmer, Newport News, Va.	25.00
Atwater Motor Co., Burlington, N. C.	25.00
Dr. Frederick L. Fagley, New York, N. Y.	10.00
O. H. King, Burlington, N. C.	25.00
Ambrose Christian S. S., Ambrose, Ga.	20.00
J. Lindsay Smith, Burlington, N. C.	5.00
Mt. Auburn Christian Ch.	90.00
Jr. Baraca Class, Holy	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name..

Address..

U. S. Conference on Faith and Order

A midwestern university campus has been chosen as the site of the first nation-wide interdenominational conference on theological issues in the realm of Faith and Order to be held in the United States. It will take place at Oberlin, Ohio, September 3 to 10, 1957, under the sponsorship of the United States Conference for the World Council of Churches, with the cooperation of the National Council of the Churches of Christ in the U. S. A. and the Canadian Council.

Theme of the Conference will be, "The Nature of the Unity We Seek."

Dr. Samuel McCrea Cavert, executive head of the New York office of the World Council of Churches, said this theme represents "one of the most baffling questions facing the churches in North America and also in the world as a whole, as they try, through the ecumenical movement, to move forward a greater degree of unity."

"Today," he said, "practically all Christian bodies unite in deploring their divisions. Yet in spite of notable cooperative programs and an increasing degree of tolerance and understanding, the churches admit that they are not finding the way to unity an easy road. One reason for this is that there is no real consensus as to the nature of the unity the churches are seeking. Some Christians talk of a spiritual unity which has little to do with organizational structure; others are satisfied if the churches work together in a loose federation; still others will be satisfied with nothing less than full organic unity. Ideas about unity do not necessarily follow denominational lines."

Because the churches of the United States represent such a wide variety of diverse patterns, and also because they have a well-established history of working together through councils of churches—local, state and national—it is felt by many churchmen, Dr. Cavert said, that an exploration of this subject in a North American context may prove of value to the whole ecumenical movement.

The conference is expected to bring together some 400 persons designated by the cooperating denominations of the United States and Canada, plus 100 consultants selected because of special knowledge and experience. Each denominational delegation (except perhaps some of the smaller ones) is expected to include at least one person from each of the following categories: theologians, pastors, church administrators, laymen, lay women, youth. It is hoped that Christian laymen and lay women may include experts in such fields as sociology, education, business and the professions.

Bishop Angus Dun of the Episcopal Diocese, Washington, D. C., will act as chairman of the Conference, with Dr. Eugene Carson Blake, the Stated Clerk of the Presbyterian U. S. A. Church as vice-chairman. Professor Paul S. Minear of Andover Newton Theological School, will serve as secretary for study and program, and will have responsibility for setting up preliminary arrangements in preparation for the meeting.

World-wide theological conferences sponsored by the Faith and Order Commission of the ecumenical movement, upon whose foundations the Oberlin conference will be built, include Lausanne (1925), Edinburgh (1937), and Lund (1952). It is pointed out, however, by Professor Minear, that the Oberlin conference will have one great advantage in that the language difficulties, which often loom very large when theologians talk with one another at an international conference, will here be at a minimum. It is hoped, also, that the broad base on which the conference is set up will keep its deliberations from sailing out into the "theological stratosphere" both during the preliminary study period and at the conference itself.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Neck Christian Ch.	11.70	
Va.	3.00	
E. P. Bresko, Petersburg,		
Mt. Bethel Cong. Christian Church	20.00	
W. V. Coble, Burlington, N. C.	100.00	
Mr. & Mrs. V. C. Lankford, Sr., Franklin, Va.	1.00	
Mrs. J. H. Johnson and family, Gibsonville, N. C.	2.00	
Mrs. Carro Jones, New Hill, N. C.	10.00	
Mr. & Mrs. Norman C. Rudd, Brown Summit, N. C.	100.00	
Mrs. J. Monroe Harris, Norfolk, Va.	10.00	
A. W. Cooper and friends, Hamlet, N. C.	15.00	
Mrs. Nora Lambert, Elon College, N. C.	2.00	
J. W. Drake, Pittsboro, N. C.	50.00	
W. K. Wicker, Burlington, N. C.	100.00	
R. O. Strange, Vernon Hill, Va.	35.00	
A. J. Gentry, Elon College, N. C.	5.00	
Mr. & Mrs. J. P. Johnson, Richmond, Va.	15.00	
Thomas O. Jones, Burlington, N. C.	25.00	
Harold Boone, Pittsboro, N. C.	14.00	
Erwin A. Holt, Burlington, N. C.	100.00	
John S. Barry, Seattle, Washington	5.00	
Philathea Class, Reidsville Church	20.00	
Mrs. Mildred Turner and Mr. & Mrs. J. W. Pope, New Hill, N. C.	6.95	
Foster Hosiery Mill, Inc., Burlington, N. C.	25.00	
Dorcas-Twiddy Class, Congregational Christian Temple, Norfolk, Va. ..	25.00	
Miss Ethel Friddle, Greensboro, N. C.	10.00	
Mrs. L. E. Leete, Norlina, N. C.	30.00	
A Friend	75.00	
Mr. & Mrs. I. H. Vickory, Henderson, N. C.	200.00	
Hope Mills S. S.	44.04	
A Friend	35.76	
		1,650.45
Special Gifts	$ 50.70	
		50.70
Total		$ 1,821.15
Grand total		$35,831.18
Total for the week		$ 2,282.24
Total for the year		$56,162.04

Dates to Remember

1956

January 10-11	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

REPORT TO THE CHURCHES

By FRED P. REGISTER, Secretary of Stewardship and Evangelism

It has been a privilege to work as your Secretary of Stewardship and Evangelism these eleven months. You have been most cooperative. You have forgiven my mistakes with or without calling them to my attention. I am sincerely grateful.

I worked with the Southern Convention Committee on Missionary Education in organizing and conducting our first Every Church Visitation. The teams from our Conferences visited one hundred, seventy-seven of our churches and shared information and inspiration with 3,911 local church leaders. This was well received, and plans are being made for a similar program for May 3 to June 30, 1956.

I have worked with the Conference Committees in conducting twelve Stewardship and Every Member Canvass Clinics. These were attended by over fifty of our ministers and by nearly four hundred representatives from approximately half of our churches. There were fourteen churches that had Every Member Canvasses for the first time this year. Now, over sixty of our churches have an Every Member Canvass.

I have also worked with eleven of our churches in Every Member Canvasses, and a total of $94,740.00 has been pledged to their work. I have worked with eleven churches in a week's program of evangelism. I will have spent almost a week in twenty-two different churches before the year is out. These have been large and small, new and old, city and country, on strictly a first-come, first-served basis.

There have been many times when I was working with a local church, when I should have been free for area and group meetings. I hope to correct much of this in the coming year.

We are all rather encouraged over the work we are beginning to do in many areas. Somehow, we have not discovered how to effectively move our churches into vigorous programs of evangelism.

We are praying that a solution, in part, may be found through the Convention-wide Workshops on Evangelism, February 6-10, 1956. We have the able assistance in these workshops of Dr. W. C. Timmons, the former Secretary of Evangelism and Devotional Life for our denomination. The other program which we hope and pray will produce great spiritual results, is simultaneous Lay Visitation Evangelism and Evangelistic Services in North Carolina and Virginia. This is new for us, and reflects one of the greatest ventures in intensive cooperation in the history of our Convention.

There are many people who have made a tremendous contribution to my work. It might be better to say, have made my work possible. It is dangerous to mention names, but I cannot refrain. My wife has probably made the greatest contribution. She has been willing to be mother and father to our three children for over half of last year. Dr. Wm. T. Scott has helped in opening opportunities for information and service, and has offered interested counsel. The other members of the staff here, the committees in the Conferences, our ministers and every member of any church who has been interested enough to make suggestions or to pray, or both, have shared in a large way in the work that has been done in Stewardship and Evangelism this year.

God is giving us a rich opportunity in these two fields. I hope you will join me in praying that as individuals and churches we may become good stewards and faithful evangelists. They go together.

Southern Convention of Congregational Christian Church

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVII RICHMOND, VA., THURSDAY, DECEMBER 15, 1955 NUMBER 49

Beverly Hills Sets an Example for Our Older Churches

Pictured above is the Every Member Canvass Team of Beverly Hills Congregational Christian Church of Burlington, North Carolina. The canvass was made on the fourth Sunday in October; and the budget was oversubscribed by ten per cent. This is one of the Convention's newest churches, and it is setting many examples that our older churches might well emulate.

N-E-W-S B-R-I-E-F-S

President L. E. Smith and Superintendent Wm. T. Scott were visitors at the office of publication on Tuesday of this week.

We call the attention of our readers to the article on page five of this issue by Dr. Joseph R. Sizoo, reprinted from the November 16 issue of *Advance*. Dr. Sizoo is chairman of the department of religion of George Washington University, Washington, D. C., and an outstanding thinker and writer.

News from Bethlehem Christian Church, Nansemond

1. We have received into our fellowship for the year 1955 approximately sixty members.
2. Chimes for our organ have been installed, thanks to the generosity of two of our members, Mr. and Mrs. Arthur Wilkins.
3. On the third Sunday in November the note on the parsonage was burned. The parsonage was purchased November 1953 at a cost of $21,000. We are grateful that this debt has been cleared so quickly. The parsonage has recently been redecorated inside and out at a cost of approximately $600.
4. The Mary Sue Brittle Class sponsored the building of an out door fireplace and shelter on our church ground.

MARY JONES,
Church Reporter.

"The Simpliest Idiom"

Here are words from the tender piety of a man who could also be fearfully harsh with his pen, and mightily courageous, Martin Luther:

"Let us, then, meditate upon the Nativity just as we see it happening in our own babies. I would not have you contemplate the deity of Christ, the majesty of Christ, but rather his flesh. Look upon the Baby Jesus. Divinity may terrify man. Inexpressible majesty will crush him. That is why Christ took on our humanity, save for sin, that he should not terrify us but rather with love and favor he should console and confirm."

The meaning of Advent and Christmas is given us in the simplest and yet the most miraculous idiom; the birth of a little child, a very simple answer to all the complex misery of man. But love is just that simple and that miraculous. Our hopes and fears are met in Bethlehem, if we can truly take upon ourselves the humble love we here emulate—in a shed behind an inn that was too crowded to give him shelter.

GAYLAND B. NOYCE.

Standing Committees of Eastern N. C. Conference

Executive—Rev. R. L. Jackson, Chm.; Rev. Carl E. Wallace, Rev. Earl Farrell, James Washburn, A. Glendon Johnson, T. N. Daughtry.

Education and Standing of the Ministry—Dr. W. C. Timmons, Chm.; Rev. Charles Jones, Rev. Carl Wallace, Dr. Will O'Neill, Rev. E. M. Carter, Rev. Fred Register.

Christian Education—Rev. Julius Rice, Chm'n; Mrs. Carl Wallace, Dr. Hugh Hartshorne, Reid Suggs, Mrs. C. C. Bridges.

Missions—Miss Pattie Lee Coghill, Chm.; Rev. Frank Apple, Rev. T. Fred Wright, Odell Arnold, Miss Susie Allen.

Apportionments—Rex Powell, Chm.; Stein Basnight, L. L. Vaughn.

Stewardship—Rev. Eugene Tally, Chm.; Carl Ray, William Barham, B. G. Partin, Tom Peyton.

Evangelism—Rev. Tom Madren, Chm.; Rev. Carl Dixon, Rev. R. L. Clapp, Rev. George Tally, Claiborn Brown.

Social Action—Rev. Gaylord Noyce, Chm.; Mrs. George Nicholson, E. L. Forsythe.

The Christian Sun
Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor	J. T. Kernodle

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Date.............................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

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To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Moonelon Payment Due

The first payment on the Moonelon loan is due at the bank on January 1, 1956. There are a number of pledges which are yet to be paid and all of these plus a sizable amount from others will be necessary if the payment is made on schedule. Please send payment to Building Fund Treasurer, Mr. John R. Foster, Box O, Greensboro, N. C. Your help in securing the necessary funds to pay off the debt on Moonelon will be greatly appreciated.

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"Once in a Long Time"

"Once in a long time" you find a man who is completely loyal to his church; a man who never forgets a meeting and who fulfills all of his obligations. To the best of my knowledge S. H. Pell is such a man. Although this column is not given to eulogies, nor do we think it should be, we do want to pay tribute to "Sy" for his fine work. We are prompted to do this because of his absence from the meeting of the Executive Committee of the Laymen's Fellowship last Saturday. We were all quite sorry to hear that the Pell's daughter was not well and that because of her illness Pell had to be absent. We thank him for his loyalty through the years and wish for his daughter a speedy recovery.

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Executive Committee Meets

The Executive Committee of the Laymen's Fellowship of the Southern Convention met on Saturday afternoon, December 10, in the Southern Convention Office at Elon College. W. B. Williams, of Newport News, Va., chairman of the Fellowship, presided at the meeting. Those attending included W. P. Mahan, Russell Powell, Dr. W. T. Scott, and J. E. Danieley.

The committee made tentative plans for the Annual Mid-Winter Rally to be held at Elon College on February 19, 1956. It was announced that Walter Graham, Executive Director of the National Laymen's Fellowship will be in the Southern Convention during the week preceding the Rally and some tentative plans were drawn up as suggestions for his itinerary.

Russell Powell, chairman of the Moonelon Committee, reported for that committee and submitted proofs of a brochure which has been prepared. He reported extensive plans for raising the necessary money to pay the debt on Moonelon. Chairman Williams expressed the appreciation of the Fellowship for the fine work the committee is doing and pledged cooperation in completing the task.

Dr. Leslie E. Cooke Concludes Visit to the United States and Canada

Dr. Leslie E. Cooke, the associate general secretary of the World Council of Churches and director of the Division of Inter-Church Aid and Service to Refuges of the World Council of Churches, Geneva, Switzerland, came to New York the past month to begin a visit to the United States and Canada. The purpose of his visit was to confer with denomination and interdenominational leaders on questions of inter-church aid throughout the world.

This is Dr. Cooke's fifth visit to the United States, but his first since assuming his important new role as director of Inter-Church Aid and Service to Refugees. Dr. Cooke is well known to our fellowship, as he was the general secretary of the Congregational Union of England and Wales, which position he held from 1948 till he resigned to take on his present work with the World Council.

While in the United States, Dr. Cooke has filled various speaking engagements. His schedule has included conferences with Church World Service, meetings of the general board of the National Council of Churches, the Presbyterian Board of Foreign Missions, and a conference of the Evangelical and Reformed Church He spoke this week at the annual luncheon meeting of the "Friends" of the World Council of Churches.

He left for Geneva on Wednesday of this week.

No other organization tests human values as the church does.

Minister Still "Low Man," Salary-Wise

The American clergyman, traditionally low man on the salary totem pole is still there—sharing the dubious honor with artists and art teachers—according to the statistics issued last week by the National Council of Churches.

Taking a look at the salary records of three large denominations — the only ones that report the information—and the 1949 U. S. census figures, the National Council concludes the minister today is "one of lowest paid professional persons in this wealthiest of nations."

Median income reported for clergyman in the 1949 U. S. census was $2,412. Only artists and teachers got less—a median of $2,360. In contrast, bus drivers got $3,116; blacksmiths $2,7701 and bookkeepers, $2,847. The gap between ministers and other professional men is even wider. Accountants and auditors made $4,002; architects, $5,580 and physicians $8,115.

Salaries reported by the three denominations for the year 1953 as compared with the year 1939 show a slight increase, but still do not keep pace with those of persons laboring in lay fields.

In the United Presbyterian Church, pastor's salaries were at an average of $3,490, an increase of 3 per cent in buying power over 1930.

In the Congregational Christian Churches, the average salary in 1953 was $3,484—up almost 6 per cent in buying power over 1939.

The Protestant Episcopal Church, generally considered to pay higher salaries than most other communions, shows the average salary, $4,555 is up $1,830 over the '39 figure, but actually gives the clergyman less purchasing power than he had then, although the figure is greater than for any year since 1946.

"Probably more church members and lay persons generally are feeling increasing concern about pastors' low salaries," said Dr. Benson Y. Landis, associate director of the National Council's department of research and survey, and editor of the 1956 Yearbook of American Churches, in which the study is published.

"That may account for the rise in salaries, "he added, "but in terms of food and clothing, disconcertingly enough, the clergy still do not come off as well as the average member of lay society."—*The Religious Newsweekly.*

Editorial . . .

The Message of Christmas

Christmas is the celebration of the birth of Christ. It is the birthday of the baby that was born in a stable and cradled in a manger. An angel of the Lord had appeared to Joseph in a dream and had said that the baby should be called Jesus, "for he shall save his people from their sins."

There is no way to determine the exact date on which Jesus was born. The New Testament does not give the month and the day on which the greatest event in human history took place. Christmas is not the celebration of a day. It is the celebration of the coming on earth of the Person who is the Son of God.

The message of Christmas is that the Spirit of God was incarnate in the baby who was born of Mary there in the stable in Bethlehem. The entire New Testament is the story of what the Spirit of God wrought through his Son, Jesus Christ, whom Christians call Lord.

Much has been said and written about the miracles of Jesus as they are recorded in the New Testament. The Miracle of all miracles is Jesus himself. This is attested by the words which he spoke, by the deeds which he did, by the life which he lived, by the death which he died, and by his resurrection from the dead.

The message of Christmas is that the Christ who was born in Bethlehem is the Living Christ who lives and reigns in the hearts of those who are his true disciples. He lives and works in his Church. One can feel his presence in the congregation when the hearts and voices of the worshippers are lifted in loving gratitude and praise to God.

The real message of Christmas is that the Spirit of God, which was perfectly revealed in Jesus, can be incarnate in the lives of those who come to God through Christ. Such a truth is a direct revelation from God. Man could never have arrived at such a conclusion by a process of logical reasoning. It gives mankind a new prospective of life. It offers new possibilities of spiritual attainment.

The Christmas message is a ringing challenge to faith. It is responsible for the fact that the Christian life is first, last, and always dependent upon faith. If a man believes that he must fight life's battles single-handed and alone, or with only such help as his fellows may be disposed to give him, he will never scale the heights. That is why we read in the Letter to the Hebrews, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Living up to the Christmas message not only demands faith, it requires deep consecration and unfaltering persistence. For a Christian to live in such a way that his body is a fit temple for the indwelling of the Holy Spirit of God is life's loftiest ideal. But that is the high calling of the Christmas message unto all mankind.

A Plea for a Safe Christmas

When we remember that Jesus said, "I am come that they might have life, and that they might have it more abundantly," it would seem that there should be no occasion for the editor of a Christian church journal to plead for a safe Christmas holiday season.

To Jesus human life was a priceless gift from God the Father. Human suffering stirred the deep wells of his sympathy. Several times he even called the dead back to life. It would seem that when people are celebrating the birth of Jesus they would be very careful not to endanger their own lives or the lives of others. But such is not the case.

An officer of the United States Army, on duty at Fort Bragg, N. C., recently said that it is more dangerous for a soldier to drive an automobile at fifty miles an hour from Fort Bragg to Raleigh than it is for him to make a routine jump from a flying box-car. On the week-end following the observance of "Safe Driving Day," twenty-one people lost their lives on the highways of North Carolina.

The Governor of North Carolina has appealed to the people of his state to stop thinking of highway fatalities in terms of statistics, and to begin to think of them in terms of the needless destruction of human beings, to think of the sorrow of those families that are bereaved, and to think of the responsibility that rests upon every driver of an automobile.

If the approaching Christmas season is like those of the past twenty-five years, hundreds of people who are now eagerly looking forward to Christmas will have lost their lives in accidents before the holiday season has passed. In the name of Christ, who gave his life that others might live, let us take no undue risks, and be sure we do not endanger the lives of others.

What the Pilgrims Ask of Us . . .

By DR. JOSEPH R. SIZOO

The history of the modern world turns on the story of four little ships. They were tiny, frail crafs; in size they were not much larger than the lifeboats on modern trans-Atlantic liners. Who owned them, where they were launched, what seas they sailed, when they sank to the bottom of the sea—of all that we know nothing. And yet, such is the irony of history, apart from these four little ships, civilization as we know it would never have come to pass.

Four Historic Ships.

The first ship was used by a group of fishermen on the Sea of Galilee. Jesus of Nazareth stood in the stern of it one day preaching the good news that God is love, that we are held by a love which will not let us go, that the individual is of inestimable worth, that there are divine possibilities to life, that man is recoverable and that we can build a new world order founded upon compassion and goodwill. What a change that little boat has made for all mankind! Indeed life has no real meaning apart from it.

The second little ship was launched thirty years later. It sailed from a port in Asia Minor over the Aegean Sea to a harbor in Greece. A passenger on that little ship was Paul. He had heard a voice and had seen a vision. In obedience to them he carried the gospel of the Son of God into Europe. That little ship has altered forever the history of the Western world. Western culture as we know it is unthinkable without it.

The third little ship sailed fourteen centuries later. It left a quiet harbor in Spain in search of a new passage to India. It tumbled through angry and uncharted seas. It was a grueling and fearsome journey during which ill health and mutiny broke out. At last Columbus dropped anchor in the harbor of San Salvador and the New World was discovered. That little ship opened the gates to a new world and, because of it, a new era was born.

The fourth little ship sailed one hundred and forty years later from a port in south England. It was a small ship, 90 feet long and 20 feet wide. It carried 102 passengers. For thirteen weeks it fought its way through mounting storms until it was driven from its course. At last, when food supplies were either exhausted or spoiled and the hull was waterlogged, it dropped anchor in a little harbor in the New World. The name of that ship was the *Mayflower;* the name of that harbor was Plymouth; the name of that company was Pilgrim.

From that brave handful of people, by the providence of God has come our nation. To paraphrase Wisston Churchill's famous words, never have so few given so much to so very many. They built rude shelters in the clearings; they cultivated six acres of land; they endured the severe winters; their water supply was rationed for two years. Before six months had passed one-half of their number had died and were buried in one grave made level with the ground. They were poor; they provided only one-tenth of the funds necessary for the adventure. They worked twenty-three years to pay back their debtors, the London bankers. They ate an unaccustomed diet of dried fish and groundnuts.

Three Searching Questions.

Yet, when they brought in that first harvest, their first act was to gather for a day of thanksgiving. Now after more than three hundred years this nation, under God, pauses on this annual Thanksgiving Day to remember them and bless God for this inheritance.

What the Pilgrims ask of us is not so much to be remembered but rather to be vindicated. Many of their hopes and aspirations have not yet been fully realized. They placed in our hands a torch and there is still darkness to be conquered. They laid the foundations of a new society but the superstructure is not yet completed. They sowed seeds but fields are still to be cultivated for the harvest. Hendrik van Loon once said: "We are a great country, but we are not yet a great people." As we address ourselves, therefore, to these unfinished tasks, the Pilgrims face us with three very disturbing and searching questions. They are these:

1. "We were willing to take the risk of freedom. Are you?"

They had no material comforts. No promises or assurances lured them. They were not dazzled or entranced by guarantees. They knew nothing about security. They always lived on the perilous edge of want. They were cold and hungry and lonely. But, blessed be God, they were free!

They could worship God according to the dictates of their consciences with no one to bludgeon or terrify them. They could speak their minds without the terror of thought control. They could vote as they wished. They were free to criticize. They were no longer tools in the hands of charlatans or pawns in the hands of political dictators. They were willing to take risks for freedom, and they got it.

Battle for Freedom.

You can almost hear them ask: "Are you willing to take risks, face hardship, endure travail for freedom's sake?" Too many people think of freedom as a precious treasure, wrapped up in tinsel and tissue, carefully held together with colored ribbon, brought out of hiding now and then, dusted off, with "God Bless America" sung over it and then returned to its hiding place.

You cannot inherit freedom any more than you can inherit virtue. You cannot give people freedom any more than you can give them character. It is something which each generation must achieve, experience and struggle for. The road of freedom is full of perilous turns and unforseen hazards. There are risks involved in it. Freedom has its price. As long as there are people within and without our borders enslaved by suspicion, fear, poverty, hate and intolerance, the battle for freedom is not yet won.

We want free education but why, then, do we grudgingly support schools and colleges? We want public health but why do we hesitate to support health centers and hospitals? We want national unity but why do we keep alive wretched misunderstandings and bigotry? Democracy is a form of government so high and so exalted that it requires a high level of intelligence to appreciate and a high standard of character to maintain. Are we willing to accept the risks?

2. There is a second disturbing question the Pilgrims ask of those who would carry freedom's torch: "We founded freedom on God; have you?"

It was a society held together by a living faith in a living God. The driving force behind their freedom was the conviction that they were

(Continued on page 13.)

News from the Churches . . .

Every Member Canvass at Beverly Hills, Burlington, N. C.

One of the outstanding events in our church this past year was the Every Member Canvass held on the fourth Sunday in October. Forty of our laymen went out two by two on that afternoon to visit all the homes in the parish. We had as our goal $15,065. On Sunday night after our canvass that afternoon the chairman of the canvass committee announced that we had in pledges for the coming year $16,656.

Much preparation went into this canvass. Last July the chairman was selected. He was given various materials to prepare and inform him of his task in the coming weeks prior to the canvass. The last of August the chairman and pastor together selected the four other men to work as the Every Member Canvass Committee. The first of September the entire committee met. At this meeting the pastor explained fully what their task would be on this committee. It would be their task to interest forty men of our church to go out on this canvass of our church families on the fourth Sunday in October.

At this meeting it was explained that four letters would go out concerning the canvass. The first one would go from the chairman of the committee to all the laymen of the Church. This would be followed by a personal visit by a member of this committee. The next letter would go from the Budget Committee. This committee would prepare a temporary budget for the church to consider at a congregational meeting of the church. A copy of this budget would go with the letter which would give support to the canvass. The third letter would be sent from the Board of Deacons. This letter would tell what we had done in the past year and what we hoped to do in the coming year. Then during the week of the Stewardship Institute a letter would go out from the pastor in support of the canvass. Also during this two month period ten pieces of material on the various phases of stewardship would be placed in the homes of our parish.

This is the type of planning we did for the coming of our Secretary of Stewardship, the Rev. Fred P. Register. During the week he was with us he did a most excellent job. Our laymen prepared the foundation and he built well thereon. It is our conviction that any church can have a successful Every Member Canvass if the proper foundation is laid.

* * * * *

New Parsonage Begun at Reidsville

In a business meeting following the morning worship service on Sunday, November 20, the Reidsville Church approved the building committee's plan for a new parsonage. The site for the new parsonage, diagonely across the street from the church was purchased at a cost of $5,500.00 and the low bid accepted for the building was $19,108.43.

Immediately following the approval of these plans the congregation went to the new building site, where the pastor, the Reverend Tucker G. Humphries, broke ground. Mr. Claude Garrison, senior deacon of the church read from God's holy word. Mr. Broughton Underwood, a member of the deacon board, led in prayer and the pastor pronounced the benediction.

Upon completion of the new parsonage, which is promised by early spring, the old parsonage will be used as much needed Sunday school class rooms.

Those shown in the accompanying picture are: Mr. Avery Watkins, Mr. Phillip Jackson, Mrs. John Briggs, Mr. P. W. Stone, the Rev. Tucker G. Humphries, Mr. Charles McKinney, Mr. Claude Garrison, and Mrs. Balfore Burgess, all members of a larger building committee.

GROUNDBREAKING FOR NEW REIDSVILLE PARSONAGE

Christmas Services at Chapel Hill

The United Congregational Christian Church, Chapel Hill, N. C., has an interesting schedule of Christmas Services and Activities.

Sunday, December 11, 11:00 a. m. Service of Worship with special Music by the Choir.

Sunday, December 18, 11:00 a. m. Service of Worship. 7:30 p. m., Service of Carols and Candle-lighting (White Gift Service).

Thursday, December 22, 7:00 p. m. The Family Christmas Party, the program by the children and a visit by Santa.

Sunday, December 25, 11:00 a. m. Family Service of Worship (for the entire family—no Sunday School).

The musical selections for Sunday, December 11, included a chorale "From Heaven Above to Earth I Come" by J. S. Bach, "Cherubim Song" by Bortniansky, and "While Shepherds Watched" as arranged by Hugo Jungst. The choir is under the direction of Miss Maurine Synan, and will be accompanied by the church organist, Mr. John Peck.

In a world that is still made up of the "haves" and the "have-nots," one may ask, "Have or have not what?" And my answer is, "Have or have not the freedom to own, to use, and to risk the mechanical means of production—have or have not the right to the just rewards of honest labor—have or have not the right to determine and to control their own destiny as free men.

—*George A. Sloan,*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Fall Quarter Ends

The days come and go. The months pass. One quarter of the college year 1955-56 is gone. These passing periods on the college campus bring changes. The quarter-end periods mean delight to some and distress to others.

When the grades were posted last week, Mrs. Carter, my secretary, reported with a great deal of joy, "My husband (who is a freshman in college) made A's, with the exception of one, and that was an A-plus." Dean Danieley reported that a senior made a grade below A for the first time, and that was a B-plus. These and many other students were very happy over their quarter-end grades.

Unfortunately, there is another side to college records. There was a total of 1,118 different students enrolled in Elon College for the first quarter. Of this number, there was a total of 70 students who did not return for admission. These students either withdrew, or failed to pass enough work to remain in college, or preferred not to enroll for the ensuing quarter. Those students who failed are distressed. As a final resort, they usually come to the president pleading for mercy and another chance. Only yesterday , one came in to assure me that if he had another chance, he would surely make good. There are many other cases of this kind.

This is one of the difficult and unpleasant duties of the president of a college. We believe in the "gospel of the second chance." Certainly, such pleas are justifiable in morals and religion. When honest and sincere confession is made, forgiveness is the answer. But, when it comes to carelessness, the lack of application, or insufficient ability, other things enter in. To give a student a passing grade that he has not earned is not fair to the student himself, to the professor who gives the grade, to the institution involved, or to the general public with which he must deal as the years come and go.

No faculty member fails to pass a student for the sake of failing him or for personal reasons. Grades are given on a basis of merit and scholarship. When students understand this academic professional standard, they will comply and put forth every possible effort to meet the usual requirements.

At Elon College, we are looking forward to the Christmas holidays, the second semester, and the spring semester. Already, many applications have been submitted for these two remaining registration periods in our college year 1955-56.

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Apportionment Giving

As is known to our Sunday schools and churches, Elon College opperates, so far as the church is concerned, on the calendar year. That is, the present college year will close on December 31, 1955. All money contributed on conference apportionments by our Sunday schools and churches from January to January is recorded as having been contributed in one year. Accordingly, there are still three more Sundays on which contributions may be made so as to further increase money received by the college on apportionments for 1955. To date, these contributions have been very encouraging.

This week's report, showing a total of $439.38, will increase the total for the year on apportionments beyond $27,000, which is a new nigh for this fund. Every contribution pushes the amount nearer the goal of $35,000, the amount apportioned for the college.

Twenty-seven thousand dollars sounds like a great deal of money, and it is, but when you realize and consider the fact that it costs more than $40,000 every month in the year to operate the college, and that $27,000 will barely pay the cost of three week's operation, it does not sound like very much. That is to say, our Sunday schools and churches have contributed only a total of less than one-fifteenth of the total cost of operating our college this year.

I trust that the churches and Sunday schools will do their best during the remainder of 1955.

Previously reported		$26,945.97
Eastern Va. Conference:		
Christian Temple	$130.66	
Portsmouth, First	100.00	
Windsor	125.00	
N. C. and Va. Conference:		
Greensboro, First	58.72	
Western N. C. Conference:		
Mt. Pleasant	25.00	
		439.38
Total to date		$27,385.35

Churches Under Fair Labor Standards Act?

In Washington, question is being raised as to whether certain employees of churches and religious organizations should be brought under the provisions of the Fair Labor Standards act. Testimony regarding the matter may be presented in hearings to be scheduled early in the next session of Congress.

A recent amendment to this act, which goes into effect on March 1, 1956, provides for minimum wages of $1.00 per hour. Overtime pay beyond 40 hours per week is to be at least one and one-half times the hourly wage.

Most churches and religious organizations do not at present come under the provisions of the act, because they do not involve the "production of goods for commerce."

A federal court has held, however, that the denominational headquarters of the Pilgrim Holiness Church which engages employees to prepare material for distribution to their churches in the several states comes under the act.

More disturbing than the court's decision is the wording in which they handed it down: "While the First Amendment to the Constitution does guarantee the free exercise of religion, the right so guaranteed is not without limitation. The individual has the absolute power to believe in any religious doctrine he may choose, but only limited power to act pursuant to that belief."

The denomination had maintained that a number of the church's employees had stated that the amount of money they received was secondary to their desire to help spread the gospel.

There is little question concerning the desirability that church workers be paid in line with wages received by those in similar secular employment, but the practical application of this in certain instances becomes a great difficulty.

A spokesman for the Labor Department stated that under the act no distinction could be made as to the type of organization, whether religious or secular, where an employee

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. J. H. Booth, Jr., *Editor*
143 Winchester Drive, Hampton, Va.

The Glory of the Church

Excerpts from an Address

By Mrs. James D. Wyker

at the Seventh National Assembly of United Church Women.

"When the church loses sight of people and their needs, it begins to die." With this note of warning, the president of the largest women's religious group in the country called on 3,000 delegates and visitors to the Seventh National Assembly of United Church Women, meeting in Cleveland, Ohio, to help restore the glory of the early church when it was—people!

"Any religious organization, growing to great size, must look out for its very soul," cautioned Mrs. James D. Wyker (a minister holding a doctor's degree) to the group, representing 10 million Protestant and Eastern Orthodox women across the nation, gathered in the Public Auditorium in Cleveland for the first of its four-day sessions (November 7-10). United Church Women is a general department of the National Council of Churches.

Besides American delegates, 41 overseas guests from Asia, Africa, Europe and South America, each a distinguished educational, religious, or civic leader in her own country, heard Mrs. Wyker discuss the significance of the Christian Church around the world.

"The church has not always lived in 'pomp and glory,' " Mrs. Wyker pointed out. "At its best, its tenacity for life and its courage has been its glory."

Speaking with deep feeling on Glory in the Church, Mrs. Wyker, ordained as a minister by the Disciples of Christ, told of the strength and soaring faith shown by the Christian women of East Berlin and by members of the "younger" churches in Asia and Africa, where the Christian tradition is relatively new.

On Mrs. Wyker's International Fellowship Team trip around the world last spring with three other women leaders, she found the women of East Berlin daring to come from behind the Iron Curtain, crossing into the Western zone to attend religious gathering about which they knew only through word of mouth, passed secretly from one to another.

Again, in the Eastern zone of Berlin, a Christian woman leader told of the working of the power of God through the hard, bitter days of life's uncertainties. That woman stayed on her task, rather than come to the assembly because she might endanger her service to those who need her. "The church will never die so long as there are such Christians," said Mrs. Wyker. She emphasized that many Christians in the "so-called "younger' churches" are making the most significant contribution to religion in the world today. "There is freshness and vitality in their faith, we are learning from them," she said.

Mrs. Wyker said that the women around the world are demanding freedom for themselves. "Now that both men and women are learning to read and write and use their minds, they are learning that no group should be slaves to another. . . . Mothers are learning that there are countries where most of the babies do not die. Therefore, they are determined that their babies shall also live! In places where women have been burden bearers, where they have been only slaves and servants to men, bearing children whether willing or not, change is coming rapidly. The women of the world are restless; they yearn to be individuals as are men; they want to be free."

They are achieving a measure of freedom rapidly in some countries, Mrs. Wyker reported. For example, in India the women who were in purdah, behind veils, only a short time ago, have made more progress in the last ten years than have the women in any other nation. They already have more women governors and more women in the Parliament of India than there are in the American Congress, and an increasing number are filling public posts.

The progress of women in India is due very largely to the education they were enabled to obtain in schools established by the churches, Mrs. Wyker pointed out. In earlier days, those were the only educational institutions offering schooling to girls.

In pleading that the church return to the spirit of its earlier years, the UCW president said: "In the days of the church in Ephesus, there were no church buildings as we know them —only people meeting in homes and upper rooms; people who suffered martyrdom, who were thrown to the lions and driven into the catacombs.

"The glory of the church has been that in the face of persecution and martyrdom, always at least a remnant held! Throughout the years, the Bible has been burned, and critics searched until it was believed that every Bible had been destroyed; yet it survives, and remains today the best seller in our country.

"The glory of the church is that through the years, when nations have been at war with each other, killing and hating, the church has maintained an unbroken fellowship. Immediately after World War II, Christian leaders went to Japan to meet the Christian leadership there, 'to break bread' together as they observed the Lord's supper. This is real international brotherhood."

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"The Right Connections"

It is surely nice to have good "connections." Tudor Williams has a way of making the right connections, because she has so many good friends —and, of course, the reason she has so many good friends is because she herself is such a good friend. Mrs. Williams was able to secure for us several news releases from the Seventh National Assembly of United Church Women meeting in Cleveland. The first one appears in this issue, and others will appear from time to time. The editor feels that our women will find them most interesting.

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An Active and Successful Year Reported by the Women of Hunterdale Church

The Women's Fellowship of Union Southampton Christian Church, at Hunterdale, has enjoyed a very active and successful year under the leadership of Mrs. S. M. Joyner.

At the beginning of the year, our fellowship was composed of three circles, each having a membership of approximately 20. Through the loyalty and interest of our groups, we have reached all of our achievement goals and also participated in many extra activities and projects. These

(Continued on page 13.)

"The Key That Opens Hearts"

By S. L. MORGAN, SR.

She called to me as I came out of the post office, and in her tone and her face was a concern that strangely moved and won me. And the more because she knew me but casually. She was the young wife of a seminary professor, and she had heard that my wife was sick, and her tone and her look as she said, "I'm so sorry!" moved me to the depths. It compelled me to feel, "Here is someone, almost a stranger, who really cares." Not in years, I think, had anyone so moved me and won me in a moment. All day long and ever since, that look and tone have sung in my heart with the glad feeling, "She really cares that my heart carries a burden of sorrow over my dear one."

Won by a Tear.

Looking back over a lifetime, I recall but one parallel experience. Our family had just returned from the grave that I saw close over the form of my precious mother. All the neighbors had said "Goodby" and "I'm sorry," all but one plain, kind neighbor. Her last word was unlike all the rest. She clasped my hand, and her voice faltered as she tried to express the sympathy she felt, and I saw a tear in her eye. That went to my heart, for it said beyond all doubt, "I really care." During all the fifty years since then I've remembered and loved that humble neighbor for the broken tone and the tear that said eloquently. "I really care and suffer with you!"

And never in all the decades since then, I think, had another so reached my inmost heart as did this new neighbor, who in a casual contact at the post office, took a moment to tell me by a look and a word of sympathy that she truly cared. And I didn't doubt that all at once I had discovered again the key to human hearts.

The Key to Unlock Human Hearts.

The master key to human hearts is simply a heart that feels and cares. And that key is in the reach of everyone to possess and use. For God endowed each of us with a capacity to love, to feel, and to care about the sufferings of others. And by exercising it each of us may enlarge that capacity without limit. The woman of the tearful eye had suffered, and had learned through suffering how to enter deeply into mine and reach my heart. The woman of the post-office incident had been for some years the true wife of a pastor with the shepherd heart, and had entered with him into the sorrows and sufferings of his people, and thus had developed beyond most others her capacity to care and to suffer with others. And it had come to her that the devoted wife and partner in all my labors for 46 years was sick and could never be well, and it went to her heart.

Heart-Hunger for Kindness.

Perhaps there was never before so much heart-hunger for a little sympathy and kindness as now. In the words of the song we used to sing—

> Do you know the world is dying
> for a little bit of love?
> Everywhere we hear the sighing
> for a little bit of love.

A deluge of letters has come to me from many states, from Canada to the Gulf, called out by articles I've written on the loneliness and neglect suffered by the 20 millions of our old people above 60 years of age, neglect too often even by their own church people. Since I am one of them, they are my special concern. I write about them with a sense of mission.

Raymond J. Jeffreys has written an intriguing book, just off the press, *Life Will Begin at 100* (Capitol College Press, Columbus, Ohio, $3.75), in which he cites high authorities to show that the life span may reach 100 years by the end of the century. The prospect is not altogether pleasing. Already our country has 14 millions people above 65, the usual retirement age, most of them doomed to die before their time from the corroding sense of being idle, useless, and often a burden to be carried. Who can fathom the misery as these cast-off millions multiply—and with 10 to 35 idle, futile years yet to live!

Letters From Old People.

Numerous letters from old people go to my heart, and suggest infinite opportunities for kindness as we come to the Christmas and the New Year season. Many who read this, I trust, will have access to my Christmas article in December *Home Life* Magazine (cir. 750,000), with its suggestions for "do-gooding," especially to the aged and shut-ins, one being to include in every Christmas card a tiny personal, cheery message.

Here are a few extracts from letters coming out of lonely hearts: "I read your article on loneliness—the exact word to express how I feel. I prayed for years to be spared to care for two crippled sisters to the end. God heard my prayer. They are gone, and I'm left alone, and even my church people seldom drop in to see me."

From a devoted churchman, a man of culture, who had read some of my articles: "I live alone, and seldom does anyone from even my church come to see me, though they are lovely people. It would be such a joy if now and then some of the young people would come in with their sunshine." Later he came on a 50-mile trip to see me, just to talk an hour to one able to understand the loneliness of old people.

Letters come from a refined old lady of 88 in Texas, always in the finest cheery spirit, but always with the same answer to my inquiry, "No, my lovely pastor finds time to come not more than once in a quarter—and his coming is a red-letter day—and sometimes weeks pass without a visit from any of my church people." And she's not a grouch.

But here is the kind of letter I love to get, this from the head of an extension department in the distant Southwest: "I dearly love each one of my little shut-ins, and delight to go to see them as often as possible and do my utmost to send others to see them, for the dear shut-ins are so lonely and so love our visits!"

I deeply believe that the greatest sin of omission on the part of most churches is their neglect to provide definitely for an adequate ministry of comfort and encouragement to the aged and shut-ins. The children and young people hold the center of the stage, and rightly, but let us not leave the old people to pine in loneliness.

Wake Forest, N. C.

Twelve Things to Remember

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The influence of example.
7. The power of kindness.
8. The obligation of duty.
9. the wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

—*Marshall Field.*

Youth at Work in the Church

REV. JOHN S. GRAVES, *Editor,* Box 336, Elon College, N. C.

Eastern North Carolina Planning Session

The officers of the Eastern North Carolina Pilgrim Fellowship met in the Sandhills Room of the S & W Cafeteria in Raleigh on December 3. Those present were: Bob Measamer, Peggy Riddle, Jean Capps, Mr. A. C. Penny, Mrs. Julius Rice, the Rev. Thomas Madren and the Rev. John S. Graves. Plans were made for the next Eastern North Carolina Rally, which will be held February 26, 1956, 2:30 to 5:00 p. m., at Wake Chapel.

* * * * *

News from Our Young People at Greensboro, First

On Wednesday night, November 30, all the Young People's groups joined in a feast—Indian American style! The table was festive with Indian decorations and delicious Indian food was served by Circle No. 4. Ann Rountree, dressed in authentic Indian costume, was in charge of the devotional which consisted of an "Indian Moccasin Ceremony." This banquet was well attended and was enjoyed by all.

The young people have made plans to go Christmas Caroling again this year, and those who feel so inclined are asked to join them on December 18.

The Junior High group will again deliver Christmas baskets, as they did last year. The date has not been set as yet, but will be sometime the week preceding Christmas.

* * * * *

Plaid Scarf Found

A red, black and gray plaid scarf was found at the Gibsonville Christian Church after the North Carolina and Virginia Pilgrim Fellowship Rally on November 20. If the owner will drop a card to Mrs. Lester Stanley, Rt. No. 1, Elon College, N. C., giving her name and address, Mrs. Stanley will send it to her.

* * * * *

Indian American Leaflets

The following leaflets on Indian Americans are available *free upon request* from Haskell Institute, Lawrence, Kansas:

"Pamphlet I—Questions on Indian Culture."

"Pamphlet II—Questions on Education, Health, Land, Citizenship, etc."

"Pamphlet V—You Asked about the Navajo!"

"Three Maps of Indian Country."

"Statistics Concerning Indian Education, Fiscal Year 1953."

"Know the Truth about Indians!"

* * * * *

The Business Meeting

Do you really need one?

From time to time, there will be items of business which the entire group should consider. Some groups "dull" their meetings with a long business session each time they meet. An alert set of officers will keep the problems of the group in mind and will plan ahead for all their needs. A planning retreat will have outlined agreed-upon events. Assignments to committees should have been made to care for these items of business.

The total group business meeting should consists of reports of committees. Instead of spending a long time discussing a party, let the recreation committee plan it. If they need guidance from the group, they would report on their suggestions, let the group discuss them briefly and vote.

In other words, knowing what business to bring to the group is important. Let the executive committee or cabinet make this decision at its meetings.

These suggestions do not mean undemocratic methods. The officers will need to be alert to plans and problems to be presented. In general, specific choices should be presented so that members may speak to a proposal and vote upon definite choices.

A business meeting may follow this general pattern:

Call to order;
Minutes of previous meeting;
Treasurer's report;
Old business (reports);
New business;
Adjournment.

Parliamentary procedure should be kept at a minimum. The very simplest kind of group procedures are probably best—particularly for the small groups.

The aim of the business session in Pilgrim Fellowship groups is to let everyone participate in decision-making on important issues. The business at hand should be vital. Be sure the presiding officer knows the facts, the business at hand, and has necessary information for the meeting. He should know the plan for the meeting also.

The adult adviser may help the meeting to run smoothly without overlooking the attitudes and contributions of the group.

"Business" is but a tool to be used for group solidarity and effective planning.

—*From "The Adult Adviser of the Pilgrim Fellowship."*

Television Programs

A new series of religious dramas will be telecast over the National Broadcasting Company network, beginning with the Christmas Day telecast of the story of The Nativity, "No Room at the Inn." This telecast will be at 4:00 p. m. (EST), on Sunday, December 25.

Though sponsored, these programs will contain no commercial or institutional messages, so nothing will disturb the sincere and reverent tone of the production.

This telecast will be followed by three others, one each month, with "The Prodigal Son" telecast over the NBC television network on Sunday, January 29, at 2:30 p. m. EST). A third, "Where Your Treasure Is," will be seen on Sunday, February 26, again at 2:30 p. m., and the fourth, "The Fruitless Fig Tree," will be presented on Sunday, March 25, at 2:30 in the afternoon,

The general title for the series of telecasts is "His Way, His Word," and the prediction has been made that the series will be one of the most moving events on television this season.

Christianity did not come from Heaven to be the amusement of an idle hour, or the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." It is intended to be the guide and companion of all our hours—the serious occupation of our whole existence.—*Jebb.*

A Page for *Our Children*

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Do you want to have an extra happy Christmas? Perhaps you can share with someone who is far, far away from home, or even from across the ocean. Some friends who come from Brazil, Switzerland and Yugoslavia, told us of their Christmas customs.

Christmas comes early for the boys and girls in Slovenia, the northern part of Yugoslavia. On December 6th the children gather in the school or some public place with their parents. Santa appears and with his are two small figures: an angel and an imp. Santa has a long list of the children's names and whether they have been good or not. If they have been bad, the little red-clad imp shakes his head, and there are no toys for that child. If he has been especially bad the imp places him in a basket and carries him in the back of the building for awhile. The angel nods for all the good children who ten receive their gifts and toys. After all the good children have been rewarded, Santa and the imp hold a lengthy conversation and realizing that the children are sorry and intend to do better, the naughty ones then receive gifts.

Christmas Eve finds Slovenian homes spotless and tidy, many good things to eat, and homes full of happy people. At midnight the people go to church and usher in Christ's birthday and Christmas Day itself is a day of rest and joy.

People everywhere keep the birthday of the Christ Child. Share with others on his day and you will find much happiness.

* * * * *

Buddy's Best Christmas

Buddy Andrews kissed his mother good-night and jumped into bed. "Only seven days before Christmas, mother. You ought to hear what the boys are going to give me. Johnny's going to give me an agate marble; Jimmy, a new top, and Bill, a water pistol. Mom, what are you going to give me?"

"Dear, it seems to me you won't need much more," replied mother.

"Sure, I will. I need some skates and that electric train I showed you. Remember?"

"Yes, dear. But what are you going to give others? What about the Community Tree and the box we're to pack in Sunday school for the orphans?" asked his mother.

"But, Mom, I need that money I earned from Dad for myself," replied Buddy. "Maybe next year I can give something to others."

Buddy's mother turned to go out of the room. "My little boy had better think over what he just said. Suppose his little friends felt the same about their money?"

Buddy didn't answer, but he did some thinking. Before he knew it, it was the day before Christmas Eve. The teacher was having a Christmas party. There was a huge Christmas tree laden with presents. There were signs all over the tree with the names of boys and girls on them. Buddy looked for a sign that bore his name, but he couldn't find it. His teacher handed a stocking filled with goodies to each child, but continued to leave Buddy out.

"I'm sorry we have nothing for Buddy this year, but, perhaps next year there will be something for him," she said.

Then, all of a sudden, he rubbed his eyes and opened them. It had all been a dream!

"Buddy," his mother called him, "Breakfast is ready. Hurry or you will be late."

"Yes, mother," answered Buddy, "I'll be down in a minute."

Somehow, Buddy couldn't get the dream out of his head.

"Mom. want to go Christmas shopping with me after school today?" asked Buddy presently. "I think I'll give the boys something after all, and then give the rest to the Sunday school and for the Community Tree."

"That will be nice, Buddy," answered his mother, as she kissed him good-bye.—*Adapted.*

"THE LIVING WORD"

The Preposition "Of"

Twenty-Fifth of a Series

By DR. LUTHER A. WEIGLE.

The most versatile and ambiguous of the prepositions in the King James Version of the Bible is "of." It is used where we would say "by"—Jesus is said to be baptized *of* John and led *of* the Spirit into the wilderness to be tempted *of* the devil. "To be seen of them" is "to be seen by them," and "have glory of men" is "be praised by men" (Matthew 6:1-2). "Bidden of any man" is "invited by any one" (Luke 14:8).

"Which was spoken of the Lord by the prophet" may be understood to mean the prophet's word concerning the Lord; the clause is cleared of ambiguity by the present translation, "what the Lord had spoken by the prophet" (Matthew 2:14). Similarly, in John 8:40, "which I have heard of God" means "which I heard from God."

"The zeal of thine house" is "zeal for thy house" (John 2:17); "zealous of the law" is "zealous for the law" (Acts 21:20); and "a zeal of God" is "a zeal for God" (Romans 10:2). "Of long time" (Acts 8:11) is "for a long time."

The King James Version sometimes uses "of" where we would now use "with." Examples are "in comparison of you" (Judges 8:3) and "provided the king of sustenance" (II Samuel 19:32). The expression "I am sick of love" (Song of Solomon 2:5) now implies surfeit and distaste; the beter translation of the Hebrew is "I am sick with love."

To "rejoice more of that sheep than of the ninety and nine" (Matthew 18:13) means to "rejoice over it more than over the ninety-nine." "Power of" means "rule over" in I Corinthians 7:4. "Compassion of" (Hebrews 10:34) is "compassion on." not to "be an example on." Timothy is urged (I Timothy 4:12), not to "be an example of the believers," but to "set the believers an example."

Occasionally "of" is redundant, and may simply be dropped. Examples are: "Asahel would not turn aside from following of him" (II Samuel 2:21); and "they thought that he had spoken of taking of rest in sleep" (John 11:13). "They left beating of Paul" (Acts 21:32) means "they stopped beating Paul." The redundant "of" is Shakespearian usage; for example, in *As You Like It* (IV, 3, 10) Silvius, delivering Phoebe's letter, says:

> "I know not the contents; but,
> as I guess
> By the stern brow and waspish
> action
> Which she did use as she was
> writing of it,
> It bears an angry tenor."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

"Jesus Rebukes Insincerity"

Lesson I—January 1, 1955.

Memory Selection: *"He that is not with me, is against me; and he that gathereth not with me scattereth."* Luke 11:23.

Background Scripture: Luke 11:14; 12:3; 54-59.

Devotional Reading: Psalm 24:1-6.

Perhaps it is well to remind ourselves that for the next six months we will be considering the work of Luke, the beloved physician. During the present quarter, we will have lessons from the Gospel According to Luke, and in the next quarter, we will have lessons from The Acts of the Apostles, which was also written by Luke. Thus is continued the great privilege of studying the life and teachings of our Lord, and of the birth and growth of his church. O Lord, open Thou our eyes, that we may behold wondrous things out of Thy Law. Open Thou our hearts, that we might hide these words in them, that we sin not.

The Sign of Jonah.

"There shall no sign be given it, but the sign of Jonah the prophet." The people of that day, like so many of our day, looked for a sign. They wanted to see something like a host of angels riding across the sky, or to hear a thunderous voice of the heavens, before they would believe. Jesus frankly and flatly told them that there would be no such sign given them. They already had the sign of Jonah the prophet, they already had the story of his preaching and of his demand for repentance. In Jesus there was this same insistence or repentance, and of impending doom unless there was such repentance. There are people today who are always looking for signs. They say, and they think, that they would believe, if God would give them a sign, if he would perform some wonder. Jesus told some of the people of his day that they would not believe even if Abraham came back from the dead. The fact is that on every side there are manifestations of God's wisdom and power and love, of his activity in the world. And history speaks eloquently of the need for repentance, and of the effect of repentance, as well as the tragedy of impenitence. Brother if you are waiting for a "sign" you are fooling yourself.

According to Our Privileges.

"The queen of the south shall rise up in judgement and condem it . . . the men of Nineveh shall rise up in the judgement with this generation . . . for a greater than Solomon, and a greater than Jonah is here. . . ." Here is the law of responsibility for privileges. To whomsoever much is given, of him will much be required. Here were men of another day, who had never heard of Jesus, but who responded to evidences of wisdom and of preaching. And here was Jesus, greater than Solomon, and greater than Jonah, and the peopled remained impenitent. Those of lesser privilege and of lesser place, who respond to the divine call and command, will sit in judgement upon those of us who are more privileged, unless we likewise repent. Hearing involves responsibility. We are under moral obligation to walk in the light we have and to obey the truth we know.

The Light Becomes Darkness.

"Take heed, therefore, that the light that is in thee be not darkness." Here is a man who does not follow the light he has, who does not obey the truth he understands. Failing, or refusing, to follow the light he has, he gradually looses that light, and increasingly walks in darkness. "When thine eye is evil, thy whole body is full of darkness." Let a man set his heart on doing wrong and in due time he will lose the power to see the right. Let his turn from the light and he will walk in his own shadow and walk in darkness. It is a dangerous thing to go against one's conscience, or to compromise with it. And one's consciense must be kept sensitive by being exposed to the light.

Insincerity and Hypocrisy.

Jesus seldom used harsh language, even in speaking of the sins of men. But he did use harsh language in condemning the sins of insincerity and hypocrisy. He hated sham and make-believe and two-faced stuff in the religious life. And he sternly rebuked and condemned it on every occasion.

The word sincerity has an interesting origin or background. (I have told this story before, but it will bear repeating.) In the days of long ago, when a sculptor made an image or a statue, he would repair any defects in it by taking wax and some of the dust from the material he was using, and mix them together in a stiff paste or compound, and then put them in the cracks or defects in the statue, and then smooth it over expertly.But if he had good luck and made no mistake in his work, he would stamp on the bottom of the figure the words, "sine" which means, without, and "cera" which means wax. Sincere means "without wax." The thing is real, genuine. That was what Jesus wanted in men. No put on, no show-off, no pretense, no make-believe, no insincerity. One of the highest compliments you can pay to any person is that he or she is sincere.

The sins of the Pharisees were, generally speaking four: Externalism, Legalism, Religious Ostentation, and plain Hypocrisy. (1.) Their religion was conserned with the external act and not with the inner spirit or motive. They emphasized what one did and not the spirit in which it was done or the motive that prompetd it. (2.) Their religion was legalistic. They obeyed the laws meticulously, did everything according to rule, but never felt any sense of sin, and never cried out "God be merciful to me a sinner." (3.) Their religion craved show and display and recognition. When they prayed they stood on the street corners and said their prayers. When they gave gifts they wanted everybody to know about it. When they fasted they made sure that folks would see that they were fasting. They did things to be seen of men, instead of as unto God. And (4.) they were hypocrites. This word comes from two Greek words "Hupo" behind, and crites "a mask." A hypocrite is a man who is behind a mask, a fellow who takes part in a play, who plays another part. He is an actor. He poses as somebody that he is not. On the stage this is permissible. In life is is adominable. Strangely enough, hypocrisy takes two forms. There are some folks who like to appear worse than they are.

This does not mean that members of the church are perfect, that they will never make any mistakes, that they will never sin. But it does mean that they will be sincere, earnest, consistent, honest, making no claims that they do not try to live up to.

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WHAT THE PILGRIMS ASK OF US.

(Continued from page 5.)

children of God, and they never drifted out of his love and care. The Mayflower Compact begins with the ascription, "In the name of God." Each one of the charters of the thirteen original colonies, with one exception, begins with a recognition of God. Freedom to them was unthinkable and impossible apart from moral and spiritual integrity. It rested not on a revolt against God but a reverence for God.

The first public building they erected was a church so that they might never forget the source of their hard-won freedom. The American Revolution of the eighteenth century was made possible by the seventeenth-century political revolution and that, in turn, was made possible by the spiritual revolution of the sixteenth century. The flames were fanned by the four Johns: John Calvin, John Milton, John Bunyan, John Wesley. The institutions which Puritanism stamped upon our country—the Puritan Sabbath, the Puritan home, the Puritan conscience — were all centered and anchored in God.

Freedom is a spiritual thing. We boast of freedom of religion, but freedom of religion does not mean freedom from religion; liberty of conscience does not mean liberty from conscience. It is still true that without God all is vain. The fundamental, rock-bottom question before our age is this: Do we live in a world which has man at the center or do we live in a world which has God at the center? It is the first which is riding high, wide and handsome.

Many have made themselves believe that steam shovels, tractors and chromium plated doornobs will bring "peace on earth, goodwill to men." They are sure that as long as enough accomplishments tumble out of the cornucopia of human genius we will be marching to the promised land. It has created a toolmaking civilization to which Karl Marx calls the tune with his watch-cry of economic determinism. On that basis, religion is only a fifth wheel, a pleasant, nostalgic hangover from childhood.

But it hasn't turned out very well. It is a dead-end street. It has brought moral insensibility, spiritual bewilderment and mental confusion. It has left a desolating neurosis. It cannot make good its claim. The seeds of national decay are never in its political technique, social regulations or economic law but in the character of its people. The roots of national life are nourished in the soil of a living faith. If the soil becomes sour, the roots wither and the tree perishes. It is still true that "That nation alone is great whose God is the Lord." The government which substitutes itself for the worship of God has tolled its own deathknell.

3. There is a third uncomfortable question which the Pilgrim asks us: "We expressed our freedom in terms of responsibility. Do you?"

They lived together for the common good. They were not a collection of individuals but a society. They were willing to make allowances for one another, adjust themselves to one another, accept one another, trust one another.

They did not think of freedom in terms of securing favors but rendering service. They did not go about demanding rights but accepting responsibility. They did not ask "What can we get out of it?" but "What can we bring to it?"

That has always been the pattern and dynamic of our American life. We want to live in goodwill with all mankind. It is true that sometimes we may say this rather blunderingly. Sometimes we blow hot and sometimes we blow cold but, underneath everything and in spite of everything, we want to live and let live and help live. That has always been true of the past. But is it true today? May I call to your mind that in 1880 about 87 per cent of the population accepted the duty of citizenship by voting? In 1940 that had fallen to 63 per cent, while in 1948 only 51 per cent of the population eligible to vote actually cast ballots. If the ballot box is the sacrament of our citizenship, do you think we live with an intelligent concern for one another?

Dr. Santayana, the distinguished Harvard savant, whose lonely life ended in the cell of a monastery in Rome, once said to a group of Harvard students: "If it were given me to look into the heart of a man and I found there no goodwill, I would say, 'You are not an American.'" Is that true today?

If freedom is to find expression in responsibility, we shall have to assume more responsibility for those beyond our frontiers who share the hopes and aspirations of freedom with us. May I remind you that two-thirds of the world is going to bed hungry tonight. Hunger does queer things to people. That is why communism feeds on hunger. We can rid the world of communism by fighting hunger, misery, want, disease and ignorance.

In the world of music we have made an interesting discovery. Almost every great nation has enriched mankind with some distinct musical instrument. France has given us the French horn, Ireland the harp, Scotland the bagpipes, Egypt the lyre, Germany the organ. Each played its own songs. Today we are bringing all these instruments together, blending them into an orchestra; so we have our symphonies. It is not otherwise with nations. Each people and race and nation must make its own unique contribution to the sum total of human happiness. But only when these nations and races live together in goodwill and understanding, accepting one another and making allowances for one another, will we sing the glorious song of "Peace on Earth."—*Advance.*

CHURCH WOMEN AT WORK.

(Continued from page 8.)

include: helping with county welfare boxes at Christmas; sending cards, flowers and gifts to the shut-ins in our church and community; purchasing an addressograph for our church office; installing a rest room in our church nursery; making generous donations on an electric stove for our parsonage, and contributing to our church library.

During the Lenton season we participated in an over and above friendly service project for the hospital in Wai, India. Our gift to this cause amounted to $130.00.

Due to the growth of our Fellowship, at the end of the year we voted to regroup our members into five new circles. This we did by dropping each member's name into the "hat." Five women were asked to make the drawings thereby determing the membership for our five circles.

We voted to do this every two years, feeling that this would broaden our fellowship and strengthen our relationship throughout our church.

Each circle is now well organized and doing a splendid work.

With the help of our pastor and his wife, Rev. and Mrs. Clyde L. Fields, and under the presidency of Mrs. Allen Doughty, we pray that our fellowship will continue to grow and the Lord will guide us as we work together during the coming year.

Mrs. Jay G. Joyner, Jr.,
Reporter.

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

We lack $11,417.65 of being to our goal for the end of the Thanksgiving period. Last year in November and December we received $23,196.03. This year we must reach as high as $25,000 and more if we are able to pay for all repairs to the buildings which we have had to make during this year. We need to reach our goal as a minimum.

Each church, please, receive for the orphanage a Thanksgiving or Christmas offering. And if you will, please, let it count on the "$25,000 authorized special" voted by the Southern Convention.

Also there are yet many good friends of the orphanage who will want to include the work here in their benevolent (tax-deductible) giving. We must reach as a minimum the goal of $25,000 in November and December.

Thanks to the churches who have sent in their Thanksgiving offerings. And thanks to many loyal friends who have sent in their Thanksgiving contribution. It is your faithfulness that gives success to the training, rearing, home-providing work being done for the 73 children here.

Many of our creditors have waited patiently until Thanksgiving. These creditors have sold us the goods we have purchased from them at a discount because they wanted to help the orphanage. Thanksgiving has come and they are naturally looking now to us for a check. Some of these creditors are among our best contributors. We should pay them promptly. Is your church on a budget? Yes. Did it put the porportinate part of that "$25,000 authorized special" in the budget? No. Then please take a special Thanksgiving or Christmas offering for these homeless children. Thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 7, 1955.

Commodities for the Week.

Coupons:

Mrs. J. M. Riddle, Sanford, N. C.
Mrs. Elma Wilcox, Braintree, Mass.
Waverly Christian Church, Waverly, Va.
South Cong. Church, New Britain, Conn.
Ladies' Aid, Dyke, Va.
Mrs. J. R. Barker, Seagrove, N. C.

Coupons & Gloves:

Mrs. Inez D. Harrell, Holland, Va.

Clothing & toilet articles:

Franklin Church, Franklin, Va.

Clothing & shoes:

Mrs. Minnie Tune, Vernon Hill, Va.

Clothing:

Women's Fellowship, Warwick Church, Warwick, Va.
Mr. & Mrs. Dan Leath, Burlington, N. C.
Mr. & Mrs. P. L. Madren, Burlington, N. C.
Mrs. B. M. Newman, Henderson, N. C.

Drapery Material:

Pilgrim Guild Circle, Cong. Christian Temple, Norfolk, Va.

Birthday gifts:

Mr. C. B. Ellis, Burlington, N. C.

Christmas gifts:

American Metal Specialities Corp., Hatboro, Pa.

Games, books, candy, cookies, nuts and fruit:

Union Grove Christian Church, Young People.

Bananas, carrots, onions & turnips:

Pate-Dawson Co., Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward		$20,331.06
Eastern N. C. Conference:		
Fayetteville	$ 27.42	
Hope Mills	2.00	
Wake Chapel, Special	1538.30	
Wake Chapel	27.86	
		1,595.58
Eastern Va. Conference:		
Barrett's	$ 3.00	
Bethlehem (N.), S. S.	46.62	
Burton's Grove, Thanksgiving	7.00	
Centerville	14.00	
Liberty Spring S. S.	10.00	
		80.62
N. C. and Va. Conference:		
Pfafftown, Thanksgiving	$ 23.17	
Durham S. S.	26.21	
Asheville, Special	100.00	
Burlington, First, Thanksgiving	100.00	
Hines Chapel	150.82	
Reidsville S. S.	238.00	
Winston-Salem	5.71	
		643.91
Western N. C. Conference:		
Pleasant Union	$ 56.40	
Union Grove	26.08	
		82.48
Virginia Valley Conference:		
Newport S. S.	$ 23.67	
Winchester S. S.	10.00	
		33.67
Total		$ 2,436.26
Grand total		$22,767.32

Special Offerings.

Amount brought forward		$35,831.18
New Hope Christian Ch., Roanoke, Ala.	$ 10.50	
Chester H. Roth Co., Inc. (interest)	30.00	
Mary Sue Brittle S. S. Class, Bethlehem (N.)	5.00	
Wachovia Bank & Trust Co. (dividend)	45.00	
In Memory of Mrs. M. C. Faucette	10.00	
In Memory of A. P. Truitt, Jr.	5.00	
In Memory of A. P. Truitt, Jr.	10.00	
In Memory of Mrs. J. B. Parker	20.00	
Special Gifts	468.48	
		603.98

Thanksgiving Offerings.

Ruth Faucett Circle, Lakeview Christian Ch.	$ 10.00
Moore Union Church	40.00
Mr. & Mrs. William M. Watts, Burlington, N. C.	7.00
Bennett Christian Ch.	5.00
Needham's Grove Christian Church	28.00
Mr. & Mrs. C. E. Piland, Holland, Va.	25.00
Mrs. W. J. Carter, Greensboro, N. C.	25.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

Morals in Training

"The average young American will do the right thing, if he is not unduly tempted to do wrong."

This sentence, with all of its doctrinal implications, is the first statement contained in the section on "Morals" in the recommendations of the National Security Training Commission. These recommendations concerning the six months training program being initiated by the Department of Defense, were recently submitted to the Secretary of Defense, Charles E. Wilson.

The moral implications of the new six months training program which will be given to approximately 90,000 teen-agers during the coming year, have caused some concern on the part of some religious bodies.

If the recommendations of the Commission, which contain notable provisions concerning liquor and other moral problems are put into effect by the Department of Defense, there is little doubt that they will have a healthy effect. But to approach the problem from the viewpoint that the average American is inherently a saint and not a sinner is to accept an unsupportable premise.—*Action.*

CHURCHES UNDER FLSA?

(Continued from page 7.)

is engaged in the production of goods for interstate commerce.

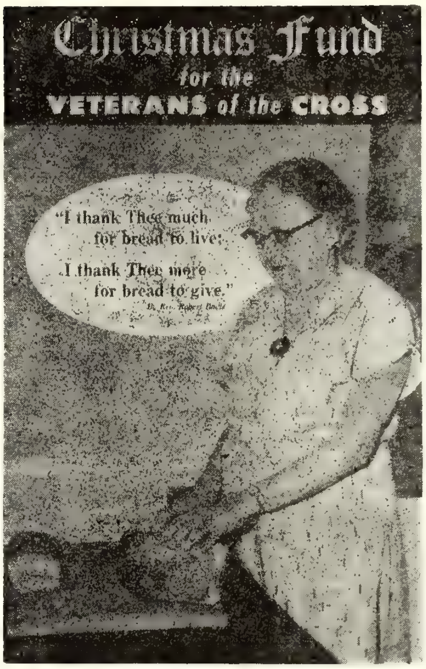
More serious than the minimum wage provision is the provision for payment of overtime. It is quite conceivable that hundreds of church workers throughout the country engaged in the preparation of printed materials for the churches in several states may make an outright donation of many hours of overtime because of the nature of the work in which they are engaged. There is no provision for this in the act.

Hearings on the coverage of the Fair Labor Standards Act are now being scheduled early in the coming session of Congress, probably in the month of February. It is quite conceivable that a number of churches and religious organizations will be considering the matter, with a view to presenting testimony at that time.

—*Action.*

Getting an idea should be like sitting down on a pin; it should make you jump up and do something.

—*E. L. Simpson.*


Christmas Fund
for the
VETERANS of the CROSS
"I thank Thee much for bread to live;
I thank Thee more for bread to give."
Dr. Rev. Robert Davis

The Christmas Fund

The Christmas Fund is an extra. The regular ministerial rleief grants of our denomination are intended to supply our pensioners with the basic necessities of life — food, clothing, shelter and other items that enter into the normal requirements of a normal retired individual or family. But life in terms of basic necessities is a drab affair.

Each year, the people of our churches contribute to a Christmas Fund, which adds a few modest comforts, and even an occasional extravagance to the needs supplied by the regular grants. More than that, it brings a sense of fellowship to the hearts of our pensioners.

Contributions may be sent to the office of the Southern Convention, Elon College, North Carolina. Checks may be made payable to The Christmas Fund. Gifts received at the New York office on or before January 6, 1956 will be credited as of 1955 credit, your gift should reach the Southern Convention office not later than December 31, 1955.

FRANK J. SCRIBNER,
General Secretary.
Congregational Christian Pension Board.

THE CHRISTIAN ORPHANAGE,

(Continued from page 14.)

Shallow Ford Christian Ch.	100.00	
Cooper A. Hall, Burlington, N. C.	25.00	
Tire Sales Co., Burlington, N. C.	50.00	
James A. Barnwell, Burlington, N. C.	25.00	
R. A. Maynard, Burlington, N. C.	200.00	
Clarence Hooper, Burlington, N. C.	25.00	
Stevens Holland, Randleman, N. C.	10.00	
Mr. & Mrs. J. M. Whitley, Suffolk, Va.	10.00	
Mr. & Mrs. Rufus H. Rhyne, Walnut Cove, N. C.	25.00	
W. H. Morgan, Boone, N. C.	5.00	
Mr. & Mrs. Emmett H. Rawles, Sr. Suffolk, Va.	50.00	
United Cong. Christian Ch., Winston-Salem, N. C.	33.55	
Mrs. John M. Coble, Burlington, N. C.	15.00	
Miss Patti Adams, South Boston, Va.	10.00	
Miss Willie Adams, South Boston, Va.	10.00	
Mrs. W. J. Holland, Holland, Va.	100.00	
		833.55
Christmas Offering.		
Woman's Miss. Soc., Liberty Christian Church	$ 10.00	
		10.00
Total		$ 1,447.53
Grand total		$37,278.71
Total for the week		$ 3,883.79
Total for the year		$60,045.83

Dates to Remember

1956

January 10-11	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

THE POWER OF YOUR LETTER

Public opinion is a mighty force. It has to be considered by statesmen and politicians, newspapers and municipalities, by radio and television, by railroads and bus lines, and by many other corporations.

Once in a while, someone feels deeply or expresses himself privately about the conduct of some public man or the acts of a corporation. Then he may say, "But I guess that it doesn't make any difference what I think." And that is where he is wrong. It makes much difference what any person in a free nation thinks, if he expresses himself at the right time, in the right way, to the right people.

A Senator spoke of the "outside pressures" which had influenced his vote on a certain measure. This pressure is legitimate, for these men are servants of the people. One Congressman complained that when a bill which involved a moral issue was before Congress, he might get 20 letters urging a vote for what is right and 500 from selfish interests and their friends who seek profit for themselves at the cost of other people. This is only saying that, as Jesus said, "the children of this world are wiser than the children of light."

A magazine refuses liquor advertising, a bus company forbids drinking by its drivers and conductors, a newspaper editor writes a useful editorial, the director of education or the principal or the teacher does a good thing, the politician makes a good speech or supports a good bill. Or any one of these may do or say exactly the wrong thing. If approbation and blame are applied or expressed, the influence upon legislation and important decisions is great.

When an act of the legislator brings ten letters of protest, this is noted by him. If one hundred write their disapproval, he is impressed. If one thousand write him about the matter, he may feel that the world is tumbling in on him, however large his majority at the last election.

What to do, then? If you cannot be the editor of a great newspaper, or the head of a corporation, or the holder of important office, you can still do much to determine what these of vast influence will do if you write.

This will take a little trouble. It will cost something for postage. But this is good citizenship. It is a piece of usefulness, of Christian service.

Why not write each week at least one letter? You might be surprised at some of the nice replies from some of the very human people who occupy conspicuous places.

If your letter of protest or approval is only counted and is one of a hundred or one of a thousand, it still counts. Let us quit worrying about what we cannot do; but do what we can.—"Grit."

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.
College Library

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity
VOLUME CVII RICHMOND, VA., THURSDAY, DECEMBER 22, 1955 NUMBER 50

Elon College Library

When Christmas Came

There was no Christmas till that far-off night
When shining angels made the dark sky bright,
As weary shepherds nodded, half-asleep,
Sitting beneath the stars to watch their sheep.
There were no Christmas carols dear and sweet
For men to sing, the Christmas time to greet,
Until the Angel came The News to bring
That Christ was born—a Babe, yet Saviour, King,
And hosts of heavenly voices in the sky
Rang out in joyous praise to God on high;
No Christmas gifts until the Christ Child came,
The Baby Jesus—Angel-given Name—
The Gift God gave because He loved us so,
"Unto all people," now, as long ago;
No Christmas stars to shine on laden trees
Until the Star led Wise Men. On their knees
They worshipped joyfully beneath its light,
The light that through the ages shineth bright;
Ended their journey over sun-parched sands,
Bearing their treasures for a Baby's hands.
"Light of the World"! He shines for all today,
And wise men worship—others turn away.

—*Mildred M. North.*

N-E-W-S B-R-I-E-F-S

THE CHISTIAN SUN office of publication wishes for each and every one of its readers a very, very Happy Christmas and a New Year filled with peace and prosperity. There will be no paper next week.

We learn that Rev. George D. Alley of the Suffolk Christian Church has been ill and under the doctor's care. However we are glad that he is greatly improved and again able to carry on his duties.

On Sunday evening, December 18, Mr. David Brown Harrell, Minister of Music of the Suffolk Christian Church presented the four choirs of the church in its annual Christmas Choral Program. This service has for many years been one of the highlights of the Suffolk church calendar.

Dr. C. Rexford Raymond's sonnet, "Our Christmas Carols," appears on another page of THE CHRISTIAN SUN. It has been his custom for a number of years to write a Christmas poem as a greeting to his friends, and for a number of years these poems have appeared in this paper at Christmas time. He requests his friends of the Southern Convention to please accept the poem as his personal greeting. Dr. Raymond's address is now Route 3, Frederick, Maryland.

The December 1, 1939 issue of *Advance* carried an article by the late Dr. George A. Gordon, who was for more than forty years pastor of the Old South Church in Boston, Massachusetts. The article was entitled "What If Christ Had Not Been," and at the time of its publication, Dr. Gordon had been dead for over ten years. Now, after a lapse of over twenty-five years, it is as alive and as pertinent as when it was written. We give it to you beginning on page nine of this issue.—Mg. Ed.

The editor recently received a letter from the Rev. Howard E. Paige, associate minister of the Vermont Congregational Conference, requesting permission to reprint in the magazine, *Congregational Vermont*, the article by Dr. Helfenstein, "How to Operate a Church Without Money," which appeared in THE CHRISTIAN SUN of November 17. The closing paragraph of Mr. Paige's letter reads: "Incidently, the staff members of our conference think your magazine is one of the most interesting that comes into our office. You give your people much information and inspiration, and have a warmth in the paper that must be felt by all your constituency."

Keeping Christmas

It is a good thing to observe Christmas day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life.

Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and think of what you owe the world; to put your rights in the background and your duties in the middle distance and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are and try to look behind their faces to their hearts; to own that probably the only good reason for your existence is not what you are going to get out of life but what you are going to give to life—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor ....J. T. Kernodle

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Date.............................., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $................, for which please send The Christian Sun

( ) 1 year, ( ) 2 years—( ) New Subscription, ( ) Renewal:

To .... Church ....

Address ....

( ) Renew, ( ) Enter my own subscription, ( ) 1 year, ( ) 2 years.

My Name .... Church ....

Address ....

News from the Churches . . .

Christmas in the Berea-Oakland Parish

Christmas has found an appropriate and varied expression in the Berea-Oakland Parish. Special music, under the leadership of Mrs. Max Gilliam, organist and director of both choirs will be presented at the morning services of worship of each of the churches. These programs are of a high order. Mrs. Gilliam is an excellent organist and choir director, and she has worked wonders at each church. Members of the choir have given her the finest cooperation. The services of worship have been enriched and dignified by the organ and choral numbers throughout the year.

Under the leadership of Mrs. John F. Williams, with the assistance of a corps of helpers, a Christmas Pageant was presented at a Vesper Service at Berea on Sunday afternoon, December 18. It was an elaborate and impressive program, featuring a combined choir composed of a Junior Choir and the adult choir of sixty or more voices, and scenes and tableaux of the Nativity against a background of evergreens, and with special lighting effects. The entire service was by candle-light. Readers gave the story of the Nativity and its significance for modern life. There was not a hitch in the program, and it was an imposing and inspiring presentation. Mrs. Jennie Lee Godwin sang "O, Holy Night" in a beautiful way.

The Youth Fellowship of Oakland presented a Christmas play, "Christmas Come to Hampshire Road," at Oakland on Sunday evening, December 18. This play, somewhat different from the usual Christmas pageant or play, tells the story of a family, which in keeping with the request of a son in service, returning home for Christmas, wants a Christmas in which they forget all about everything and everyone else in the outside world. They plan their Christmas celebration accordingly. But a series of visits from representatives of other nations and races, convinces them that Christmas cannot be observed apart from the contribution which other people have made in many ways. Accordingly they invite the visitors to join them in a real celebration of Christmas. The play was directed by Mrs. D. Webster Chapman, and was presented in an unusually fine way. The young people were practically letter-perfect in saying their parts and acting out the story. As at Berea, it was an unusually fine program, and congregations at both churches were impressed by the excellence of both programs.

Annual Christmas parties will be held at each church, the one at Oakland on Wednesday night, the one at Berea on Friday night. These parties will feature the singing of Christmas carols from colored slides, games, stunts, cartoon movies, a visit from Santa Claus, and the distribution of fruit, candy and gifts to the children of the Sunday school. These parties are always enjoyable, both for the children and for the adults.

In addition to these programs, the classes of the Sunday schools also will have class meetings featuring special Christmas programs and exchange of gifts. In short, Christmas is given emphasis in various and appropriate ways in my parish.

H. S. Hardcastle.

Christmas in the Arctic

Dr. Eugene Blake, president of the National Council of Churches, is foregoing Christmas at home this year to spend the great Christmas festival with American airmen stationed in the Artic. On Christmas Eve and Christmas Day he will conduct services at Thule, Greenland, northernmost base of the Northeast Air Command of the U. S. Air Force, and only 700 miles from the North Pole.

Dr. Blake, commissioned as the spiritual ambassador of the National Council and 35,000,000 church members of Protestant and Eastern Orthodox churches, took off December 16 from McGuire Field, New Jersey, for Newfoundland, Labrador and Greenland and will return December 28. He was accompanied by Chaplain (Colonel) James G. Davidson, of Washington, the personal representative of Donald A. Quarles, secretary of the Department of the Air Force.

The president of the National Council who also is stated clerk of the Presbyterian Church, USA and onetime pastor of the Pasadena Calif. Presbyterian Church, spent last Christmas with the troops in Japan and Korea. He will share a bleak Christmas at Thule where there will be no Christmas dawn—just darkness around the clock.

Our Christmas Carols

We may not know when Jesus came to earth;
But when December days have longer grown,
Our Christmas carols celebrate Christ's birth.
Because Christ lives, we need not live alone.
Good will and peace the Christmas carols sing
And tell the glory of the Christian years.
To all who trust in Christ, our Lord will bring
A glad release from earth-born ills and fears.

The gifts the Wise Men gave in Bethlehem
Reveal the road to God; for what we give
To those in need will bless both us and them.
The life of Christ will teach us how to live.
Our Christmas carols chant a life of love,
The fruit of friendship with our Lord above.

—*C. Rexford Raymond.*

Editorial . . .

The Gift of Peace

> "And suddenly there was with the angel a multitude of the heavenly host praising God and saying,
> 'Glory to God in the highest,
> and on earth peace among men with whom he is pleased!' "
> —Luke 2: 13, 14 (RSV).

From the very beginning God planned that the children of men should live in contentment, happiness and peace. The Creation Story says that after God had created man in the divine image, God planted a garden in the eastern section of Eden, and God caused to grow in the garden everything that was pleasing to the eye and good for food. God intended the garden to be an abode of peace.

The Bible abounds with references to the peace of God. Such references are scattered through the Old Testament as well as the New. Many of the messages which God addressed to men begin with the salutation, "Peace be unto you." Devout Jews greeted one another with these words when they met. Before the Christmas festivities are over, we suggest that the reader turn to the best concordance available and look up every biblical saying about peace.

The heavenly host which appeared with the angel who announced the birth of Jesus to the shepherds, sang of God's peace which had come to dwell among men. In the Sermon on the Mount, when Jesus was listing the predominant characteristics of the kingdom of heaven, one of them is peace. As the earthly ministry of Jesus was drawing to its close, he had most to say about two subjects. They were love and peace.

The tragedy of human history is that men have missed the way to peace. Even Christians, multitudes of them, have never found peace. Theologians have not always been aware of the proper place of peace in the Christian Gospel. Preachers are not having enough to say about peace. Many good Christians who have found the way of life very difficult, no longer hope to find peace on this earth. They hope and pray that they may find it in the life beyond the grave.

In these United States people will have more of the creature comforts, this Christmas, than they have ever had before. It is good to know that fewer people will be hungry or cold; but cold hearts in warm bodies, and stuffed stomachs of people who are living empty lives, are not according to the place of God as it is revealed in Jesus Christ.

All people everywhere want peace. They have different ideas as to what peace is. Everyone knows that war is the very opposite of peace. But not everyone knows that the absence of open warfare does not necessarily make for peace. There are many people who believe that the only way to obtain peace is to fight and win a war. There has been much talk in recent years about preventive wars. War breeds wars, instead of preventing them.

Peace is an attitude of mind, a quality of spirit, and the flowering of a kind heart. Peace is an entwining of the deepest experiences of life. Peace is possible for the individual only when he has been lifted above the circumstances and conditions of this world. A nation can enjoy peace only when it recognizes the rights of other nations as equal to its own.

Peace rests upon an unfaltering faith in the power, goodness, and love of the Eternal God. The atheist and the agnostic must ever remain a stranger to peace as the Bible gives meaning to that word. When Soviet Russia renounced all faith in God and Christianity, nothing was left upon which to rest any hopes for a peaceful world except the power of its armed forces. Russian leaders judge the other nations in the light of what they know exists in their own minds and hearts, and they are mortally afraid. The individual who has no faith in God must ever suspect other men of putting selfish interests first.

Perfect peace demands commitment to the way of life that is revealed in Jesus Christ. Justice demands the punishment of the transgressor. Jesus taught that the redeeming love of God can transform the sinner and cause him to walk in the ways of God. He was willing to give his life to prove how far the grace of God will go. Men and nations can never know peace until they can place their faith in what they see the power of love accomplishing in Christ.

Christmas should be the time for the breaking down of the barriers that separate man from man, class from class, race from race, and nation from nation. Families get together at Christmas, and family love and loyalty is strengthened. Church members get together and sing carols and nativity hymns, and their hearts rejoice. All the members of the Household of God should be very close together at Christmas, for it celebrates the coming of the Prince of Peace.

Jesus said, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." Paul said, "And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

Bits from Some of Our Christmas Gems

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall,
Angels adore him in slumber reclining—
Maker, and Monarch, and Saviour of all.
—Heber.

"To you, in David's town this day,
Is born of David's line,
The Saviour, who is Christ, the Lord,
And this shall be the sign—
The heavenly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

Thus spake the seraph—and forthwith
Appeared a shining throng
Of angels, praising God, who thus
Addressed their joyful song:
"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin, and never cease!"
—Nahum Tate.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth;
And praises sing to God the King,
And peace to men on earth.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.
—Phillips Brooks.

He comes the broken heart to bind,
The wounded soul to cure;
And, with the treasures of his grace,
T' enrich the humble poor.
Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim;
And heaven's etetrnal arches ring
With thy beloved name.
—Philip Doddridge.

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold!
When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song
Which now the angels sing!
—Edwin H. Sears.

Missions at Home and Abroad

Mission Work in Africa

By Rev. Everett C. Parker.

Christian mission schools have prevented most South African leaders from turning to Communism, says Dr. Lavinia Scott, Congregational Christian mission school head, who is returning to South Africa, where she will resume her work as principal of Inanda Seminary, a boarding school for girls, mostly of the Zulu tribe.

"Largely because of the strong Christian influence on African education in the past, most African leaders are opposed to Communism which otherwise might have a strong attraction for them and their people," stated Dr. Scott.

At the present time, however, most Christian mission schools in South Africa are experiencing extreme financial difficulty, Dr. Scott said, as a result of the passage of the Bantu Education Act, which drastically reduces the amount of Government subsidation for schools operated by the church groups, and will sut off such aid entirely by the end of 1957.

"The Nationalist Party believes that the Africans are innately different and that their education, therefore, should prepare them only for a completely separate status in society," the missionary educator explained. "We, on the other hand, believe that Africans are children of God and, therefore, capable of taking their places eventually in an integrated society," Dr. Scott added.

Pointing out that the denominations and church groups involved in education in South Africa were meeting the crisis created by the government action in various ways, Dr. Scott stated that the American Board had decided that it could not carry on its more than one hundred elementary day schools without government aid, but that the denomination's boarding schools, which are on the high school level, would be maintained "as Christian schools without government assistance."

These schools, Dr. Scott said, are "two of the very small number of Protestant schools that have announced their intention of carrying on as church-related schools in spite of the governbent's policies," adding that, "a liberal Christian education is essential for the best preparation of African young people who will be the leaders of their people in the years ahead and it would be a tragedy for all definitely Christian influence to be removed from the African schools at this time."

In order to meet the cost, the American Board has appealed to the Congregational Christian Churches in this country, and school fees have been raised. "Many African parents have expressed their appreciation of the Mission's decision, saying that would gladly pay the increased fees in spite of their low incomes, because they want their children to be in Christian schools," Dr. Scott reported.

* * * * *

Ed Riggs Writes

Kilanjunai, So. India,
November 21, 1955.

Dear Friends of the Southern Convention:

The outstanding news this month has been the rains. The year we were here before furlough, crops had been better than usual, and the farmers were especially happy to see the rain that fell after five years of drouth. But the flooded appearance of the landscape and the lushness of the crops this year surpasses anything we saw then. For example, this time we have been watching field after field of half-grown millet plowed up and put into rice—and rice fields with standing water for week after week from the rains alone, without touching the irrigation water in the overflowing reservoirs.

Not being farmers ourselves, this year's wet season impresses us mostly in its effect on the condition of the roads around here. Particularly this Thanksgiving week we are wondering whether we will be able to get the family out over the ten-mile stretch to the nearest bus road to Madura, for the Mission Thanksgiving celebration.

It is surprising the various kinds of obstacles water-hungry farmers can devise to ruin a road. They can dig a rude dam across a strategic low point and convert a stretch of road into a rain water pond to irrigate a nearby field. They can cut innumerable irrigation ditches across the road from field to field, or pond to field, which must be jumped or waded. (They can even convert a stretch of road into a temporary irrigation ditch!) Finally the reservoirs along the edge of which the road passes can overflow their banks into the surrounding fields and leave you with no choice but to wade thru. You can see why we are looking forward eagerly to the Government's promise to build a network of real roads throughout this area during the second Five-Year Plan.

Because of the rains this past month Dr. Martin has not been able to get in from Ramnad as often as usual to relieve my load. Part of the time, just after rains or during the recent Deepavail Festival season patients have stayed home too, giving me a little extra time for language study and for teaching public health to my assistants. Then again, after things had dried up a bit, an extra flood of patients would come crowding into the clinic, or I would get a succession of calls to villages to see cases of fever that had gone too long because they had been cut off from Kilanjunai.

These busy periods are so emotionally satisfying I can't complain. Last Monday, for example, on a call to a village seven miles away where I had lost a patient the week before, I took Fran with me so that she could take pictures, and in spite of the death, had such a busy morning seeing patients there and along the way that we didn't get home till nearly 2 p. m. Then I found a big crowd waiting for me at the clinic here, including the best turn-out I had yet had for the new pre-natal clinic I am trying to promote. I didn't get any studying or ordinary scheduled work done, but I felt exhilerated at the end of the day and wished that all my days could be like it. (Maybe it was because Fran was with me so much of the time that day!)

Best regards,
Ed Riggs.

Report on Church Giving

By Thomas K. Thompson,
Executive Director of Stewardship and Benevolence of the National Council of Churches.

Giving to Protestant churches is continuing to increase, and has now reached a total of well over a billion and a half dollars. Contributions reported for 1954 by forty-seven Protestant and two Orthodox bodies totaled $1,687,921,729, a figure which represents a jump of $145,000,000 over the previous year.

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Christmas Season

The spirit of Christmas is abroad in the land. It is in every city, town, hamlet and community. The very atmosphere is filled with music. As you approach shopping centers, the carols ring out—Silent Night, O Holy Night, Joy to The World, O Come All Ye Faithful. The streets are filled with happy shoppers seeking purchases with which to convey their affection to dear ones and friends alike. The stores are filled with all kinds of attractive articles that remind you of the happy yuletide season.

The spirit of Christmas is on our campus. Students and faculty alike burst forth in song hearlding the birth of Christ. Carols are heard in church and chapel, in social halls and class rooms, on the campus and walk ways.

Beautiful Christmas cards bearing the glad news of the birth of Christ fill post office boxes ready to be forwarded to the addressess, all of which are in recognition of God's gracious gift to the world and to us, and to remind us of the year-end opportunities as we are confronted with the needs of the poor and the suffering and of the innocent.

What an empty world it would be without Christ! What a wretched world in which to live without him to convey the love of God in sympathy, the power of God in redemption and the grace of God in companionship.

In all of our joy and generosity, let us not forget the Christ Child who has brought joy and gladness, comfort and consolation to our hearts. Let us led by his star of light and of love, journey to our accustomed place of worship and leave for him and a needy world our gifts and sacrifices, true measures of our devotion, and a real expression of our gratitude.

As Christmas comes, Elon College is most grateful to the church, to the alumni, and friends for their good will and support through the year, 1955. May God bless you, prosper you, keep you, and enable you to live as a true follower of Christ in this disturbed world of ours and uncertain age.

* * * * *

Apportionment Giving

Each week brings us nearer the end of the present calendar year. There are only two more Sundays in 1955. These Sundays afford abundant opportunities for our Sunday Schools, Churches, and friends to make year-end contributions to our college.

Your support has been generous and larger than in previous years, which is greatly appreciated. However, we are still more than $7,000 short of the amount apportioned to our Sunday schools and churches for our College. Who knows but that during the remaining days of this year gifts totaling that amount for current needs may be received. We are hopeful and expectant.

Previously reported		$27,385.35
Eastern N. C. Conference:		
New Elam	$ 10.00	
N. C. and Va. Conference:		
Monticello	$ 10.00	
Burlington, First	150.00	
		170.00
Total to date		$27,555.35

REPORT ON CHURCH GIVING.

(Continued from page 6.)

How was this money spent? A breakdown of the total figures showed that the great bulk of contributions was earmarked for local congregational expenses. Eighty percent of the total contributions—$1,353,553,358—reported by forty-eight denominations was used to pay for church maintenance and repairs, ministers' salaries, fuel, lighting and other local expenses.

Eighteen of the forty-eight church bodies reported that more than 31 per cent of all their congregational expenses had gone into new building programs, reflecting the unprecedented nation-wide church construction boom among all denominations and faiths.

Twenty per cent of the total contributions—$334,368,371 — was used for benevolences. This year's figures show an increase of about $25,000,000 over last year's contributions for church-sponsored home and foreign missions, overseas relife, orphanages, homes for the aged and hospitals.

For foreign missions alone, forty-nine church bodies reported contributions of more than $65,000,000. Forty denominations that reported in both 1953 and 1954 showed that $64,017,082 was given for foreign missions this year compared with $59,215,219 in 1953.

Which denominations contributed most? Figures show that the largest total giving was reported by the Methodist church whose members gave $345,416,448, an increase of $30,900,000 over last year's previous all-time high.

The second highest total among denominations reporting was the Southern Baptist Convention's $305,573,654. The Presbyterian church in the U. S. A. came third, with $158,110,613. Congregational Christian ranked seventh, with total contributions of $71,786,834.

The average total contribution per member in forty-one denominations was $48.81 this year as compared with $45.63 a year ago, a gain of 7 per cent. Some of the smallest denominations had the largest per capita contributions. Highest per member giving was recorded by the Wesleyan Methodist church whose per capita contribution averaged $176.91.

Seven other denominations reported annual per member contributions of more than $100. They were: the Seventh Day Adventist, the Brethren in Christ, the Church of the Nazarene, the Evangelical Mission Covenant Church of America, the Orthodox Presbyterian Church, the Conference of the Evangelical Mennonite Church, and the Church of God, Anderson, Ind.

Congregational Christian had an average total contribution per member of $54.76, a figure somewhat over the $48.81 reported as the average for all denominations. The Evangelical and Reformed Church members' average contribution was $46.83. Some other per capita figures in larger denominations were: United Lutherans —$50.25, Methodists—$37.53, Presbyterians (USA) — $61.47, Episcopalians—$51.84.

Out of the average Protestant's contribution of $48.81, $9.60 was used for benevolences, and of this amount $1.87 went for foreign missions. Among the denominations, widely variant figures are reported for benevolence and foreign mission funds. From the Seventh Day Adventist's contribution of $173.94, for example, $140.38 is used for benevolences of all kinds, and $32.78 for foreign missions. Congregational Christians rank a little below the average, with each member contributing $6.42 for total benevolences and $1.40 for foreign missions.

Church Women at Work

With Emphasis on Missions

MRS. J. H. BOOTH, JR., *Editor*
143 Winchester Drive, Hampton, Va.

The Fullness of Christmas

Since our file is empty—except for a few more news releases— and since it is nearly Christmas, it seems fitting that I should try to write something about Christmas for our page.

There are many, many things to be said about Christmas. We hear most of them over and over each year. Of course, there is the Christmas story as Luke and Matthew have recorded it for us that we love to hear over and over again. There are a few other stories — Dicken's Christmas Carol, Why the Chimes Rang, The Story of the Other Wise Man, etc., that we like to hear again at Christmas. Then there are the Christmas carols that we like to sing and hear sung over and over.

How many times have you heard this over and over, each year?—"I have so much to do before Christmas:" "I have not addressed my Christmas cards yet and I have had them for weeks;" "There are so many things to go to . . .," etc., etc.

All of these are happening to me now. Each year I think I'll be earlier about getting certain routine things done but I get later. Maybe some of you know what I mean!

Anyway, all of this makes Christmas and there is a certain thrill mixed in with all the hustle and bustle.

Somewhere along the line though, we have to find that quiet time—maybe it will be just for a short period—but we must find it if Christmas is going to Come Alive for us—and unless it does come alive again and fan into a brighter glow the light that is within us—then we are going to loose out on Christmas this year—loose part of the great blessing it was meant to be.

I have been thinking of a number of homes where loved ones will be missing this year. Of course, their going has left a vacancy that can not be filled. But Christmas should draw them closer to us as we recall memories of them. We should not try to forget them but rather think of them as enjoying the fellowship of Christmas with us.

In Volume Twenty-one of *Christmas* there is found an article entitled "Famous Diary Execrpts." The excerpt taken from Helen Keller's Diary dated December 21, 1936, has a comforting message for us.

Helen Keller is one of the wonders of the World. Being both deaf and blind, and dumb for many years, she is recognized as one of America's greatest women leaders in social work. She was able to do this good because of her wonderful teacher, Anne Sullivan Macy. Helen Keller called her "teacher" for fifty years. She was her constant companion. You may well imagine the loss when she passed away on October 20, 1936.

Miss Keller wrote: "It seems years instead of two months since Teacher left, and I have experienced a sense of dying daily. Every hour I long for the thousand bright signals from her vital, beautiful hand. That was life! The hand that with a little word touched the darkness of my mind, and I awoke to happiness and love; a hand swift to answer every need, to disentangle skeins of dark silence for a fairer pattern; a hand radiant with the light it retrieved that I might see, sweet with music it transmitted to my inner ear. . . .

"But what is Christmas if it does not draw those we have lost closer with cords of human love and make our lives God approved shrines for their memory to live in? It is a replanting of the seed that shall grow into a tree exuberant and fruitful. To think of Christmas and Teacher together braces me as the sun lifts up the flowers on their stems after a frosty night. No doubt she was often disappointed in my shortcomings and work ill done. I cannot imagine what she saw worthwhile that kept her at my side half a century. I can only believe she was the medium of God's love. If she had cared less about me I tremble to guess what might have been; but because God sent her, richly endowed, into my empty world I am sure he will give her a second time to me this Christmas and to the handicapped of the world through the yet greater inspiration of her work. Certainly it shall not be said that I have surrendered to the intolerable fate from which she found bright exits for me through service, imagination and friendship."

Predicts Church Women Will Have Incheasingly Important Influence on the American Political Scene

(News Release, Seventh National Assembly)

Cleveland, Nov. 10 — The newly elected president of United Church Women, the nation's largest women's religious organization, predicted today that church women will have an increasingly important influence on the American political scene.

Mrs. Theodore O. Wedel, Washington, D. C., elected today to head the organization that unites in fellowship 10,000,000 Protestant and Orthodox women, said that church-sponsored political education and social action programs have produced the best informed generation of U. S. church women in history.

"Never before have the nation's Christian women been so well equipped to work for good government and a secure and stable peace with justice," Mrs. Wedel declared.

A member of the Protestant Episcopal Church, Mrs. Wedel today brought her first official greetings as the organization's new president to the 3,000 church women leaders of the United States and 20 overseas countries convened here for the UCW's Seventh National Assembly. The four-day conclave will end tonight with a worship and communion service.

Mrs. Wedel said that in her three-year term she looked for increasing cooperation between UCW and denominational women's organizations in sponsoring these and other programs of mutual interest.

"Leaders of the cooperative church movement," she declared, are very much aware that the members of its local and state church women's councils are first members of their local churches. UCW exists to help the local church and the local council," she said.

Mrs. Wedel underscored the particular contribution of U. S. Christian women in building world peace because of their "traditional interest in foreign missions" which has given them contacts with women overseas in all the major nations of the world.

"American women are a part of the revolutionary pattern which is changing the status of women in all countries," she noted. "We believe we have helped women in other lands not only through the material gifts sent them and their families but in

(Continued on page 15.)

What If Jesus Had Not Been?

By the late DR. GEORGE A. GORDON

I am asking today a great, indeed a tremendous question—What if Jesus had not been? There are two ways of answering this question. It would be possible to answer it by a thorough and detailed discussion, requiring not a single sermon but many volumes. Here our symbol might be the opening lines of Byron's dream:

I had a dream, which was not all a dream,
The bright sun was extinguish'd, and the stars
Did wander darkling in the eternal space,
Rayless, and pathless; and the icy earth
Swung blind and blackening in the moonless air;
Morn came and went—and came, and brought no day.

There is the symbol of what the full discussion would be; the light upon the character of the Eternal gone, and brightness upon the faces of men and women and little children vanished, the luminous meanings of life all turned to blackness and darkness, the confidence and the high hope of human beings everywhere broken and blighted, existence itself and our whole world smitten by the hand of death. The complete answer to the question, What if Jesus had not been? would be the recital of the sovereign tragedy. This cannot be my method today. . . .

There is another way; the appeal to the mind and imagination by a series of hints, of striking suggestions, your minds by their own exercise being allowed to reach the logical, the inevitable conclusion. Our symbol here might well be what Campbell calls "the hurricane eclipse of the sun." Something comes with amazing suddenness that for the time turns day into night. What happens? The birds fly to their nests, the fowls seek their perch, in the country work is suspended, and in the city again day is turned into night. What if the sun should shine no more? Your imagination can at once flash the answer. There would come swift destruction to everything living and beautiful in the world. What if Jesus had not been? Your own mind, working upon a series of hints and suggestions, may flash back the awful answer. . . .

His Vision of His Father.

If Jesus had not been, we should not have had his vision of his Father. In that vision the Almighty Power, the Absolute Spirit of the Universe in all and over all is presented with the greatest dignity and the utmost tenderness. God is revealed at once as a Being sovereign in his love, and all the world may rejoice to worship him for the greatness and the beauty and the compassion of his nature. We should not have had the Lord's Prayer, which Carlyle, when an old man and the representative of the mature wisdom of the world, called the voice of our humanity at its highest and best. We should not have had the Sermon on the Mount, which Daniel Webster, in the solemn sentences written for his own tombstone shortly before his death, declared "cannot be a merely human production." We should not have had the greatest of all philosophies of human history, the Parable of the Lost Son. Read that parable again, dwell on every word and every phase, note its fidelity to life, its depth, its supreme insight into the human soul, and watch rising from it the mighty fact of the illumination of experience, and thus God's education of the world. We should not have had the greatest appeal to the social conscience ever made since man's history began, the Parable of the Good Samaritan. You must cancel the Gospels, you must cancel the whole New Testament in so far as it was inspired by him, and all in Christian history that dates from him. These are a few hints, and your own mind working upon them will tell you of the immeasurable loss if Jesus had not been.

Jesus Himself.

In the second place, we should not have had that which is next in value to Jesus' vision of his Father,—Himself. . . . History and criticism in our time, working in complete freedom, careless of every inherited belief and every sacred theory, have, for all sane minds, put the historic reality of Jesus beyond the shadow of a doubt. What have we here? A picture of a being of abysmal depth, of immeasurable height, of utter universality, of ideal goodness, of transcendent humanity, and of a sublimity of spirit to which there is no match in all history; and this united with the love of little children, sympathy with mothers in their sense of a sacred possession, a dear human world, sympathy with them in their anxiety, in their fear, in their sorrow, and in their joy; compassion for publicans and sinners and outcasts, for the mere refuse of human society, and a royal, an irresistible fascination for the best, as in the case of Nicodemus and the fine young Ruler who came to Jesus, and for the worst, as in the case of Zacchaeus. Here is our picture, the most precious thing in the possession of mankind, next to Jesus' vision of his Father, and under that picture there may well stand this note: "He that hath seen me hath seen the Father."

Third. If Jesus had not been, we should not have had his creative spirit, the mightiest ever known by man in the region of human character. It is confessed by everyone of candid mind and sufficient knowledge that Jesus is the greatest teacher, the greatest educator, that the world has ever seen. . . .

The Value of Each Human Being.

Fourth. If Jesus had not been, we should not have had his estimate of the value of the individual life to God; that is today one of the most precious parts of our faith. Jesus' estimate of the value of the individual human being to the Universe, the Infinite, the Eternal, to God, is a sovereign and solitary Gospel in our time. . . . His sense of the value of the human being to God, so clear, so sane, so fine, so high, cannot be resisted by those who live in his presence, and we must force the world into his presence, by the compulsion of love:

> "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father: Fear not, therefore, ye are of more value than many sparrows."
>
> "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . ."

The Manger in Bethlehem it is confessed is the most exquisite picture of family life within the compass of the memory of mankind. There is the Mother, with nothing but the incomparable dignity of noble womanhood, the ineffable sancity of noble

(Continued on page 13.)

Youth at Work in the Church

Rev. John S. Graves, *Editor*, Box 336, Elon College, N. C.

Youth Week Packets

National Youth Week will be observed January 28-February 5, 1956, through our Fellowship Commission. The theme for this week of youth activities is: "Our Citizenship Under Christ." The National Council of Churches has a Youth Week Packet which includes the following:

Youth Week Post Card.
Project for the Week.
Youth Sunday Worship Service, January 29, 1956.
Community Youth Worship Service, February 5, 1956.
"Christians First," a Radio play.
The *Guide* for Worship Services.
A Manual for Youth Week.
Youth Week Poster.

This Packet may be secured by writing the editor, Rev. John Graves, Box 336, Elon College, N. C. The price is 50c.

* * * * *

Fellowship Commission Project in Eastern North Carolina

Recently all the P. F. groups in the E. N. C. C. were requested by their Fellowship Commission to undertake a study of the Indian American in the Dakota Mission field. This period of study was to be terminated by a collection of various sorts of materials which are needed by the mission stations and shipped at Christmas as a token of Christian fellowship and brotherhood to the South Dakota Indian Mission. The object of this suggested study of the Sioux Indians was to foster a better understanding of these red men and to promote a spirit of fellowship between the young people of Eastern North Carolina and the Sioux Indians.

Although there have been few replies to this request, one group accepted it as a challenge and avidly set about to learn all they could about their red brothers, the Sioux Indians. The Sanford Congregational Christian young people studied the customs, traditions, living conditions, economic situation, and many other facts of the Sioux Indian culture for several weeks. At the close of their study, the young people brought to their meeting many articles which the Indians need badly. Clothes (skirts, sweaters, blouses, and gloves) and school supplies (crayons, pencils, and books) were collected and are to be mailed to the South Dakota Mission before Christmas.

At least one group of young people in the Eastern North Carolina Conference has learned the secret of sharing and has increased greatly in the experience of Christian fellowship.

J. Rex Thomas.

* * * * *

SVM Quadrennial Set

Three thousand young men and women—1250 of them overseas students from 70 different countries—who have pledged their lives to healing sick, feeding the hungary and preaching the Gospel as missionaries of the Christian church in the far-flung corners of the world will gather on the campus of Ohio University, Athens, this month (Dec. 27-Jan.1) for what observers have predicted will be one of the most significant church-sponsored student meetings ever held on this continent.

The event will be the 17th Quadrennial Conference of the Student Volunteer Movement, a unit of the National Council of Churches, credited since its founding in 1886 with the recruitment of upwards of 20,000 U. S. youth for the home and foreign missionary service of the Protestant churches.

Marking it as outstanding will be the participation as full voting members—in contrast with the usual "visitor" status—of the overseas delegates who have been chosen to attend from among the several thousand now studying in this country.

In some nine major plenary sessions and a host of smaller study and discussion groups the students who represent upwards of 200 U. S. college and university campuses scattered from Main to California, will direct their attention to questions dealing with the nature of the church's role in "the world in revolution" and their individual responsibility in meeting the situation.

Students are expected to come to the meeting well prepared to discuss issues raised by it. For the past three months the majority have been participating in mission study groups, using as the basis for their work three books published by the movement last spring.

Dr. E. Fay Campbell, Phila., Pa., SVM chairman, said leaders are "confident the conference will stimulate large numbers of students to make decisions to work in the formal missionary movement of the churches." He said reports indicate that many of those coming are already in touch with the mission boards of their respective churches.

* * * * *

Discussion

Many groups do nothing but discuss. Yet the discussion method is of utmost value. Discussion should be used at the right time and place. It should be used to think through problems. It is not as useful for giving information, inspiring others, or teaching facts.

A good discussion must have a starting point, go somewhere, and have a definite conclusion. Too many discussions are contributions of father's prejudicees, or a miscellaneous collection of statements. Too many youth meetings "leave one up in the air." If a discussion is to think through problems, then members must have something to think with. Discussion should follow some kind of presentation which gives the members the "stuff" of their discussion. It is not enough to say, "What do you think?"

The discussion leader cannot know in advance just what will happen. But the leader must be prepared. There are three stages to plan for and lead the group foward in discussion: problem, proposals, and plan. State the problem clearly, make or allow for the contributions of several different proposals, and in conclusion present a plan.

A good discussion requires:

1. A topic of vital concern to the participants.
2. An informal and friendly atmosphere.
3. Indication of the outline to be followed.
4. The asking of good questions at the right time.
5. Recognittion of many diverse contributions which can be used to make the discussion move or add up to something.
6. A good summary, stating the problem, the ground covered, and the conclusions reached.

The leader of the discussion needs to be well-informed on the subject.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Christmas Time

Sing a Song of Christmas!
A pocket full of toys
Anything and everything
To please the girls and boys;

Sleds and skates and picture-books,
Penknives bright and new,
Games, and paints and fairy-tales—
A pretty doll or two.

Of course there are some mittens;
There must be useful things;
Socks, and handkerchiefs, and ties,
Some bracelets, beads and rings;

Some drums and trumpets; though our noise
Drives grown-up people wild.
But isn't it a jolly time
Just to be a child?

—Lou G. Findley.

* * * * *

A Family Service for Christmas Eve

Read your favorite Christmas passage from the Bible. Some like Matthew's account; others prefer Luke's.

Have one of the younger children read or say the poem, "Because Jesus Came," or one of your favorites.

BECAUSE JESUS CAME.

Because Jesus Came,
Every year on Christmas night,
Songs begin and candles glow,
And we talk, while stars shine bright,
of Christmas long ago.

All the year we'll still
Think of Christmas, we will show
Loving-kindness in his name
Every day, till all shall know
That Jesus came.

—Nancy Turner, Adapted.

Then sing your favorite Christmas hymns, such as "Silent Night," "O, Little Town of Bethlehem," "Joy to the World," or "Away in the Manger."

Have Mother or Father tell of Christmas when they were small, or invite friends from other lands to share their Christmas customs.

Conclude with prayer by some member of the family, or all may join in saying,

Dear God,
May our home be a friendly home
With doors open wide,
Our toys and games for sharing
With all who come inside.
AMEN.

Nancy's Christmas Gift

Nancy's face was pressed tight against the window-pane "Oh, mother," she cried, "it's just grand to have Christmas Eve here, and the snow on the ground, and all the stars coming out; One's bigger than all the rest. Do you s'pose that's His star?"

"We can think so, dear, while we are loving all of them."

"Christmas is such a nice time, I almost burst with happiness, if only . . . "

"Only what, daughter?"

"If only I had someone to play with and share it with!"

"I know, darling. I, too, wish we were near enough to neighbors for you to have a playmate. Still, you know, there're Fluffy and Peterkin."

"Yes, I know," Nancy said slowly. "But, somehow, a little dog and a yellow cat, nice as they are, aren't, aren't—well, mother, you know what I mean."

"Yes, Nancy, I do know. They cannot share things like a real child could. But daddy and I do try to make it up to our one lone chick. So now suppose you set the tabel for supper, and we will have the pretty red candles, because it is now almost Christmas, and do not forget to set one in the window for every passer-by to see."

Nancy giggled. "Every passer-by, when our nearest neighbor lives five miles away, and only passes by about twice a month. Why do we set a candle in the window, mother?"

"We always did it when I was a girl. I think it is a pretty custom. It means to me that we do not want to keep all of the light and joy of Christmas to ourselves, so we set the light for anyone who might chance to pass by, to know we would like to give them a bit of our happiness. It is sharing, darling, giving and sharing is what makes Christmas such a blessed day."

"Y-e-s," sighed Nancy; and she started to set the table for three, as nicely as she could.

All of her eight years, Nancy and her parents had lived in the west, as she said, five miles from the nearest neighbor, and twenty miles from a town. This meant that Nancy could not attend school yet, but her mother taught her from a correspondence course, and no child of her age had a better understanding of the beginning of education than this little country maid.

The supper was a merry meal. Daddy Watson always had some nonsense to make this the liveliest time of the day, and tonight each one felt, in his or her own way, the nearness and dearness of Christmas.

Nancy knew that after mother had washed the dishes and she had dried and put them away, daddy would bring in the tree he had gone so far to get for his little daughter's pleasure, and together the three of them would trim it.

"Mother, do you think—why, what is that noise?"

"Lucy," Daddy Watson called, "we're going to have company. Who do you suppose it could be this cold night?"

As Daddy Watson answered the rap on the door, a car turned and drove hastily away, but not before he had seen a sizable basket on the door-step.

"Well, well!" he exclaimed. "They have brought us our Christmas dinner. How very thoughtful! I need not have gotten that turkey, after all. I wonder if there is cranberry sauce in there, too." He picked up the basket and set it on the tabel, mother and Nancy standing close to see what it might contain. And when the cover was taken off, what do you suppose they saw? No turkey, no chicken, no cranberry sauce; but a baby fast asleep. The light awakened him, but he did not cry, just looked up at them with a pair of very blue eyes.

Nancy was the first to recover her breath. "A baby!" she exclaimed. "A really truly Christmas baby! Such a Christmas gift!"

"Wait a moment," said her father, "till we see if we can find something about this chap," as he searched the basket. Sure enough, there was a note that said: "This little boy's parents are not living. He has no relatives. Please keep him or he will have to go to an asylum. He is four months old, of good, honest parentage, and his name is David."

"Oh, goody-goody!" Nancy was almost too much excited to speak plainly. "Don't you know it said something about David, and a Baby coming? Isn't it grand; isn't it grand that he's come to be my little brother—a real live Christmas gift?"

And Davy, who was in mother's arms by that time, looked up and smiled.—*Margaret A. Fassitt.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Jesus Teaches Confidence in God

Lesson II—January 8, 156.

Memory Selection: "*Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things But rather seek ye the Kingdom of God; and all these things shall be added unto you.*" Luke 12:29-31.

Background Scripture: Luke 12:4-53.

Devotional Reading: I Peter 5:6-11.

We are considering today, one of life's unlearned lessons. People have not learned how not to worry. Human hearts are filled with anxiety, worry, fear, a sense of insecurity, and unrest, and institutions are filled with people who have broken down from this spirit of worry and anxiety. Even in the hearts of these who are not in institutions, there is tension, anxiety and fear. In a sense, worry is "Public Enemy No. One." We will do well, therefore, today to listen to Jesus' words on this matter, and to give heed to his prescription for the cure of worry. In brief, he says that confidence in God is a cure for worry. But something more needs to be said about confidence in God in a world like ours.

Taking a Look at Our Worries.

A certain woman, who was harassed by worries to the point where they were ruining her life, took time out to make a "worry table" for herself. She tabulated her worries, and discovered the following facts:

> 40 per cent will never happen; her anxiety was the result of a tired mind.
>
> 30 per cent were about old decisions which she could not alter.
>
> 12 per cent were about other's criticism of her, mostly untrue, made by people who feel inferior.
>
> 10 per cent were about her health which got worse the more she worried.
>
> 8 per cent were legitimate, since life does have some real problems to meet. (And of course worry unfits one to meet them.)

At the base of most of our worries, is a sense of insecurity. And this insecurity is interpreted in terms of the lack of things. We live in an age that puts a premium on things. Everybody has a car, whether he can afford it or not, we buy ranch bungalows on shoestrings, we try to keep up with the Joneses, and so on, and we do it all in the name of security. And history and personal experience abundantly show that material things do not offer assured security. If we are to find security, we must look elsewhere for it. And we often overlook the fact that, in many cases, when we get security, we lose our freedom. Furthermore an undue craving for security, which eliminates risk and adventure from living, can be a calamity. As Simeon Stylites so strikingly puts it, "Many people never have an unadulterated pleasure in anything, because it may rain tomorrow. Their motto is always 'Save for a rainy day.' That is the surest way to make every day a drizzle." And another writer puts it thus: "A class begins to decline when it begins to play for safety, for securing its privileges, power, wealth, and while sitting tight on its money bags, opposes all innovations." Think that over and see if there is any truth in it.

Worrying About the Wrong Things.

The trouble with most people is that they worry about the wrong things. If one must worry, let him at least worry about something that is worth while. The story is told of a Northerner who was about to take a swim in a lagoon in Florida, and who asked a native standing nearby if there were any alligators in the water. "Nope" was the reply. But after he had plunged into the water, he soon noticed gray forms lurking under the surface of the water, and he frantically cried out "Are you sure there are no alligators out here?" "Positive of it" replied the native, "the sharks have scared them all away!" Here are people working on double shifts so that they can buy a car, build a big house, have fine clothes, roll up a big bank account, only to find that their health has gone to pieces. Here are people worried half sick about their bodies and giving no thought to their immortal souls. Here are people greatly concerned about things and giving no heed to the things of the Kingdom. Millions of people are worrying about alligators and not a thought to sharks. They become appetite conscious, insurance conscious, clothes conscious, and even toothbrush conscious. But they develop a blank look at the mention of eternal life. Rich materially, they are poor spiritually.

Jesus' Cure for Worry.

"And he said unto them, Therefore I say unto you, Take no thought for your life. . . ." Was Jesus discounting foresight, prudence, planning for the future? Of course not. As a matter of fact, Jesus never condemned possessions as such. But he saw that all too often possessions came between a man and God. And he saw that possessions were not a guarantee of security. He plainly said that worrying about food and clothing as a means of security was stupid. His cure for worry was a simple trust in God, a confidence in God. Look ahead, to be sure. Do what you can, to be sure. But having done this, leave the rest to God, trust in him, have confidence in him. And Jesus made a startling statement which has a precious promise. He said that if men sought first the Kingdom of God they would have such things as they needed. He said in so many words, "Keep your eyes on God, and your fears will vanish."

Jesus' cure for worry, his answer to the quest for security is, primarily, a religious one. It can never be solved by material things. Do your best today, and trust God to take care of you tomorrow. Although things are not always wonderful as we hope, they are seldom as terrible as we fear. And the worst that happens is seldom as hard to bear in actual experience as it was in anticipation.

All of these words of Jesus did not come out of a vacuum. He did not dwell apart from human life with all its problems and demands. No man had less than he, and no man had a more serene mind that he. He trusted in the living God whom he knew was not slack concerning his promises. Faith is the cure from fear.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"May the spirit of peace and goodwill of this joyous Christmas season abide with you and yours always."

WHAT IF JESUS HAD NOT BEEN?

(Continued from page 9.)

motherhood; there is the Infant, with no distinction except the energy of God in him, in his smile, in his manner, and in those eyes of light. The story of the birth of Jesus in Bethlehem is, as I have said, the most beautiful and most hallowing in all the world. But it is more; that child is God's child; and your child is God's child; and every man's child is God's child. I ask you to think of this great law of logic and lay it to heart here: whatever is true of any one thing is true of everything like it. All science is founded upon that law; whatever is true of any one thing is true of everything like it, and whatever is true of this child Jesus, ideal child as he is, is true in possibility of every human child. . . .

Come to Christmas, come to your Christmas-tree in your home, with boundless gratitude, as if freed from the grip of a terrible nightmare; come not to the funeral of joy but to its deepest and dearest festival; come not to the grave of humanity but to its greatest prophetic insight and possession; come remembering that the Manger is not a myth but the Divine cradle of the lovely and all-triumphant hope of our human world. It is not a little affair that we celebrate, it is the day-spring from On High, it is the sunrise to our hopes and the sunset to our fears. Make a joyful noise unto the Lord in your home, spread good cheer and sweet affection among your children. The seed of faith that you thus sow in their hearts shall blossom into beauty and fruit when you shall have finished your course and look upon the Invisible Kingdom of Reality face to face.

YOUTH AT WORK IN THE CHURCH.

(Continued from page 10.)

A good discussion does not involve talk from the leader to another person. It is more than a question-and-answer game. Good discussion occurs when persons talk back and forth one to another, the leader keeping the goals in mind, helping the members to "stay on the track," and summarizing occasionally to remind the group of what has been said. For these reasons an informal atmosphere is imperative. Chairs should be arranged so that everyone can see everyone else.

Recreation

Young people need good social and recreational activities. They like to be together. They need to learn to live with one another.

Recreation supplies one of the best ways of having fun together, which aids materially in making the young people into a group.

Recreation is valuable in and of itself. It helps persons lose themselves. It aids persons in establishing right relationships with others.

Games which include everyone are important for group spirit.

Games or stunts which in any way belittle, embarrass, or make fun of an individual are not worthy of a place in good social activities.

A party or a recreational period should follow a certain rhythm.

Introduction. The sending of clever invitations, posters, or announcements "whets the appetite" for your social affair. People begin to participate through anticipation.

Ice-breakers, mixers (even if members are well acquainted) are needed to "warm up."

Active games allow everyone to engage in the fun, to lose himself, and have a good time.

Quiet games. Alternate quiet and active games to give a change of pace, physical rest, change of atmosphere.

Singing or musical games or a folk game might follow.

Refreshments.

Active game, folk game, etc.

A closing game or activity or good-night folk game.

Friendship Circle.

A party needs to be planned. List the events, remembering the psychological rhythm to be followed. Plan more games and events than you will need. Stop each game when people are having a good time. The leader needs to be sure of himself, know the games and rules thoroughly, and interpret to the group carefully just what they are to do and how. Demonstrate with actions if possible in explaining a game. The leader needs to be sure that all his equipment is on hand, and that helpers and the refreshment committee know what they are to do and when.

Most important of all in leading recreation is enthusiasm. Players respond to the attitude of the leader.

—*Taken from The Adult Adviser.*

At Christmas time
"Memories come a-trooping through,
With whispering hopes, and love,
and you."

"THE LIVING WORD"

"Take no Thought"

Twenty-Sixth of a Series

By Dr. Luther A. Weigle.

"Take no thought for the morrow" means "Do not be anxious about tomorrow" (Matthew 6:34). "Take no thought how or what ye shall speak" means "Do not be anxious how you are to speak or what you are to say" (Mattthew 10:19). Be careful for nothing" means "Have no anxiety about anything" (Philippians 4:6). "I wound have you without carefulness" means "I want you to be free from all anxieties" (I Corinthians 7:32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10:40). In all these cases we are dealing with the Greek word for anxiety; the English words "through," "carefulness," and "careful" were sound enough translations of it in the sixteenth century, but today they mislead the English reader.

This use of "take thought" occurs once in the Old Testament (I Samuel 9:5) where the young Saul, failing to find his father's asses, says to his servant, "Come, let us go back, lest my father cease to care about the asses and become anxious about (take thought for) us." As an illustration of this now obsolete use of the word "thought" in the sense of anxiety or trouble the Oxford English Dictionary cites a sentence from Samuel Purchas' *Pilgrimage* (1613) which informs the reader that "Soto died of thought in Florida."

The word "secure" in 1611 meant without care or anxiety. It described a state of mind which might be overconfident. That meaning of the word is now archaic; when we now use the word "secure," we mean really safe. In Judges 8:11 the army was not "secure," but "off its guard;" in Judges 18:7, 10, 27 the people were "unsuspecting." "Devise not evil against thy neighbor, seeing he dwelleth securely by thee" (Proverbs 3:29) menas: "Do not plan evil against your neighbor who dwells trustingly beside you."

The Christian Orphanage

JOHN G. TRUITT, *Superintendent*

Dear Friends:

Brenda (5) and Roger (6) Proffitt will be returning to their remarried mother on December 17. We took those two little children when the mother was unable to care for them, and no one else would, so that they were homeless and sponsored by a county welfare organization until they could find a suitable home. We have worked with them for two years . . . loved them, blessed them with tender care, good friends, and made them really happy and secure. The contrast between who they are now and what they were when they came to us is very noticeable indeed. As long as these two children live they cannot remember anything about their days at this child-caring home but something good.

We believe every penny spent on them has been worthily spent and has been just such work as should make the heart of a compassionate church glad. Often I have hugged litttle Brenda to me and told her that her name was Proffitt—"Brenda, you are no 'profit' you are a dead loss." "No, no," was always her reply, because she knew we all loved her and that she was, with her brother, a joy to us all.

On today's mail I received a letter from Miss Cleo Cannady, case worker of the Children's Home Society of North Carolina, Inc., who writes to make a report to us on Donnie Taylor. Among several most encouraging things she writes, "Both adopting parents are extremely proud of Donnie, and they have told me it is hard to remember a time when he wasn't with them. I believe they are both feeling more and more love for him as time passes, and he has loved them from the very first. . . . It has been very satisfying to see this child become a part of a family and to see the development of love and respect within the family group." Miss Cannady closes her letter with this remark, "We are delighted when our services can bring happiness to so many different people, and especially to children."

These, my friends, are the words of a devoted, trained, conscientious case worker, whose services come free to the orphanage. And the "so many different people" of whom she speaks are the orphanage staff and superintendent, our sponsoring denomination, the adopting parents of Donnie, and Donnie, and the Children's Home Society of North Carolina—especially Donnie!

Thank you, one and all, for helping us do a modern, up-to-date service for needy children. Of Roger and Brenda the scientific report had this clause in it, "financially unable, *as well as unwilling*"—in my language that means they were two sweet little children *unwanted*. We have, with your help, corrected that.

Please help relieve the financial strain here so that we can do a better job for the children and the church.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 14, 1955.

Sunday School Monthly Offerings.

Amount brought forward		$22,767.32
Eastern N. C. Conference:		
Damascus S. S. Thanksgiving	$ 52.00	
Liberty (Vance)	144.78	
Morrisville, Thanksgiving	13.50	
Morrisville	6.80	
Pieasant Union	125.00	
		342.08
Eastern Va. Conference:		
Bay View	$ 30.00	
Franklin, Thanksgiving	152.31	
Holy Neck	140.00	
Liberty Spring, Thanksgiving	91.35	
Mt. Carmel S. S., Thanksgiving	19.45	
Mt. Carmel S. S.	22.88	
Christian Temple S. S.	64.13	
Norfolk, First	9.00	
Portsmouth, First	41.50	
Windsor S. S.	56.44	
		627.06
N. C. and Va. Conference:		
Bethel S. S.	$ 9.68	
Durham S. S.	25.43	
Greensboro, First, Thanksgiving	350.83	
Greensboro, First	77.92	
Greensboro, Palm St	172.00	
Ingram	100.00	
Mebane S. S., Thanksgiving	50.00	
		785.86
Western N. .C Conference:		
Mt. Pleasant	$ 25.00	
Hank's Chapel	120.00	
Zion	30.00	
		175.00
Virginia Valley Conferenc:		
Timber Ridge	$ 56.00	
		56.00
Total		$ 1,986.00
Grand total		$24,753.32

Special Offerings.

Amount brought forward		$37,278.71
Woman's Fellowship of Bayview Cong. Christian Church	$ 10.48	
Mrs. Belle F. Robinson, Albany, N. Y.	25.00	
Johnson Grove Missionary Society	7.60	
Young Adult Bible Class, Central Cong. Ch., Norfolk, Va.	26.00	
In Memory of Mrs. Ada Adkins	5.00	
In Memory of Mrs. Clyde H. Wood	25.00	
In Memory of Dr. Wm. T. Scarborough	5.00	
		104.08

Thanksgiving Offerings.

Franklin O. Blechman, Newport News, Va.	$ 25.00
Emmett H. Rawles, Jr., Holland, Va.	25.00
Mrs. A. L. Lockwood, Anderson, S. C.	10.00
Johnson's Grove Church	10.00
Melville Dairy, Burlington, N. C.	25.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $ .... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....

(Name of Deceased) **(City)** **(Date of Death)**

....

(Survivor to be Written) **(Address)**

Name..

Address..

Congregational Christian Churches Protest TV Rules Revisions That Jeopardize Educational Stations

The Office of Communication of Congregational Christian Churches has protested to the Federal Communications Commission against any revision in the Commission's rules that would jeopardize educational television stations.

Rev. Everett C. Parker, director of communications charged in a brief filed with the Commission by Frank S. Ketcham, Washington attorney, that proposals now before the Commission to revamp the entire allocation of television frequencies would if adopted "mean the death of the reservation of channels for education." He requested that the Commission "maintain intact its Table of Assignments including the reservation of all television channels presently reserved for educational purposes."

"The Congregational Christian Churches recognize the almost limitless possibilities of television as a medium of visual education," Mr. Parker stated. "The Office of Communication urges that it is in the public interest and convenience that the public be given the opportunity to view educational programs without the influence of commerce. . . . "

Mr. Parker discounted the argument often advanced in some circles of the television industry that educators have been unduly slow to take advantage of the television frequencies that have been reserved for educational stations. "Under standards other than those of business and industry," he said in his brief, "it might be stated that educators have not moved slowly in the field of educational television. Eighteen stations presently in operation in the field of education in our opinion represents a fine achievement."

The Office of Communication went on record in the brief as being opposed to any remedy that might be adopted for the difficulties presently being encountered by television broadcasting in general "which will have an unhealthy effect upon the reservation of channels for non-commercial education."

"The protection must be continued for non-commercial educational organizations in view of their financial and other disabilities," Mr. Parker stated. "Non-profit groups have always obtained definite consideration from Federal, state and local governments in recognition of the particular status of such groups. This is due to a realistic awareness on the part of government that these groups are different from commercial enterprise. The Office of Communication feels that your Commission should continue to recognize that the slowness of educators in moving should not result in their being penalized with the consequent tragic waste from the standpoint of the public interest, if, at the start of real development in this field, adequate provision were not continued for the almost limitless possibilities of television as a means of education."

KEEPING CHRISTMAS.

(Continued from page 2.)

their hearts; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem some 1,900 years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you keep it for a day, why not always?—*Henry Van Dyke.*

CHURCH WOMEN AT WORK.

(Continued from page 8.)

understanding of the role of women here, which is in direct contrast to that of women in Asiatic and African countries."

"On the other hand," she noted, "women of those countries, because they have suffered hardships, are 'frequently more deeply committed to their faith than we are'."

She emphasized the importance of American women realizing the power for good which they possess as a united group. "In this day and age all of us must work to solve our problems. It takes the best brains and efforts of everyone."

* * * * *

Emotional Maturity in Leaders

The quiz in December 8 issue was related to the Emotional Maturity in Leaders—not ladies; So if you answered "yes" to the questions, consider yourself a good leader—and the chances are you are a lady too—unless you are a gentleman!

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Alamance Laundry, Burlington, N. C.	150.00	
Oak Grove Church	10.00	
Jule Pace, Mebane, N. C.	20.00	
The Annie Smith Class, Newport News Church	6.00	
The Golden Rule Bible Class, Newport News Ch.	5.00	
The Jesse Dollar Class, Newport News Church	5.00	
Mt. Carmel friends	6.00	
Dr. L. E. Smith, Elon College, N. C.	5.00	
Jonathan Sweat, Elon College, N. C.	2.00	
Concord Church S. S.	17.00	
Smithwood Christian Ch.	39.65	
		360.65
Christmas Offerings.		
Women's Fellowship, Eutaw Comm. Church	$ 15.00	
Happy Sharer's Club, Greensboro, N. C.	20.00	
Officers & Teachers, Beginners' Dept., Suffolk Christian Church	8.00	
Womack Electric Supply Co., Inc., Burlington, N. C.	250.00	
Dr. J. T. Clack, Roanoke, Ala.	10.00	
Wachovia Bank & Trust Co., Burlington, N. C.	100.00	
		403.00
Special Gifts	$ 76.00	
		76.00
Total		$ 943.73
Grand total		$38,222.44
Total for the week		$ 2,929.73
Total for the year		$62,975.56

Dates to Remember

1956	
January 10-11	**Annual Meeting of the Southern Convention Mission Board** **Elon College, North Carolina**
January 30-February 2	**Mid-Winter Meeting** **Buck Hills Falls, Pennsylvania**
May 1-3	**Centennial Session of the Southern Convention** **Union Ridge Congregational Christian Church** **Route 2, Burlington. North Carolina**
June 20-27	**General Council of Congregational Christian Churches** **Omaha, Nebraska**

SEASON'S GREETINGS

I am your friend, and my love for you goes deep.
There is nothing I can give you which you have not got;
But there is much, very much, that, while I cannot give it,
You can take.

No heaven can come to us unless our hearts
Find rest in today. Take Heaven!
No peace lies in the future which is not hidden
In this present little instant. Take Peace!

The gloom of the world is but a shadow.
Behind it, yet within our reach, is Joy.
There is radiance and glory in the darkness,
Could we but see, and to see, we have only to look.
I beseech you to look.

Life is so generous a giver, but we,
Judging its gifts by their covering,
Cast them away as ugly, or heavy, or hard.
Remove the covering, and you will find beneath it
A living splendor, woven of love, by wisdom, with power.

Welcome it, grasp it, and you touch the
Angel's hand that brings it to you.
Everything we call a trial, a sorrow, or a duty,
Believe me, that Angel's hand is there; the gift is there,
And the wonder of an overshadowing presence.
Our joys too: be not content with them as joys.
They, too, conceal Diviner gifts.

Life is so full of meaning and purpose,
So full of Beauty—beneath its covering—
That you will find earth but cloaks your heaven.

Courage then to claim it: that is all!
But courage you have; and the knowledge that we
Are pilgrims together,
Wending through unknown country, home.

And so, at this time, I greet you.
Not quite as the world sends greetings,
But with profound esteem and with the prayer
That for you, now and forever,
The day breaks, and the shadows flee away.

—Fra Giovanni—1513 A. D.